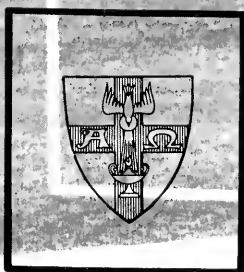


**NATIONAL
CATHOLIC
EDUCATIONAL
ASSOCIATION**

BULLETIN



EMPHASIS ON EXCELLENCE

Proceedings and Addresses, 57th Annual Meeting

AUGUST, 1960

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Betty Hasselman, Editor

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FREDERICK G. HOCHWALT,
CENSOR DEPUTATUS

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Sister Leonella, C.S.C., Salt Lake City, Utah	
Sister Petrine, S.S.N.D., New Orleans, La.	
Sister Mary Esther, C.P.P.S., St. Louis, Mo.	
Sister Anne Louise, C.S.J., Los Angeles, Calif.	
Rev. James B. Clyne, Los Angeles, Calif.	
Rev. Joseph Stremel, Dodge City, Kans.	} 1960-64
Rev. H. Clinton Teacle, Alexandria, La.	
Brother Celestin George, F.S.C., Yonkers, N. Y.	
Sister Barbara, C.P.P.S., Cincinnati, Ohio	
Sister Helen Julia, S.N.D., Waltham, Mass.	
Mother Frances Theresa, C.C.V.I., San Antonio, Tex.	
Sister Jeanne Marie, F.C.S.P., Seattle, Wash.	} 1960-64
Sister Mary Rose Esther, B.V.M., Chicago, Ill.	
Sister Loretella, C.S.C., Boston, Mass.	
Miss Alberta Beeson, Tucson, Ariz.	

SPECIAL EDUCATION DEPARTMENT

President: Rev. Daniel Kirwin, Wheeling, W. Va.
 Vice President: Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.
 Secretary: Sister Serena, New York, N. Y.

General Executive Board:

Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.
 Rt. Rev. Msgr. James E. Hofflich, St. Louis, Mo.

Department Executive Committee:

Ex-Officio Members:

The President, Vice President, and Secretary.
 Rev. William F. Jenks, C.Ss.R., Washington, D. C., Associate Secretary
 Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.
 Rt. Rev. Msgr. James E. Hofflich, St. Louis, Mo.

General Members:

Rt. Rev. Msgr. Henry C. Bezou, New Orleans, La.
 Sister Joseph Mary, S.N.D., Washington, D. C.
 Rev. Thomas J. O'Brien, Kansas City, Mo.
 Rt. Rev. Msgr. John J. Voight, New York, N. Y.
 Rev. Francis R. LoBianco, Newark, N. J.
 Sister Celine, Pittsburgh, Pa.
 Sister Mary Esther, Philadelphia, Pa.
 Sister Ann Columba, Jamaica, N. Y.

OFFICERS

VOCATION SECTION

Chairman: Rev. Michael J. McLaughlin, Huntington, L. I., N. Y.
Vice Chairman: Rev. Myles Colgan, O. Carm., Chicago, Ill.
Secretary: Brother Anthony Ipsaro, S.M., Mineola, N. Y.

Advisory Board:

Rev. Ronald Beaton, C.P., Dunkirk, N. Y.
Rev. William J. Martin, Toledo, Ohio
Brother Eymard Salzman, C.S.C., South Bend, Ind.
Sister Lawrence Imelda, Rockville Centre, N. Y.
Sister M. Ignatius, Wichita, Kans.

NEWMAN CLUB CHAPLAINS' SECTION

Chairman: Rev. George G. Garrelts, Minneapolis, Minn.
Vice Chairman: Rev. David Power, Amherst, Mass.
Secretary: Rev. Wilfred A. Illies, St. Cloud, Minn.

INTRODUCTION

The best convention yet! Over and over these words were heard as the delegates poured forth from the final session of the fifty-seventh annual convention of the National Catholic Educational Association, held this year in Chicago, Illinois, April 19-22. More than 17,000 delegates gathered in the International Amphitheatre to participate in the one hundred and thirty sessions scheduled during the three and one-half days of the convention and to visit the six hundred and forty-three commercial exhibit booths which were set up on the main floor of the International Amphitheatre. The theme of the convention, "Emphasis on Excellence," provided many provocative discussions among the delegates. The keynote address at the opening general session, "Academic Excellence and Cosmic Vision," by Rev. Walter J. Ong, S.J., highlighted this theme. As Father Ong said: "Never before in the history of mankind has the need to educate for excellence as many persons as possible appeared quite so publicly and quite so urgently as it appears today In great part we feel the need for excellence because we sense the challenge of the future as never before."

Chicago provided a most cordial welcome to the NCEA. Sunny skies greeted the delegates as they arrived in the city, and the local convention committees were most solicitous of the welfare of all the convention participants. The Association is most grateful to His Eminence Albert Gregory Cardinal Meyer, Archbishop of Chicago and host to the convention, to the Rt. Rev. Msgr. William E. McManus, Superintendent of Schools for the Archdiocese of Chicago and general chairman of the Chicago Convention Committee, and to all the members of the various committees for their great kindness to the delegates and for all that they did to help insure the success of the convention.

Atlantic City has been chosen once again as the host city for the fifty-eighth annual NCEA convention in 1961.

MEETINGS OF THE EXECUTIVE BOARD

Diplomat Hotel
Hollywood-by-the-Sea, Fla.
June 18, 1959

The meeting of the Executive Board was opened with prayer at 10:20 A.M. by the Rt. Rev. Msgr. Frank Schneider, who presided in the absence of the President General, the Most Rev. William E. Cousins, D.D.

Members of the Board present were: Brother Bonaventure Thomas, F.S.C., New York, N. Y.; Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.; Rev. Edmond A. Fournier, Detroit, Mich.; Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.; Very Rev. Gilmore H. Guyot, C.M., St. Louis, Mo.; Rt. Rev. Msgr. James E. Hoflich, St. Louis, Mo.; Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.; Rev. Daniel Kirwin, Wheeling, W. Va.; Very Rev. Msgr. Laurence O'Connell, East St. Louis, Ill.; Rt. Rev. Msgr. Timothy F. O'Leary, Boston, Mass.; Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.; Rev. Thomas F. Reidy, O.S.F.S., Philadelphia, Pa.; Rt. Rev. Msgr. Louis E. Riedel, Milwaukee, Wis.; Very Rev. Edward F. Riley, C.M., St. Louis, Mo.; Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio; Rt. Rev. Msgr. Frank M. Schneider, Milwaukee, Wis.; and Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D. C. Dr. William H. Conley, Milwaukee, Wis., representing Very Rev. Robert J. Slavin, O.P.; Brother Gregory, F.S.C., New York, N. Y., representing Very Rev. John A. Flynn, C.M.; and Mr. J. Walter Kennedy, New York, N. Y., were also present.

The minutes of the last meeting were accepted as circulated.

The annual professional audit of NCEA accounts was presented by the Executive Secretary and copies of the audit were circulated among the Board. A subcommittee, consisting of Father Reidy as chairman, Father Fournier and Brother Gregory, was appointed to review the audit. The subcommittee recommended that the audit be approved and accepted as submitted and the Board so accepted it.

Monsignor Hoflich reported to the Board on questions raised by the Associate Secretary of the Special Education Department and the Board then discussed these points. The Board recommended to the Executive Committee of the Special Education Department that the Associate Secretary be asked for a clarification of the Special Education Department operations. Monsignor Hoflich was requested to report further to the Executive Secretary.

The Executive Secretary reported that the national office now comprises six associate secretaries, the Executive Secretary of the Sister Formation Conference, an Exhibit Manager, a Secretary for the International Exchange Section, twelve full-time secretaries and accounting personnel, and three part-time clerks. The membership of the Association now totals 12,004 schools and individuals. Copies of a membership summary by department for the last year were presented to the Board.

After discussion of the possibility and necessity of expansion of the NCEA in the future, the Board voted to appoint a subcommittee of seven Board members to explore the possibilities of long-range planning for the future development of the NCEA. A sub-committee, consisting of Monsignor Camp-

bell as chairman, Monsignor O'Leary and Brother Bonaventure Thomas, F.S.C., was appointed to select the seven members of this exploratory committee.

In the absence of the Executive Secretary the Board took up the matter of compensation and the amount of a pension that should be provided at retirement for NCEA Executive Secretaries. A subcommittee, consisting of Monsignor Ryan as chairman, Monsignor Pitt and Monsignor Campbell, with Dr. Conley and Mr. Kennedy as consultants, was appointed to discuss with Monsignor Hochwalt the best means of providing a pension, and was instructed to report back to the Board. On the basis of a preliminary report from the subcommittee the Board authorized it to go ahead with any payments to Teachers Insurance and Annuity Association which would be reasonable, retroactive to July 1, 1959, if desirable. The subcommittee was instructed to report its decisions at the next Board meeting.

Dr. Conley presented the Report of the Committee on Evaluation of the 1959 NCEA Convention. The Board emphasized the suggestion of the Evaluation Committee that departmental executive committees should be reminded of what is expected of them and that, in order to plan a better convention program, it might be well for each department to appoint a small program planning committee to prepare a convention program for presentation to the complete departmental executive committees. The Board also endorsed the suggestion that formal instructions should be prepared and distributed to all departmental planning groups to assist members in planning their part of the NCEA Convention. The instructions might include a statement of the objectives of the convention, possible types of programs, physical limitations on program planning, and instructions to participants and chairmen. The Board accepted the Evaluation Report with warm thanks to Dr. Conley and the Committee.

Future convention plans involve Atlantic City for 1961; Detroit for 1962, pending approval of the Archdiocese, and the Board instructed the Executive Secretary to request this approval; St. Louis for 1963 (Monsignor Hochwalt reported that the Archbishop had indicated his approval); Boston for 1964, if the new convention hall is available then; West Coast for 1965; and Chicago for 1966.

The Executive Secretary reported that the new monthly magazine—in four editions for colleges, secondary and elementary schools, and pastors—will be issued for the first time in January, 1960, and mailed free to all institutions and to individuals in Catholic education in the U. S. The name of the magazine will be *The National Catholic Educational Monthly—The Official Magazine of the National Catholic Educational Association*. An editor will be employed by the New York office and the editorial policy will be controlled by the Executive Board. The magazine will be issued eight times a year and the *Official Guide to Catholic Educational Institutions in the United States*, a publication of the Department of Education, NCWC, will be issued once. The *NCEA Bulletin* will continue to be published but will become more of a research bulletin.

The Board next considered the recommendations of the Planning Committee for the 1960 Convention in Chicago. They approved the continuation of the Evaluation Committee for 1960 with Dr. Conley as chairman. They approved and encouraged the recommendation that some means be found to stimulate good press coverage for the 1960 Convention.

The hours of 9:00 A.M. to 5:00 P.M. for the exhibits and 10:00 A.M. to 4:00 P.M. for the meetings were approved. The Board recommended the following schedule for the opening day:

Pontifical Low Mass in the International Amphitheatre at a time most suitable to the local committee.

Civic Reception in the International Amphitheatre, 11:00 A.M. (The Board recommended that the Mayor and the Superintendent of Public Instruction of the City of Chicago be invited to say a few words of greeting.)

Formal Opening of Exhibits, 2:00 P.M., in the Exposition Hall of the International Amphitheatre.

Opening departmental meetings, 2:30 P.M., in the International Amphitheatre.

Departmental executive committee meetings, 4:45 P.M., in the Conrad Hilton Hotel.

The schedule for the closing day is to be as follows:

Closing departmental meetings, 10:00 A.M., in the International Amphitheatre.

Closing General Meeting, 11:15 A.M. to 12:00 Noon, in the International Amphitheatre.

After considering the suggestions of the Planning Committee for a theme for the 1960 Convention the Board chose the following theme: "Emphasis on Excellence."

The Board considered the list from the Planning Committee of possible speakers and presented to the Executive Secretary a list of names to be used in inviting speakers for the general sessions of the Convention.

After discussion of the Supervisors' luncheon during the convention, the Board recommended that it continue this year as a co-responsibility of the Superintendents' Department and the Elementary School Department.

The Board voted to raise the dues for the Elementary School Department to \$10.00 per year with the stipulation that there be some publicity beforehand so that pastors and principals will be educated about the NCEA before dues are raised.

The Board tabled Item 9 on the agenda (discussion of the Commission on Adult Education) until a later meeting.

The Board discussed the proposal from the Catholic Library Association that the NCEA work with the Professional Relations Committee of the CLA in matters such as accrediting, book lists, standards and recruitment of library personnel. The Executive Secretary was instructed to meet with representatives of this committee and discuss the proposal further.

The Board felt that some encouragement should be given to the Volunteer Teacher Mission Service which requests young teachers to give one year of service to Catholic schools in the missions. It was suggested that more information be obtained and recommendations be made at the February meeting of the Board on how NCEA can cooperate in this area.

The Board instructed the Executive Secretary to tell Father William Cunningham, C.S.C., that the NCEA had a prior commitment to another delegate to represent NCEA at the CIEC Congress to be held in Costa Rica next January.

The Board approved the request of Rockhurst College, Kansas City, Mo., to hold the next Richard Lecture at that college in conjunction with the 50th anniversary of that institution next fall.

The next meeting of the Board will take place on February 9 and 10, 1960, in Washington, D. C.

The chairman extended greetings from Archbishop Cousins and in the name of the Executive Secretary thanked the members for coming to the meeting and for their contributions to the discussions.

The meeting adjourned at 4:30 P.M.

FREDERICK G. HOCHWALT,
Secretary

Mayflower Hotel
Washington, D. C.
February 9, 1960

The meeting of the Executive Board was opened with prayer at 10:15 A.M. by the Right Reverend Monsignor Paul E. Campbell. The Right Reverend Monsignor Frank Schneider presided at the meeting in the absence of the President General, the Most Reverend William E. Cousins, D.D.

Members of the Board present were: Brother Bernard Peter, F.S.C., New York, New York; Right Reverend Monsignor Henry C. Bezou, New Orleans, Louisiana; Brother Bonaventure Thomas, F.S.C., New York, New York; Right Reverend Monsignor Paul E. Campbell, Pittsburgh, Pennsylvania; Right Reverend Monsignor Anthony Egging, Grand Island, Nebraska; Reverend Edmond A. Fournier, Detroit, Michigan; Right Reverend Monsignor Edmund J. Goebel, Milwaukee, Wisconsin; Very Reverend Gilmore H. Guyot, C.M., St. Louis, Missouri; Right Reverend Monsignor James E. Hoflich, St. Louis, Missouri; Right Reverend Monsignor Sylvester J. Holbel, Buffalo, New York; Right Reverend Monsignor T. Leo Keaveny, St. Cloud, Minnesota; Very Reverend Monsignor John B. McDowell, Pittsburgh, Pennsylvania; Right Reverend Monsignor Timothy F. O'Leary, Boston, Massachusetts; Right Reverend Monsignor Felix Newton Pitt, Louisville, Kentucky; Very Reverend Paul C. Reinert, S.J., St. Louis, Missouri; Right Reverend Monsignor Louis E. Riedel, Milwaukee, Wisconsin; Very Reverend Edward F. Riley, C.M., St. Louis, Missouri; Very Reverend Herman Romoser, O.S.B., St. Meinrad, Indiana; Right Reverend Monsignor Carl J. Ryan, Norwood, Cincinnati, Ohio; Right Reverend Monsignor Frank M. Schneider, Milwaukee, Wisconsin; and Right Reverend Monsignor Frederick G. Hochwalt, Washington, D. C. Mr. J. Walter Kennedy, New York, New York, was also present.

The Chairman introduced the three new members of the Board, Monsignor Bezou, New Orleans, Louisiana; Monsignor Egging, Grand Island, Nebraska; and Monsignor McDowell, Pittsburgh, Pennsylvania, representatives of the Department of School Superintendents. Greetings were extended to the members of the Board in the name of Reverend John Flynn, C.M., who could not be present.

The minutes of the last meeting were accepted with the correction of one name in the third line of the eighth paragraph (Monsignor Campbell to Monsignor Goebel).

The President of the College and University Department presented to the Board a statement by the Executive Committee of that Department protesting the operating procedures of the *Official Guide to Catholic Educational Institutions*. Monsignor Hochwalt reported that ten administrators of

Catholic colleges and universities have been invited to be members of an advisory committee for the *Guide*. Monsignor Hochwalt agreed to present this statement to the publishers of the *Guide* and to discuss the objections with them. He asked that the Executive Committee wait one year more and, if they are not then satisfied with the *Guide*, to send him another statement like the one presented by the President of the Department. Monsignor Hochwalt was invited to attend the next meeting of the College and University Executive Committee to discuss the matter.

The financial report for 1959 was presented by the Executive Secretary and accepted by the Board. A budget of \$197,050 for 1960 was proposed by the Executive Secretary and accepted by the Board. A question was raised as to the adequacy of the salaries of the NCEA Associate Secretaries. The Board voted to put the question on the agenda of the Committee of Seven Members of the Board which would meet on February 10.

Monsignor Hochwalt reported on membership of NCEA for 1959 and presented charts showing diocesan membership as of June 30, 1959, which were used in conducting a fall membership drive. As a result of the drive, 76 per cent of all elementary schools are now NCEA members and 84 per cent of all high schools are members. Total NCEA memberships of all departments and sections grew to 12,494 in 1959—a net gain of 646 members over 1958.

The Board discussed the ability of "hardship case" schools to pay the \$10 membership fee and voted to put this question on the agenda of the Committee of Seven. The Committee of Seven was also asked to consider a raise of dues for the College and University institutional members.

Monsignor Hochwalt reported that the NCEA had lost the excellent services of Father John Green, O.S.F.S., in September, 1959. Father Green returned to Wilmington, Delaware, to become Secretary to the American Provincial of the Oblates of Saint Francis de Sales. The NCEA has been fortunate to obtain the services of Father Richard D. Mulroy, O. Praem., formerly Principal of Premontre High School, Green Bay, Wisconsin, who took up his duties as Associate Secretary of the Secondary School Department on February 1. The NCEA staff now is composed of the Executive Secretary, 6 Associate Secretaries, Executive Secretary of the Sister Formation Conference, Exhibit Manager, Secretary of the International Exchange Section, 13 full-time and 1 part-time secretarial and accounting personnel.

With regard to the Chicago NCEA Convention, it was reported that ample space will be provided for private Masses for priest delegates—eighty altars will be set up in the Conrad Hilton Hotel—and that two Masses will be held each morning in the Conrad Hilton for the sisters. Transportation arrangements between the Conrad Hilton and the International Amphitheatre are being worked out by the local committee under Monsignor McManus. Shuttle bus services for delegates and exhibitors will be provided at a special rate. All exhibit space was sold as of January 31.

The question of an honorarium for lay speakers at convention was referred to a later meeting of the Board. The question of holding an evening Mass during the convention was referred to the planning committee for the 1961 convention.

The Board agreed on a candidate for the office of President General for the next year and empowered the Executive Secretary to extend the invitation.

Monsignor McDowell reported that a new convention hall will be completed in Pittsburgh in 1961 and the national office was instructed to look into the possibility of Pittsburgh for the 1965 convention if New York or Boston are

not possible. Future conventions include: Atlantic City, 1961; Detroit, 1962; St. Louis, 1963; Atlantic City, 1964; and Chicago, 1966.

The Board voted to hold the June Meeting on June 23 in Stamford, Conn. The Planning Committee for the 1961 convention will be held on June 21 in Stamford. The Board felt that the Planning Committee meetings have been highly successful during the past four or five years. The membership of this committee will be left to the discretion of the Executive Secretary and should include the heads of all NCEA departments and sections.

The Board approved the slate of three new members of the Problems and Plans Committee for 1960-62 as suggested by the committee in October: Reverend Robert Henle, S.J., Dean, Graduate School, St. Louis University, St. Louis, Missouri; Mother Judith, F.C.S.P., Mount Saint Vincent, Seattle, Washington; Brother Louis Faerber, S.M., University of Dayton, Dayton, Ohio.

The question of the status of the National Catholic Adult Education Commission was postponed until a later meeting.

The Executive Secretary reported on the postponement of the proposed NCEA monthly magazine, principally because of the lack of ample qualified editorial staff in the New York office and in the national office. The Board accepted the postponement until such time as it is deemed advisable to consider the project again.

The Committee of Seven was instructed to discuss the question of status of NCEA sections and to report on this question at the June Board meeting. It was suggested that at the next superintendents' meeting the question of the supervisors' status in NCEA be discussed and referred to a special committee of the Department if this is felt necessary.

It was reported that the Committee of Seven on future development of NCEA which was appointed at the last meeting of the Board was unable to hold its scheduled meeting last fall, but would meet on February 10.

The Chairman reported that at the Board meeting in Florida a committee of the Board, under the chairmanship of Monsignor Ryan, was appointed to look into the matter of retirement for NCEA Executive Secretaries. Monsignor Ryan reported that a great deal of work had been done for the committee by Dr. William Conley, consultant to the Committee, and Mrs. Long of the NCEA staff. He then presented the proposed plan for retirement which the committee had worked out. The Board discussed the proposals presented and then voted that questions raised by the Board be discussed thoroughly by the Committee of Seven in consultation with Dr. Conley, after which its findings be referred to the Committee under chairmanship of Monsignor Ryan who in turn is to refer this to the Executive Board at its April meeting.

The question of payments of bills to regional units of the Secondary Department for expenses of those units brought out the fact that bills have been paid immediately upon receipt in the NCEA office. They have continually been extremely late in being submitted from the regions themselves. It was decided that the President of the Secondary Department would instruct the chairman of the units to send bills directly to NCEA, not to the President of the Department, within a week after the close of the meeting, and that the by-laws of the Department be changed to this effect if necessary.

The Board instructed the Executive Secretary to compose, in the name of the Board, a letter of sympathy and acknowledgment and appreciation for the devoted services and contributions of the late Monsignor Joseph Cox, and to send it to the appropriate people in Philadelphia.

The Board also instructed the Executive Secretary to send a formal letter of recognition, in the name of the Board, to Bishop Thomas Riley who served as President of the Major Seminary Department.

The next meeting of the Board will take place April 19, at 6:30 P.M. in Private Dining Room 2, in the Conrad Hilton Hotel.

The chairman thanked the members for coming and for contributing so much to the meeting.

The meeting adjourned at 4:45 P.M.

FREDERICK G. HOCHWALT,
Secretary

Conrad Hilton Hotel
Chicago, Illinois
April 19, 1960

The Executive Board convened with prayer for a dinner meeting in the Conrad Hilton Hotel at 7:30 P.M., on Tuesday, April 19, 1960. His Excellency, the Most Reverend William E. Cousins, President General, presided at the business meeting which he opened at 8:20 P.M.

Other members of the Board present were: Brother Bernard Peter, F.S.C., New York, N. Y.; Rt. Rev. Msgr. Henry C. Bezou, New Orleans, La.; Brother Bonaventure Thomas, F.S.C., New York, N. Y.; Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.; Rt. Rev. Msgr. Anthony Egging, Grand Island, Neb.; Very Rev. John A. Flynn, C. M., Jamaica, N. Y.; Rev. Edmond A. Fournier, Detroit, Mich.; Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.; Rt. Rev. Msgr. James E. Hofflich, St. Louis, Mo.; Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.; Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.; Very Rev. James A. Laubacher, S.S., Baltimore, Md.; Very Rev. Msgr. John B. McDowell, Pittsburgh, Pa.; Very Rev. Msgr. Laurence O'Connell, East St. Louis, Ill.; Rt. Rev. Msgr. Timothy F. O'Leary, Boston, Mass.; Rt. Rev. Msgr. Felix N. Pitt, Louisville, Ky.; Rev. Thomas F. Reidy, O.S.F.S., Philadelphia, Pa.; Very Rev. Paul C. Reinert, S.J., St. Louis, Mo.; Rt. Rev. Msgr. Louis E. Riedel, Milwaukee, Wis.; Very Rev. Edward F. Riley, C.M., St. Louis, Mo.; Very Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.; Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio; Rt. Rev. Msgr. Frank M. Schneider, Milwaukee, Wis.; Very Rev. Robert J. Slavin, O.P., Providence, R. I.; and Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D. C. Mr. J. Walter Kennedy, New York, N. Y., was also present.

The minutes of the last meeting were accepted according to the copy submitted at this meeting.

The Executive Secretary stated that reports indicated that the 1960 convention would be the biggest in the history of the NCEA. Approximately 10,000 persons registered on the opening day. He expressed gratitude to the Archdiocese of Chicago and to the local committee for its thorough and effective work on the convention arrangements. The Executive Secretary reported that the Most Rev. John J. Wright, Bishop of Pittsburgh, had graciously accepted the invitation of the Board to serve as President General for 1960-1961. Accordingly, Bishop Wright's name will be placed on the slate of officers to be elected at the closing general meeting on April 22, 1960.

Monsignor McDowell extended an invitation to the NCEA to hold a convention in Pittsburgh at the first open date. The Executive Secretary was asked to come to Pittsburgh to inspect the convention facilities. Future conventions involve: Atlantic City, 1961; Detroit, 1962; St. Louis, 1963; Atlantic City, 1964; 1965 open; Chicago, 1966.

The Board discussed the dates for the June Planning Committee and Executive Board meetings in Stamford, Conn., and Mr. Kennedy outlined proposed arrangements. The Planning Committee meeting will take place on June 14 and the Executive Board meeting on June 16. Details on travel and meeting arrangements will be sent to the Board well in advance of the meetings.

Monsignor Ryan reported that the subcommittee of the Board which was set up to provide a retirement plan for NCEA Executive Secretaries had presented at the last meeting a plan for retirement. The subcommittee was instructed to discuss thoroughly with Dr. William Conley, consultant to the subcommittee, some questions raised by the Board concerning the two proposals for financing the plan and to report its findings at the April Board meeting. Monsignor Ryan, chairman of the subcommittee, reported that the subcommittee after discussion with Dr. Conley recommended that the Board accept alternate proposal number two. The Board then voted to accept the retirement plan using alternate proposal number two as the method of financing the retirement.

Monsignor Schneider, chairman of the subcommittee of seven members of the Board which met February 10, 1960, read the report of this meeting to the Board. The Board decided to give the report more study and discussion and to act on it at the June meeting of the Board.

The Executive Secretary read letters received from Cardinal O'Hara thanking the Board for its letter of sympathy on the death of Monsignor Joseph Cox; from Bishop Thomas Riley thanking the Board for its letter of greeting on his elevation to the bishopric; and from Father Guyot who could not be present for the meeting.

Monsignor O'Leary asked that the Board consider the problem of possible fragmentation of the NCEA because of the many meetings of other groups at the same time as the NCEA convention. It was felt that these meetings were increasing and in time would draw large numbers of delegates from the NCEA convention. It was agreed to ask the evaluation committee to consider the possibility of adding this question to the evaluation questionnaire to determine whether this feeling was noted by NCEA convention delegates.

Grateful thanks were extended to Bishop Cousins for his interest and support of NCEA and for his service as President General for the past year.

The meeting adjourned at 9:00 P.M.

FREDERICK G. HOCHWALT,
Secretary

REPORT

REPORT OF THE EXECUTIVE SECRETARY

Nineteen fifty-nine—nineteen sixty has been a banner year for the National Catholic Educational Association. We are deeply indebted to our membership and to our friends for the splendid support they continue to give us. Without these loyalties the Association could not move ahead. Once again the mounting membership is an indication that our staff is extending needed and desired services.

Membership

The membership of the Association, between March 31, 1959, and March 31, 1960, increased from 11,977 to 12,707, a gain of 730 members.

Sustaining Members	41
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Institutional Members:

Major Seminary Department	103
Minor Seminary Department	121
College and University Department	257
Secondary School Department	2,114
Elementary School Department	7,822
Special Education Department	163
School Superintendents' Department	230

Individual Members:

General	1,561
Newman Club Chaplains	18
Special Education	137
Vocations	140

Total Members	12,707
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(In addition, there are 139 subscribers to our publications.)

The increase in membership is not an accident. It is the result of vital cooperation of superintendents, superiors, supervisors, principals, classroom teachers, and many devoted lay persons who ardently support the program of the Association. Once again the Executive Board extends warm thanks to all who have worked together so beautifully and especially to those dioceses and religious communities which have achieved 100% membership at the conclusion of fiscal 1959. For elementary schools these number twenty-two dioceses: Belleville, Belmont Abbey, Boston, Buffalo, Byzantine Rite of Philadelphia, Byzantine Rite of Stamford, Dubuque, Grand Island, La Crosse, Lansing, Milwaukee, Peoria, Raleigh, Reno, Rochester, Rockford, St. Louis, Springfield, Mass., Steubenville, Trenton, Wilmington, and Yakima. For secondary schools thirty-seven dioceses have achieved 100% membership: Atlanta, Belleville, Boston, Buffalo, Byzantine Rite of Philadelphia, Byzantine Rite of Stamford, Charleston, Cheyenne, Crookston, Dubuque, Fall River, Gary, Grand Island, Greensburg, Harrisburg, La Crosse, Lafayette, Ind., Lansing, Marquette, Nashville, Norwich, Ogdensburg, Peoria, Raleigh, Reno, Rochester, Rockford, Spokane, Springfield, Mass., Steubenville, Superior, Toledo, Trenton, Washington, Wilmington, Yakima, and Youngstown.

Finances

The Appendix as in previous years carries the financial report for the fiscal year 1959. The report sets down the various categories carried on our books and shows a total of \$216,185.92 of current funds administered during 1959.

The Executive Board has asked me to extend warm thanks to the members of the Association for their generosity and loyalty, to the Bishops of the United States, to Catholic publishers and corporations and to the many friends of the Association who during 1959 donated to the Association an amount totaling \$12,640.00. We are eager to point out that this continuing help is a source of inspiration and consolation to the staff of the national office.

Staff

Six associate secretaries and an office staff of eighteen persons are now required to administer the national office. Following are the current major posts in the Washington office:

Executive Secretary—Monsignor F. G. Hochwalt

Associate Secretary, Major and Minor Seminary Department—Rev. J. Cyril Dukehart, S.S.

Associate Secretary, College and University Department—Rev. William J. Dunne, S. J.

Associate Secretary, School Superintendents' Department—Rev. O'Neil C. D'Amour

Associate Secretary, Secondary School Department—Rev. Richard D. Mulroy, O. Praem.

Associate Secretary, Elementary School Department—Sr. Mary Richardine, B.V.M.

Associate Secretary, Special Education Department—Rev. William Jenks, C.Ss.R.

Executive Secretary, Sister Formation Section—Sr. Annette, C.S.J.

Secretary for International Exchange—Miss Patricia Burns

Administrative Assistant for Management and Personnel—Miss Nancy Brewer

Administrative Assistant for Coordination of Program and Research—Mrs. Winifred Long

Convention and Exhibit Manager—Mr. Joseph O'Donnell

Committees of the Association

In addition to the Executive Board, the chief committee activities of the Association revolve around the Problems and Plans Committee, the Convention Planning Committee, the Richard Lecture Selection Committee, the Washington Committee, and the National Catholic Adult Education Commission. The work of committees identified with the various departments can be found in the *Proceedings* for the respective departments.

Relationships with Other Agencies and Associations

From June 1959 until June 1960 the Association took part in the following conferences and meetings with representatives as indicated:

June 3—American Alumni Council, Awards Selection Committee Meeting
—Rev. William J. Dunne, S.J., of the NCEA staff.

- June 4-5—National Association of Exhibit Managers—Mr. Joseph O'Donnell of the NCEA staff.
- June 5—Institute of International Education, Conference Continuation Committee—Miss Patricia Burns of the NCEA staff.
- June 9—Higher Education Group of Washington, D. C.—Rev. William J. Dunne, S. J.
- June 13—*Scholastic Magazine*, Advisory Council—Rev. O'Neil C. D'Amour of the NCEA staff.
- June 18—U. S. Naval Academy, Amphibious Exercise—Mr. Joseph O'Donnell.
- June 22-24—Catholic Theological Association Convention—Rev. J. Cyril Dukehart, S.S., of the NCEA staff.
- June 23-26—National Commission on Teacher Education and Professional Standards, National Conference—Sister Mary Richardine, B.V.M., and Sister Mary Emil, I.H.M., of the NCEA staff; Brother Adelbert James, F.S.C., Head, Education Department, Manhattan College, New York, N.Y.; Rev. Malcolm T. Carron, S.J., Assistant Dean, College of Arts and Sciences, University of Detroit, Detroit, Mich.; Dr. Francis J. Donohue, President, St. Mary of the Plains College, Dodge City, Kans.; Dr. Urban H. Fleege, Head, Department of Education, De Paul University, Chicago, Ill.; Rev. Robert F. Hoey, S.J., Assistant Dean, School of Education, Boston College, Chestnut Hill, Mass.; Rev. Joseph S. McGrath, C.S.C., Assistant Dean, Graduate School, University of Notre Dame, Notre Dame, Ind.; William J. Nelligan, Dean, School of Education, St. John's University, Jamaica, N. Y.; Dr. John O. Riedl, Marquette University, Milwaukee, Wis.
- June 25—U. S. State Department—Rev. William J. Dunne, S.J.
- June 26—UNESCO Public Relations Meeting—Miss Betty Hasselman of the NCEA staff.
- June 28-July 2—American Alumni Council—Rev. William J. Dunne, S.J.
- July 2—Seminar on Organization and Administration of FLES Program—Sister Mary Richardine, B.V.M.
- July 15—National Citizens Committee for Columbus Day, Committee on Education—Miss Alexina King of the NCEA staff.
- July 23—U. S. Information Agency—Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary.
- July 23-August 1—International High School Student Program. National Catholic Welfare Conference—Rev. John J. Green, O.S.F.S., of the NCEA staff.
- July 25—National Education Association, Lincoln Sesquicentennial Committee—Miss Patricia Burns.
- July 28—American Council on Education, Meeting of Organization Representatives—Rt. Rev. Msgr. Frederick G. Hochwalt.
- August 10-12—Franciscan Educational Conference—Rev. J. Cyril Dukehart, S.S.
- August 12—U. S. Office of Education, Meeting on Legislation for Construction Aid—Rt. Rev. Msgr. Frederick G. Hochwalt.

- August 19-20—Sears Roebuck Foundation—Rev. J. Cyril Dukehart, S.S.
- August 23-26—Lay Apostolate Study Week—Miss Patricia Burns.
- September 9—U. S. Office of Education—Rev. William J. Dunne, S.J.
- September 9—National Education Association, Associated Schools Project Advisory Committee—Miss Patricia Burns.
- September 11—U. S. Office of Education, Advisory Committee of National Organizations—Rev. William J. Dunne, S.J.
- September 16—National Education Association, Association for Higher Education—Rev. William J. Dunne, S.J.
- September 16-19—Fourteenth National Conference on Citizenship—Miss Mary Butkis and Miss Carol Niedzialek of the NCEA staff.
- September 21—American Association of Casualty Insurance Companies—Rev. O'Neil C. D'Amour.
- September 23-25—National Foundation, Conference of National Organization Representatives—Mrs. Winifred R. Long of the NCEA staff.
- September 28-30—Tenth Annual Mission-Sending Societies Meeting—Rt. Rev. Msgr. Frederick G. Hochwalt, Rev. J. Cyril Dukehart, S.S., Sr. Mary Richardine, B.V.M., and Miss Patricia Burns.
- September 29-October 2—U. S. National Commission for UNESCO—Miss Betty Hasselman.
- September 30—U. S. Department of Health, Education, and Welfare—Rev. William J. Dunne, S.J.
- October 1—National Catholic Welfare Conference, Foreign Visitors Office Advisory Board—Miss Patricia Burns.
- October 6-7—National Commission on Accrediting—Rev. J. Cyril Dukehart, S.S., and Rev. Brian J. McGrath, S.J., Academic Vice President, Georgetown University, Washington, D. C.
- October 7-9—Round Table of National Organizations—Rev. O'Neil C. D'Amour and Rt. Rev. Msgr. John S. Spence, Director of Education, Archdiocese of Washington, D. C.
- October 8-9—American Council on Education—Rev. William J. Dunne, S.J., and Sister Mary Emil, I.H.M.
- October 13—Higher Education Group of Washington, D. C.—Rev. William J. Dunne, S.J.
- October 15-16—Catholic Educational Association of Pennsylvania—Rev. John J. Green, O.S.F.S.
- October 16-17—Eleventh State-wide Conference of the Commission on Teacher Education and Professional Standards of the Pennsylvania State Education Association—Rev. Matthew Sullivan, S.J., St. Joseph College, Philadelphia, Pa.; Brother E. Anthony, F.S.C., La Salle College High School, Philadelphia, Pa.; Mr. George Harris, Villanova University, Villanova, Pa.; Rt. Rev. Msgr. Robert J. Maher, Diocesan Superintendent of Schools, Harrisburg, Pa.; Rt. Rev. Msgr. John J. Maher, Diocesan Superintendent of Schools, Scranton, Pa.
- October 19—Association of American Colleges, Committee on Christian Higher Education—Rev. William J. Dunne, S.J.
- October 19—U. S. Office of Education—Rev. William J. Dunne, S.J.

- October 19-20—Educational Testing Service, Committee on Tests and Measurements—Rt. Rev. Msgr. Frederick G. Hochwalt.
- October 19-23—Forty-seventh National Safety Congress and Exposition—Rev. O'Neil C. D'Amour.
- October 22—National Commission on Accrediting and National Commission on Accreditation of Teacher Education, Joint Meeting—Rev. William J. Dunne, S.J., and Sister Mary Emil, I.H.M.
- October 22-24—Council on Cooperation in Teacher Education—Rev. William J. Dunne, S.J.; Sister Mary Emil, I.H.M.; Rev. Malcome T. Carron, S.J.
- October 23—Science Research Associates, High School-College Articulation Committee—Rev. John J. Green, O.S.F.S.
- October 23-25—Catholic Association for International Peace—Miss Patricia Burns.
- October 29-30—Twenty-fourth Educational Conference under auspices of Educational Records Bureau and American Council on Education—Rev. William J. Dunne, S.J.
- October 31—Educational Testing Service, Invitational Conference on Testing—Rev. William J. Dunne, S.J.
- November 3—Fourth Annual Education Congress, St. John's University, Jamaica, N. Y.—Rev. William F. Jenks, C.Ss.R., of the NCEA staff, and Sister Mary Richardine, B.V.M.
- November 5-7—United Cerebral Palsy Educational Board Meeting—Rev. William F. Jenks, C.Ss.R.
- November 5-9—Adult Education Association Conference—Miss Alexina King.
- November 6—Institute of International Education—Miss Patricia Burns.
- November 7—University of Pittsburgh, Project Talent Office, Advisory Council—Rev. O'Neil C. D'Amour and Brother Bartholomew, C.F.X., Supervisor of Schools, Baltimore, Md.
- November 12-14—Conference of Catholic Schools of Nursing—Rev. William J. Dunne, S.J., and Sister Mary Emil, I.H.M.
- November 17—Conference Board of Associated Research Councils, Advisory Screening Committee—Rev. William J. Dunne, S.J.
- November 17—Higher Education Group of Washington, D. C.—Rev. William J. Dunne, S.J.
- November 18—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rt. Rev. Msgr. Frederick G. Hochwalt.
- November 19—American Council on Education, Fifth Annual Conference on University Contracts Abroad—Rev. William J. Dunne, S.J.
- November 19-20—National Association of Foreign Student Advisers—Miss Patricia Burns.
- November 20-22—Educational Conference, St. Louis University, St. Louis, Mo.—Rt. Rev. Msgr. Frederick G. Hochwalt.

- November 27-28—Middle States Accrediting Association—Rev. J. Cyril Dukehart, S.S., Rev. William J. Dunne, S.J.; and Rev. John J. Green, O.S.F.S.
- November 27-28—First National Conference on Lay Mission Work—Miss Patricia Burns.
- November 28—Catholic Business Education Association, Midwest Unit—Rev. O'Neil C. D'Amour.
- December 1—National League for Nursing—Sister Mary Emil, I.H.M.
- December 3—Army ROTC Meeting—Rev. William J. Dunne, S.J.
- December 7—American Council on Education, Committee on Intercultural Studies in Colleges and Universities—Rt. Rev. Msgr. Frederick G. Hochwalt.
- December 8—Higher Education Group of Washington, D. C.—Rev. William J. Dunne, S.J.
- December 10—U. S. Office of Education, Meeting on Language Institutes—Rev. William J. Dunne, S.J.
- December 11—United Nations, Community Leaders' Day—Miss Alexina King.
- December 14-16—Council on National Organizations of the Adult Education Association—Miss Alexina King.
- January 8-9—National Commission on Teacher Education and Professional Standards, Regional Meeting—Sister Mary Emil, I.H.M., and Sister Mary Richardine, B.V.M.
- January 11-13—Council for the Advancement of Small Colleges—Rev. William J. Dunne, S.J.
- January 12—Association of American Colleges, Commission on Faculty and Staff Benefits—Rev. William J. Dunne, S.J.
- January 12—American Conference of Academic Deans—Sister Mary Emil, I.H.M.
- January 12-14—Association of American Colleges—Rev. William J. Dunne, S.J., and Sister Mary Emil, I.H.M.
- January 15—U. S. Office of Education, Advisory Committee of National Organizations—Rev. William J. Dunne, S.J.
- January 20—U. S. Office of Education—Rev. William J. Dunne, S. J.
- January 21—Anti-Defamation League of B'nai B'rith—Rt. Rev. Msgr. Frederick G. Hochwalt.
- January 27—American Council on Education, ROTC Meeting—Rt. Rev. Msgr. Frederick G. Hochwalt.
- January 27—Washington International Center—Rev. O'Neil C. D'Amour.
- January 28-29—Catholic Committee on Inter-American Student Problems—Miss Patricia Burns.
- January 29-30—National Merit Scholarship Corporation, Advisory Board—Rev. John J. Green, O.S.F.S.
- February 2—National Association of Exhibit Managers, Washington Chapter—Mr. Joseph O'Donnell.

- February 5-6—Marquette-Doubleday Education Conference—Sister Mary Emil, I.H.M., and Sister Mary Richardine, B.V.M.
- February 8—Army ROTC Meeting—Rev. Brian McGrath, S.J.
- February 10-13—American Association of Colleges for Teacher Education—Rev. William J. Dunne, S.J., and Sister Mary Emil, I.H.M.
- February 13-17—American Association of School Administrators—Rev. O'Neil C. D'Amour and Mr. Joseph O'Donnell.
- February 25—U. S. Office of Education, Meeting on National Goals in Higher Education Construction—Rev. William J. Dunne, S. J.
- February 29—Inter-American Schools Service—Miss Patricia Burns.
- March 5—Council for Science Education International—Sister Mary Richardine, B.V.M.
- March 6-9—Fifteenth National Conference on Higher Education—Rev. William J. Dunne, S.J., and Sister Mary Emil, I.H.M.
- March 6-10—National Education Association, Conference of Association for Supervision and Curriculum Development—Sister Mary Richardine, B.V.M.
- March 9-10—Round Table of National Organizations—Rev. O'Neil C. D'Amour and Rev. Richard D. Mulroy, O.Praem., of the NCEA staff.
- March 27-April 2—White House Conference on Children and Youth—Rev. O'Neil C. D'Amour and Sister Mary Richardine, B.V.M.
- March 28—National League of Nursing, Advisory Committee—Rev. William J. Dunne, S.J.
- March 28-April 1—North Central Association of Colleges and Secondary Schools—Rev. Richard D. Mulroy, O.Praem.
- March 31—Council of National Organizations on Children and Youth of the White House Conference—Rev. O'Neil C. D'Amour.
- April 5-7—Joint Meeting of Moderators of National Councils of Catholic Men and Catholic Women—Rev. O'Neil C. D'Amour.
- April 11—U. S. Office of Education—Rev. William J. Dunne, S.J.
- April 12—Higher Education Group of Washington, D. C.—Rev. William J. Dunne, S.J.
- April 19—U. S. Treasury Department, School Savings Conference—Sister Mary Paschal, Principal, Blessed Sacrament School, Washington, D. C.
- April 26-27—Air Force ROTC Panel—Rt. Rev. Msgr. James Shannon, President, College of St. Thomas, St. Paul, Minn., and Rev. Brian McGrath, S. J.
- April 28—National Association of Exhibit Managers, Washington Chapter—Mr. Joseph O'Donnell.
- May 2-4—American Association of Colleges for Teacher Education, Conference on Doctorate in Education—Rev. Stewart E. Dollard, S.J., Dean, Graduate School, Loyola University, Chicago, Ill.
- May 6—Fourth Annual Conference of Institute of Ibero-American Studies—Miss Patricia Burns.

- May 7—National Education Association, Conference on Elementary Education—Sister Mary Richardine, B.V.M.
- May 9—American Institute of Biological Research—Rev. O'Neil C. D'Amour.
- May 10—American Council on Education, Commission on Education and International Affairs—Mrs. Winifred R. Long.
- May 10—Higher Education Group of Washington, D. C.—Rev. William J. Dunne, S.J.
- May 10—U. S. Office of Education—Rev. Richard D. Mulroy, O.Praem.
- May 10-13—Catholic Press Association—Rt. Rev. Msgr. Frederick G. Hochwalt and Miss Betty Hasselman.
- May 13—Religious Education Association, Board of Directors—Sister Mary Emil, I.H.M.
- May 13-15—Eleventh Annual Minor Seminary Conference—Rev. J. Cyril Dukehart, S.S.
- May 16—Council for the Advancement of Small Colleges—Rev. William J. Dunne, S.J.
- May 27—U. S. Office of Education, Advisory Committee of National Organizations—Rev. William J. Dunne, S.J.

Conclusion

The General Executive Board, the Executive Secretary, the Associate Secretaries and all of the professional members of the staff wish to express their gratitude to the members and friends of the Association for the magnificent cooperation which has characterized our combined efforts during the past year. The prospects for the Association are most encouraging. The years that lie ahead remain a challenge that we shall all try to meet with our best efforts.

FREDERICK G. HOCHWALT,

Executive Secretary

GENERAL MEETINGS

PROCEEDINGS

Chicago, Illinois
April 19-22, 1960

The fifty-seventh annual convention of the National Catholic Educational Association was held in Chicago, Illinois, April 19-22, 1960, under the patronage of His Eminence Albert Gregory Cardinal Meyer, S.T.D., Archbishop of Chicago. Rt. Rev. Msgr. William E. McManus, Superintendent of Schools for the Archdiocese of Chicago, served as general chairman of the local committee. The members of the committee were as follows:

CHICAGO CONVENTION COMMITTEE: Honorary Chairman: His Eminence Albert Cardinal Meyer; General Chairman: Rt. Rev. Msgr. William E. McManus; Rt. Rev. Msgr. Daniel F. Cunningham; Rt. Rev. Msgr. James E. Doyle; Rev. Stanley C. Stoga; Rev. David C. Fuller; Rev. J. Edward Duggan; and Rev. William O. Goedert.

ADVISORY COMMITTEE: Rt. Rev. Msgr. Walter E. Croarkin; Rt. Rev. Msgr. Harry C. Koenig; Rt. Rev. Msgr. Paul F. Loeffel; Rt. Rev. Msgr. Ignatius S. Renklewski; Very Rev. James F. Maguire, S.J.; and Very Rev. Comerford J. O'Malley, C.M.

COMMITTEE CHAIRMEN: General Arrangements—Rt. Rev. Msgr. William J. Gorman; Budget—Rt. Rev. Msgr. Arthur F. Terleckie; Exhibits—Rev. J. Edward Duggan; Hospitality—Rt. Rev. Msgr. Thomas J. Fitzgerald; Housing—Rev. John P. Stankevicius; Liturgical Functions—Rev. Edward M. Egan; Mass Arrangements—Rev. Thomas C. Crosby; Music—Rev. Joseph F. Mytych; Publicity—Very Rev. Msgr. John M. Kelly; Radio and Television—Rev. John S. Banahan; Registration—Miss Genevieve McKugo; Superintendents Dinner—Rev. Timothy A. Sullivan; Transportation—Rev. William O. Goedert; Ushers—Miss Carol Jefferies; Visiting Dignitaries—Rt. Rev. Msgr. Patrick J. Gleeson; Participation: General Chairman—Rev. Cletus J. Lynch; Seminary—Rt. Rev. Msgr. Martin M. Howard; College and University—Rev. Edward J. Kammer, C.M.; High School—Rev. Thomas P. Munster, C.M.; Elementary School—Sister Hilda Marie, O.P.; Parish—Rev. Martin Farrell; Public Schools—Very Rev. Msgr. Lawrence W. Lynch; Newman Clubs—Very Rev. Msgr. Joseph Connerton.

The convention was opened on April 19 with a Solemn Pontifical Mass at 9:30 A.M. in the Arena of the International Amphitheatre. The opening general meeting took place at 11:30 A.M., and the exhibits were opened formally with a ceremony at 2:00 P.M. The opening meetings of the departments and sections began at 2:30 P.M., following the opening of the exhibits. The departments and sections continued their meetings, plenary and sectional, on April 20, 21, and 22. The convention closed with a final general session on Friday, April 22, at 11:15 A.M. The Catholic Audio-Visual Educators Association, the Catholic Business Education Association, and the National Catholic Kindergarten Association held meetings in conjunction with the Association.

SOLEMN PONTIFICAL MASS

A Solemn Pontifical Mass was celebrated for the delegates by His Eminence Albert Gregory Cardinal Meyer, S.T.D., Archbishop of Chicago, in the Arena of the International Amphitheatre at 9:30 A.M. on Tuesday, April 19. The Most Rev. William E. Cousins, D.D., Archbishop of Milwaukee and President General of the NCEA, delivered the sermon.

FORMAL OPENING OF THE EXHIBITS

A ceremony marking the formal opening of the exhibits at the fifty-seventh annual National Catholic Educational Association Convention was held at 2:00 P.M. on Tuesday, April 19, 1960, in the Exposition Hall of the International Amphitheatre.

The Most Rev. William E. Cousins, D.D., Archbishop of Milwaukee and President General of NCEA, the Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary of NCEA, and the Rt. Rev. Msgr. William E. McManus, Superintendent of Schools for the Archdiocese of Chicago, extended to the exhibitors a cordial word of welcome and appreciation for their participation in the meeting and their contribution to the improvement and progress of Catholic education. Monsignor McManus, as host to the convention, added to his remarks a personal word of welcome from the Archdiocese of Chicago.

Mr. John J. Moran, president of the Catholic Educational Exhibitors Association and representative of the American Book Co., responded to the greetings and welcome from NCEA officials. Mr. Moran hailed the exhibit and convention as the largest in NCEA history and indicated the willingness of each exhibitor to assist Catholic educators in their efforts to achieve improvement and excellence in all areas of education. In conclusion, Mr. Moran invited all the delegates assembled to visit each booth and inspect carefully the products and services offered by the exhibitors.

OPENING GENERAL MEETING

The opening general meeting of the fifty-seventh annual convention was called to order in the Arena of the International Amphitheatre at 11:30 A.M. on April 19 by the chairman, Rt. Rev. Msgr. William E. McManus, Superintendent of Schools, Archdiocese of Chicago. The Most Rev. William E. Cousins, D.D., Archbishop of Milwaukee and President General of the National Catholic Educational Association, said the opening prayer.

This was followed by the presentation of the colors and the singing of the national anthem, the music being provided by the All Chicago Catholic High School Band under the direction of Leo Henning, Edmund Stark, and Chester Stefan, conductors. Monsignor McManus then read the following greeting to Archbishop Cousins from Mr. Dwight D. Eisenhower, President of the United States:

It is a pleasure to send greetings to the members of the National Catholic Educational Association assembled in their 57th annual convention.

Your theme, "Emphasis on Excellence," is a fitting one for Americans who seek to raise our educational system to new heights of service com-

mensurate with our national aims and responsibilities. Excellence in classroom instruction and in expanded opportunity for our children will strengthen the foundations needed for individual growth and for the continuing progress of our free society.

I am delighted to add my best wishes for an informative and productive meeting.

The chairman then introduced Dr. James H. Smith, Associate Superintendent of Schools, Chicago Board of Education, and The Honorable Richard J. Daley, Mayor of Chicago, both of whom most cordially welcomed the delegates to Chicago. After extending his own greetings to the delegates, Monsignor McManus next introduced His Eminence Albert Gregory Cardinal Meyer, S.T.D., Archbishop of Chicago, who officially welcomed the delegates and read to them the message he had received from His Holiness, Pope John XXIII, and signed by Cardinal Tardini:

The Pastoral Heart of the Holy Father is keenly interested in the Christian education of youth. He is consoled to learn of the forthcoming Congress of the National Catholic Educational Association whose dedicated theme is "Emphasis on Excellence." Prayerfully he invokes the illuminating guidance of the Holy Spirit upon the deliberations of the Congress and abiding Divine Assistance upon the Association's meritorious work. As a pledge whereof, he imparts to the delegates attending the meetings his paternal apostolic blessing.

Rev. Walter J. Ong, S.J., Professor of English at St. Louis University, St. Louis, Missouri, delivered the keynote address entitled: "Emphasis on Excellence."

Monsignor Hochwalt then introduced Mr. David Thompson of the American Alumni Council. Mr. Thompson, in turn, presented Mr. James T. Hosey of the United States Steel Foundation who described the Alumni Giving Incentive Awards program sponsored by the United States Steel Foundation and administered by the American Alumni Council. Following the description of the program, Mr. Hosey introduced Mr. George J. Cooke, president of the American Alumni Council, who announced the current winners for the year. For demonstrating the most significant improvement in one year, Chestnut Hill College won the \$10,000 Grand Award. Mr. Cooke turned over the \$10,000 check and certificate to Sister Catherine Frances, president of the College, and to Louise Bolger, alumnae secretary.

Following the presentation of the award, Monsignor Hochwalt announced the membership of the Committees on Nominations and Resolutions:

On Nominations: Very Rev. Brian Egan, O.S.B., Chairman; Rev. Thomas W. Coyle, C.Ss.R.; Rev. Aloysius Hasenberg; Sister Rose Dominic, S.C.L.; and Mother Judith, F.C.S.P.

On Resolutions: Rt. Rev. Msgr. M. P. Stapleton, Chairman; Rev. Neil G. McCluskey, S.J.; Sister M. Augustine, O.S.F.; Sister Elizabeth Ann, I.H.M.; Rev. Richard D. Rossiter; and Rev. William M. Roche.

Archbishop Cousins then presented Monsignor Hochwalt with a spiritual bouquet consisting of over three million days of prayer offered for him by the faculty and students of the Catholic schools of the country.

The session was closed with a prayer at 1:30 P.M.

CLOSING GENERAL MEETING

The closing general meeting was called to order at 11:15 A.M. on Friday, April 22, by Monsignor Frederick G. Hochwalt. The opening prayer was said by Rt. Rev. Msgr. Frank W. Schneider, one of the Vice Presidents General of the Association.

Sister Bertrande Meyers, D.C., president of Marillac College, Normandy, Missouri, delivered the closing address entitled: "Sisters: Key Strategists in the New Excellence."

Very Rev. Brian Egan, O.S.B., chairman of the Committee on Nominations, presented the following list of nominees for office for 1960-61:

President General: Most Rev. John J. Wright, D.D., Bishop of Pittsburgh, Pa.

Vice Presidents General:

Rt. Rev. Msgr. Frank W. Schneider, Milwaukee, Wis.

Rev. Edmond A. Fournier, Detroit, Mich.

Very Rev. John A. Flynn, C.M., Jamaica, N. Y.

Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio

Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.

Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.

Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.

The slate was adopted unanimously.

Rt. Rev. Msgr. M. P. Stapleton presented the report of the Resolutions Committee:

RESOLUTIONS

I.

INTERNAL ORGANIZATION

1. WHEREAS, there exist conditions of national, racial, and religious discrimination which violate seriously the rights of certain minority groups, and

WHEREAS, the statements of the hierarchy in America have indicated clearly the sacred obligation to overcome injustice which flows from such discrimination, be it

Resolved, that the Association express its concern regarding the plight of those who suffer because of national, racial, and religious discrimination, and encourage those efforts within the principles of justice and charity made by such persons to overcome the effects of such discrimination, and be it

Further resolved, that Catholic colleges and universities, as well as other levels of Catholic education take positive measures to communicate to those within and outside the Church their support of the position taken by the American hierarchy regarding racial discrimination and segregation.

2. WHEREAS, the Christian principles of justice and charity must be operative if man is to live a truly human life as a child of God, and

WHEREAS, these principles require renewed application in each succeeding generation, and in the many concrete conditions in which men find themselves, and

WHEREAS, Catholics because of the special advantages which are theirs have heavy responsibilities to see to it that the principles of justice and charity are brought to bear upon the problems of the present day world, be it

Resolved, that schools continue their efforts to find increasingly effective ways of developing within their students a deep sense of social responsibility, and particularly of their responsibilities as Catholics within a pluralistic society.

3. WHEREAS, the excellence of the Catholic school is basically dependent upon the preparation and personal qualities of its teachers, and

WHEREAS, the Holy See through the encyclicals *Aeterni Patris* and *Menti Nostrae* and through the apostolic constitution *Sedes Sapientiae* has re-emphasized the importance of providing the highest quality of preparation for those who carry on the work of the apostolate, be it

Resolved, that this Association recognize the outstanding progress which has been made in enriching and strengthening the education of clerics and religious and in the accreditation of seminaries and religious colleges, and be it

Further resolved, that the Association urge by those means which are proper to it the further growth of such educational developments.

4. WHEREAS, the technological, scientific, sociological, and economic advances of our times are making great demands on excellence in education, and

WHEREAS, the teacher is the most important factor in achieving excellence, and

WHEREAS, the need for more teachers, lay and religious, to staff our overcrowded classrooms is critical, be it

Resolved, that we put forth continued efforts to secure more religious teachers by giving new emphasis to religious vocational guidance through improved procedures of attracting candidates to the priesthood and to religious life, and be it

Further resolved, that every possible means be utilized to encourage our lay teachers now in the schools, and to attract new ones, through benefits such as tenure, retirement, and health programs, adequate salaries, participation in curriculum planning and policy making, and by giving them appropriate professional status.

5. WHEREAS, a laudable effort is being made to bring about a better appreciation of public education, and relatively little is being done to develop public awareness of Catholic education, its contributions, and its needs, be it

Resolved, that Catholic educators participate to a greater extent in professional educational associations on the national, regional, and local levels, and be it

Further resolved, that lay participation in educational policy making and planning be promoted.

6. WHEREAS, excellence in education demands that the potentialities of every child be developed fully, be it

Resolved, that Catholic education utilize its resources to devise better procedures for early identification of gifted students, and to develop curriculum offerings insuring maximum opportunity for them, and be it

Further resolved, that Catholic education seek ways to provide for the needs of exceptional children.

7. WHEREAS, adequate progress in guidance programs is essential to excellence in education, be it

Resolved, that this Association encourage research and study in guidance by Catholic colleges and universities, and be it

Further resolved, that the Association urge that regard be given to proper emphasis for professional guidance practices in our schools.

8. WHEREAS, the Association desires, because of the purpose common to all units of Catholic education, a greater effort on the part of Catholic educators to suggest means for stronger emphasis on articulation among all educational levels, be it

Resolved, that Catholic education in general seek new means to promote greater unity of curricula that will result in a realistic gradation of subject matter, in view of the final end to be achieved.

II.

THE NATIONAL DEFENSE EDUCATION ACT OF 1958

1. WHEREAS, this Association is aware of the existence of certain inequities in the National Defense Education Act of 1958, be it

Resolved, that this Association respectfully suggest that Congress amend said Act by eliminating those provisions which discriminate against non-public schools. This would mean:

In Title II extending the "forgiveness" of debt provision on loans to college students planning to enter full-time teaching in non-public as well as public schools. In Title III an adequate substitute for the loans to purchase special equipment for instruction in science, mathematics, and foreign languages, as well as for improvement of supervisory services in these fields.

In Titles V and VI the inclusion of non-public schools in grants to assist counseling and guidance programs and the inclusion of non-public school teachers in the stipends offered to those who assist at counseling and language institutes.

III.

INTERNATIONAL RELATIONSHIPS

1. WHEREAS, the Church being truly universal has expressed, through recent papal and episcopal statements, its concern for world peace, and has supported those international bodies striving for closer union and understanding among nations, and

WHEREAS, excellence in education in a rapidly shrinking world demands global understanding, concern, and a personal knowledge of problems which confront foreign peoples, especially among those citizens in Latin American countries, as well as among peoples of the underdeveloped and newly emerging nations of Africa and Asia, be it

Resolved, that the members of this Association urge wider dissemination in its schools of the ideas and principles of the above-mentioned international bodies, particularly of the United Nations, and be it

Further resolved, that Catholic schools on all levels implement this striving for international understanding by:

- a. Encouraging greater participation in international student exchange programs;
- b. Granting liberal scholarships to enable students of the Latin American countries, as well as those of the underdeveloped and newly emerging nations of Africa and Asia, to study in American Catholic schools;
- c. Encouraging individual American Catholic students (for reasons of cultural exchange) to enrich their studies by travel among these peoples, and by attending their schools.

IV.

APPRECIATIONS

1. WHEREAS, the National Catholic Educational Association desires to express its deep gratitude and appreciation to those individuals and groups through whom such excellence is obtained, and whose chief concern is the sound education of the youth, be it

Resolved, that:

- a. The membership of the Association pledge continued filial devotion to the Vicar of Christ, Pope John XXIII, to whom it looks for the inspiration and guidance essential to the fulfillment of its aims and ideals;
- b. The Association express its thanks to the President of the United States for his warm greetings on the occasion of this convention, and pledge its loyalty to him and to our Government;
- c. The Association express its sincere thanks and best wishes to its host, His Eminence Albert Gregory Cardinal Meyer, Archbishop of Chicago, to the Rt. Rev. Monsignor William E. McManus, Archdiocesan Superintendent of Schools, and to all those who so ably assisted him in the great task of planning and conducting this convention;
- d. The Association express its heartfelt congratulations to the Rt. Rev. Monsignor Frederick G. Hochwalt on the occasion of the twenty-fifth anniversary of his ordination to the priesthood and its lasting esteem for him as Executive Secretary;
- e. The Association express its high regard for the work of the National Council of Catholic Men and the National Council of Catholic Women, especially in their efforts to improve the structure of home and school associations;
- f. The Association express its gratitude to the Rt. Rev. Monsignor Raymond J. Gallagher for the able direction and detailed planning necessary for the success of the 1960 White House Conference on Children and Youth;
- g. The Association express its high regard for the Boy Scouts of America on the occasion of the Fiftieth Anniversary of this organization, which has always encouraged in boys throughout the world a reverence for God and a knowledge and appreciation of the wonders of nature;
- h. The Association recognize the contribution that the Sister Formation Conference has made to the excellence of Catholic education by its efforts to bring about increasingly better programs for the formation of sisters engaged in the apostolate of teaching, nursing, and social work, and be it

Further resolved, that the Association express its great esteem for the work which has been done by the Sister Formation Conference and by its Executive Secretary, in encouraging the development of programs for the formation of sisters, and be it

Further resolved, that the Association express its gratitude to the Sister Formation Conference as it moves into a further stage in its development, and to the bishops and the superiors of religious communities of women who, with foresight and with appreciation of the responsibilities of sisters in America, have cooperated unselfishly in the establishment of such programs of excellence for the spiritual, intellectual, and professional formation of sisters.

The report of the committee was adopted unanimously.

Monsignor Hochwalt, in the name of the Executive Board of the NCEA, extended sincere thanks to the chairmen and members of the two committees for their excellent work.

Monsignor Charles McGarry, Superintendent of Schools for the Diocese of Camden, on behalf of the Bishop of Camden who will be host to the 1961 convention, cordially invited all the delegates to come to Atlantic City for the fifty-eighth annual meeting of the NCEA.

Monsignor thanked all those who had worked to make the convention a success and closed the meeting with a prayer at 12:40 P.M.

FREDERICK G. HOCHWALT,
Secretary

ADDRESSES

ACADEMIC EXCELLENCE AND COSMIC VISION

REV. WALTER J. ONG, S.J., DEPARTMENT OF ENGLISH,
SAINT LOUIS UNIVERSITY, ST. LOUIS, MISSOURI

I

In a recent issue of the *American Scholar* the late Professor Albert Guérard gently lampoons the present American preoccupation with academic excellence. And perhaps with good reason. We can be caught up by a motto or a mood and try to make a slogan bear more than it really can bear. Yet our present preoccupation with excellence is a highly significant historical phenomenon. Never before in the history of mankind has the need to educate for excellence as many persons as possible appeared quite so publicly and quite so urgently as it appears today.

Aware as we have never been before of the internal development which society is undergoing and of the role of the trained intelligence and sensibility in effecting this development, we feel as never before the need to bring to a maximum the potential in each individual. In great part we feel the need for excellence because we sense the challenge of the future as never before. It is this challenge of the future which I should like to take up as a particular approach to the theme of this meeting, "Emphasis on Excellence." Other approaches to this theme would, of course, be possible. We could speak of the obstacles or even resistance within the United States generally and even within some Catholic educational circles to emphasis on excellence. But, as Professor Guérard and others point out, this sort of thing everyone has heard all too many times already. A more positive approach seems better now, and a good way to establish this positive approach is to look directly to the challenge of the future.

In speaking of the future seriously and reflectively, one inevitably becomes involved in the past. In particular, education, which is always for the future, is always built out of the past experience of mankind. We can only teach what we know, and everything that we know we know from experience, and in this sense from the past. This theorem holds even with regard to our teaching of Divine Revelation, for this, too, in its own way, has come to us out of history, in Our Lord and Saviour Jesus Christ, which is to say out of the past experience of mankind, visited by grace.

Education can be viewed as an effort to condense the past experience of the human race into a brief compass for the use of the future. And viewed this way, our contemporary educational procedures, whatever their various incidental weaknesses, represent a magnificent achievement. Here a core of general knowledge accumulated through the past experience of the human race extending back over a period of perhaps around 400,000 years is pressed into some eight years of elementary school plus four years of secondary school and perhaps four years of college. Similar cores of specialized knowledges—medicine, law, theology, engineering, and so on—are condensed out of billions of man-hours of painstaking work in the past and made available in similar short periods of time. After such brief periods of training, no one, of course,

can hold in his mind all the knowledge that the past has accumulated even in one field. But by dint of such training society somehow manages to keep the knowledge accumulated in the past generally accessible to the present. Through the education, formal and informal, which society provides, the structure of past experience is learned well enough for contemporary man to be able to make his way through the books and other records where the knowledge has been encoded and kept accessible.

But the relationship of knowledge to the past is more complex than this. If in one sense it grows out of the past, as we have seen, in another sense it grows from the present back into the past, and, in the very process of growing back into the past, also grows out ahead into the future. Primitive man, like ourselves, had what knowledge he had as a result of the achievements of those who had gone before. His language, his conceptual heritage which the language registered and fed, and his manifold social institutions which provided the platform of order from which intellectually productive contact with the reality around him could be made—all these things had grown up with the aid of past experience. And yet, this past experience, insofar as it was past, had mostly been lost. The paleolithic tribesman who chipped out a stone hand-axe according to the pattern which his culture had been using for generations was certainly drawing on past experience. But the tribesman had no recollection or record of the historical process which had developed the design he followed so assiduously. He knew only a kind of compulsion that hand-axes simply had to be made this way.

Paleontologists can identify a culture by hand-axe designs which do not vary for thousands upon thousands of years. But in such cases they know that they are dealing with cultures which, lacking other means of preserving hard-won knowledge, have had to preserve it by enforcing conformity to a degree which can hardly be imagined today—even by one who might spend all his waking hours before a television set in the depths of suburbia. The paleolithic tribesman chipping out his hand-axe had been put under all but incredible social and psychological pressures. He was conditioned to feeling uncomfortable to the marrow of his bones at the very thought of deviating from the established pattern, which his culture had made him feel was as right as the stars themselves. He did not understand the history which has terminated in this pattern, nor did anyone in his culture. The culture could preserve what skills it did have only by insisting on the most unbending conformity. Cultures which failed to develop sufficiently the compulsion to conformity were likely to lose their skills and perish. But cultures which imparted less effective skills were likely to perish, too. The hold which the past had here was real, but in great part irrational. Man retained his knowledge not so much by reflection as by a ruthless natural selection. The past possessed man, but he hardly possessed his past.

Only much later, with the invention of the alphabet and other sophisticated forms of recording, did a register of past fact finally accumulate which made it possible for man to possess the past in a reflective, more masterly way. Gradually, as records accumulated, man was enabled to see and assess in a verifiable way the difference between earlier and later cultures, and finally to construct some account of the historical processes by which the present which he knew had acquired its characteristics. Now, tens of thousands and even hundreds of thousands of years after various stone age cultures have disappeared, we are beginning to understand their histories, thus learning about these cultures more than those who lived in them could ever know. The intellectual development of mankind over the past six thousand years or so, and more particularly over the past five hundred years, has been marked by a

deeper and deeper penetration of the past. Man has penetrated more deeply not only into the past of the human race but into the past of the entire cosmos—into billions and billions of years of earlier developments.

Moreover, his penetration of the past exhibits a pattern of constant acceleration. In the last century we have pushed back the frontiers more than in the century preceding, and in the past twenty-five years we have pushed back the frontiers more than in the previous twenty-five. We can describe this relationship of man's knowledge to the past by saying that the further man gets from the beginnings of the universe and of the human race, the more he finds out about these beginnings and the faster his increase in knowledge becomes. Here we see that man's knowledge not only grows out of the past, in the sense that it grows out of experience, but also that when it has accumulated enough of this experience it begins to move back over the past and to take reflective possession of the past for itself, understanding itself in the process.

But as knowledge relates to the past, so it also relates to the future. The present is a fulcrum, and as consciousness extends itself back, so it also extends itself forward. Experience of the past makes it possible to plan for the future. So long as the past is not very thoroughly possessed, planning for the future is not very thorough-going. Nomadic hunters can plan only very ineffectively for the bounty which the next season may or may not bring. Primitive pastoral or agricultural communities, among some of whom a sense of real recorded history has developed, can plan in a more organized fashion from year to year. When a sense of history does develop, planning assumes more and more complicated forms: censuses are taken and elaborate architectural and engineering projects are conceived as units and executed over long periods of years. Social planning is launched, although, as in Plato's *Republic*, not at first in too realistic or effective a way. But at long last sciences such as economics develop sufficiently to make planning for the future, if not always entirely sure, at least more and more attractive and promising. (One of the tactical advantages of Marxism has been that it was one of the first movements to exploit the sense, growing in the mid-nineteenth century, that social planning on a large scale was a feasible thing.)

In our own day planning of all sorts—civic, industrial, social, cultural, and all the rest—has become a major activity in society, and the study of the problems of human existence has been projected further into the years to come than ever was the case before. But this projection of the mind into the future has been a correlative always of its projection into the past and its reflective possession of the past. We must not let the often cheap generalizations about the way the modern age has abandoned "traditions" blind us to the fact that there was never any age so familiar with the real and entire past, either in depth or in detail, as our own age is. By comparison with the past which we know and with our sense of a past, the sense of the past enjoyed by earlier man was a puny thing, however important it undoubtedly was and however psychologically profound. Only in conjunction with this sense of the past has our sense of the future grown beyond anything which earlier man commonly could suspect.

II

These theorems concerning the relationship of man's knowledge to the past and the future may strike us as somewhat abstruse, but they are highly important for any philosophy of education and, as we shall see, for education emphasizing excellence. Education of its very nature is committed to the future. For a Catholic this commitment to the future is twofold, defined in

the encyclical of Pope Pius XI, *Divini illius Magistri*, on the Christian education of youth: Catholic education prepares for the future in this mortal life here on earth and for the future of eternal life.

These are not two entirely distinct goals. The future of mortal life here on earth and the future of eternal life are inextricably bound up with one another. Grace, as Gerard Manley Hopkins states so pointedly in *The Wreck of the Deutschland*, does not come either to mankind as a whole or to any individual man straight out of eternity—"Not out of His bliss." Grace comes "dated," through Jesus Christ, in time. Man's salvation has to be worked out in time. Education for the life to come, eternal life, necessarily involves the more immediate future of mortal life, because it is by his actions, under grace, in this mortal life that man determines his eternal destiny. There is no way to eternal life which does not take us through the mortal future facing us. T. S. Eliot is speaking in a way congenial to the Christian tradition when he writes in *Burnt Norton*, "Only through time time is conquered."

Hence Catholic education, precisely because of its supreme concern with eternal life, is ineluctably drawn into a concern with this mortal life as it lies ahead of us. Here is where we must make our plans. The problem is to seek union with God through our way of living this present life as it unfolds before us each day. The Catholic has continually to face the problem of focusing his sights on eternal life and this material universe simultaneously.

To do this, the Catholic must often readjust his sights, and sometimes readjust them very fast, as our view of this present universe enlarges and improves. Such a readjustment is demanded of every individual Catholic from time to time, but more especially of the Catholic educator, whose field of vision is necessarily larger and more sweeping than that of most other individual Catholics.

The Catholic educator, looking to the world around him and thinking of it particularly in terms of the past and future, sees something far different from what earlier man imagined this world to be. He sees a universe with a history and a pattern of development which man is learning more and more to plot. Earlier man, Catholic as well as other, had considered the universe to be a relatively stable thing, and man's life as relatively stable in its relationship to the material world around him. The Christian knew by his faith that the world was created, but he tended to regard it as having arrived at its present state immediately after the end of a series of creative acts of God which, if they were not exactly solar days, succeeded one another at relatively short intervals. The duration of the universe from its creation to the beginning of the Christian era was to men in sixteenth and seventeenth century Europe a matter of only some four thousand years or so, and the life expectancy of the universe was felt to be proportioned to this modest figure. One could plausibly think of the universe as enduring from beginning to end for perhaps something like six thousand years.

It is true that not all men shared this foreshortened view, common until recently in Christian circles. Non-Christian cultures occasionally manifest a disposition to think of the universe as uncreated and perpetual, and consequently to deal with it in terms which even by present standards are astronomical. Thus the Hindu Great Age, at the end of which the sun, moon, and stars return to a state of conjunction, runs to 4,320,000 years, and the Hindu Kalpa or aeon runs to 1,000 (or alternatively 1,008) Great Ages. But these figures seem as irresponsible as they are large. They do not indicate any awareness of the real patterns which we today know exist in the universe, namely the evolutionary patterns whereby stars and solar systems evolve, and the patterns

whereby life has evolved, on our planet at least, into higher and higher, more intense, more interiorized forms, or the patterns whereby human society evolves interiorly and changes its dynamism in relation to the cosmos. Quite the contrary, the Hindu chronology was supported by, and itself supported, a belief in a cyclic pattern of development which the discovery of evolution has thoroughly undermined. The universe was supposed to go through certain stages, but to return over and over again to the same point. In the Hindu and other cyclic views, while the individual man's life varied from one reincarnation to another, the relationship of human life to the material universe is not conceived of in a way which makes allowance for the patterned, directional evolution of human society which our knowledge of history finally and definitively reveals.

III

The change in cosmological perspectives to which we have had to adjust in the past few generations have affected, or should affect, our sense of God's work in the universe. When the actual evolving universe was regarded as less than what it really is by being thought of as static, it was sure to be undervalued. And God's presence in it was sure to be undervalued, too, for His presence is proportioned to its actuality. The more real a thing is, the more God is present to it, and when the evolutionary dimension of the universe, the mysterious inner principle of development within it, was left out of account, something of the reality of material being itself was missing.

We must not let ourselves be caught here on any pseudo-philosophical obstructions. The static quality which earlier accounts had attributed to the universe did not mean that, philosophically speaking, such a universe was more in act than an evolutionary world is—except, of course, for the heavenly spheres, which were thought, quite falsely, to be made of a special incorruptible matter. This dull sublunary world was not conceived of as static in the sense that it had achieved a perfection which we can now only imagine the evolving universe to be moving toward. It was thought to be a riot of change, static only in the sense that the changes in it did not get anywhere—the over-all picture did not alter.

Change was more or less cyclic, not necessarily in the extreme sense which would demand a cyclic concept of time with events happening over and over again endlessly, but in the sense that the grosser, basic relationships of the physical items in the universe were inalterable. Rocks were rocks, trees were trees, horses were horses, and mankind's relationship to all these things was the same age after age. There was no sense of the fact that rocks and trees and horses were structures which the universe has elaborated as the result of a series of steps in a patterned movement which is continuing even today, as the globe and the envelope of life on it continue to evolve. Much less was there a sense of the mysterious moment at which we have now arrived, when mankind has not only by slow and painful degrees finally achieved some awareness of the fact of evolution but also as a consequence is to some slight degree taking conscious charge of its pattern.

The evolving universe we now know brings with it to those who live by the Catholic faith the inevitable sense that not only is God doing something in His Providence with the history of each individual human soul, but also that He is doing something with the universe itself. Confrontation of the universe had always raised questions concerning day-to-day changes, typically reversible (such as the change of water-to-ice-to-water or the conversion of non-living matter into living matter and thence into non-living matter again). But now

confrontation of reality raises other questions concerning what appear to be non-reversible changes in the evolution of the cosmos as a whole, some of these changes strikingly patterned, as those which result in the emergence and evolution of life from less intense to more and more intense forms or those which result in the at first desperately slow but later tremendously accelerated colonization of the earth's envelope by mankind. The cosmos must be thought of as something with an inner direction, an interior momentum. It is an event in time. It has been changing from its beginning, and it is changing now in a pattern which has affected, now affects, and will continue to affect human life itself.

IV

Now all this has something to do with education, with Catholic education, and in particular with education for excellence. As we have become aware of the way in which the universe and human society have evolved and are evolving, the commitment of education to the future has become more and more striking, more and more explicit, and as we have already hinted, more and more reflective.

Now that social and economic processes are understood, not perfectly, to be sure, but with a breadth and depth impossible in earlier ages, planning ahead in all spheres of activity has become a central preoccupation of present-day man. At this end of the "managerial revolution," the managers—individuals who reflect on process and direct it—are drawn inevitably to handle present-day problems with explicit consideration of the future. And the future considered grows in length the more reflective we become and the larger the segment of society with which the manager deals.

Fathers and mothers are encouraged to be reflective managers of families now more than ever before. They are surrounded by a float of literature detailing the processes of family life with a comprehensiveness unthinkable in earlier ages. Their managerial proclivities are encouraged not only by reading but by those more recent developments typical of technological society; for example, discussion groups, in this case those concerned with family life. Not only the literature on the subject but the prolonged formal education which our technological society demands forces parents to think out the future of their children more than ever before, and to provide for it with the network of educational routines, insurance policies, and other apparatus which our society has elaborated.

But family plans are short-term plans compared to the plans of larger units in society. Insurance underwriters and social security investment planners project their vision generations ahead. Economists do the same. Pathologists, concerned with the effect of antibiotics on the evolution of viruses or bacteria, are constantly peering into the future, aided by the now massive literature on population genetics, among other things. City planners live habitually in the generations to come, as do electronic engineers, atom scientists, and space physicists, even when they are trying desperately to shorten the time between future achievement and the present. Planners concerned with natural resources think unaffectedly in terms of centuries.

The future has invaded not merely the world of action but to a surprising extent the contiguous world of abstract thinking. Earlier man was often unaware of the fact that as thought had matured with experience in time, great advances had taken place, or, if he was somewhat aware of this truth, he was not particularly taken with it. Medieval logicians for the most part seem uninterested in the fact—intensely interesting to us—that they had made

tremendous advances over Aristotelian logic. As knowledge of history grew and became more accessible, this unawareness or indifference to change itself changed, and by the time of Georg Pasch's (1661-1707) *Treatise on New Inventions*—in its original Latin, *De novis inventis . . . tractatus* (ed. 2a, Leipzig, 1700)—we find a remarkable sense of the development of knowledge, grown considerably more learned and circumstantial than that of Francis Bacon a century earlier.

Today we have moved still further along the trajectory traveled by Bacon, Pasch, and others. Studies in the history of ideas and of culture have made us highly conscious of the patterned development of the sciences, technology, philosophy, literature, and art over the past centuries of man's existence, and of the psychological and cultural shifts which have made such development possible. Moreover, at least in many fields, we are now actively engaged in promoting their further development today and in calculating their possible development in the future. With movements such as "Operations Research" and concentrations of creative thinkers such as that at the Center for Advanced Study in the Behavioral Sciences, we have moved onto a quite rarefied reflective plane. We set out now to understand analytically processes which hitherto had appeared manageable only more or less by rule of thumb, and we seek even to plumb the mysterious psychology of creativity so that persons can be put in situations where knowledge itself will develop at an optimum.

Not only do institutions of higher education engage in research work dedicated to pushing back further and further the frontiers of knowledge, but large industrial corporations devote entire departments to basic research. Such departments are concerned not merely with finding answers to recently formulated questions but also with developing further questions regarding areas of research whose very existence cannot with surety be predicted.

The magnitude and sweep of the planning activities in which man is now engaged certainly cannot be comprehended by any one mind. And yet some sense of the vast range of these activities as they affect intellectual development alone does enforce itself on anyone who reads attentively the reports of the various foundations for the advancement of knowledge which have recently burgeoned, in the United States particularly. Let us look at a classic example of such reports: "A Quarter Century in the Natural Sciences" by Dr. Warren Weaver, who in 1932 was Chairman of the Department of Mathematics at the University of Wisconsin when he was elected Director for the Natural Sciences of the Rockefeller Foundation, where he just last year reached statutory retirement. "A Quarter Century in the Natural Sciences" is his summing up of Rockefeller Foundation planning and accomplishment in natural sciences during his incumbency. It is printed in *The President's Review, including "A Quarter Century in the Natural Sciences" by Warren Weaver, from the Rockefeller Foundation Annual Report 1958.*

In this brilliantly written report, Dr. Weaver turns first to the past to consider how in the natural sciences the seventeenth, eighteenth, and nineteenth centuries learned how to analyze "problems of simplicity" or problems involving two variables. These are those in which one quantity (a gas pressure, for example) depends primarily upon a second quantity (the volume of the gas). After the beginning of the present century, however, the physical scientists (aided and often spurred on by the mathematicians) tremendously developed various techniques of probability theory and of statistical mechanics to deal with problems of what Dr. Weaver styles "disorganized complexity." If earlier mechanics could analyze very well the motion of one billiard ball on a table, the new mechanics developed ways of analyzing the motions of billions of

billiard balls flying about the surface of a table, colliding with one another and with the cushions. But this analysis is applicable to the motions only if they are taken all together and as a complete system, the larger the better, and only if the individual variables have a certain helter-skelter, disorganized distribution. It gives knowledge of the system, not of the individuals in the system, much as the analyses conducted by insurance companies give very accurate knowledge of the average frequency with which deaths will occur, but no knowledge at all concerning the approach of your death or of mine.

By the early 1930's, Dr. Weaver goes on to report, the means of dealing with "problems of simplicity" and "problems of disorganized complexity" were not only well developed but, it seemed quite evident, destined to continue development at a rate acceptable to the structure of human society. But the case was otherwise with another type of knowledge, that concerned with what Dr. Weaver calls "problems of organized complexity." Problems of organized complexity lie between the problems involving two variables and those with astronomical numbers of variables. They are the problems which involve a considerable number of variables all interrelated with one another. Such would be: What makes an evening primrose open when it does, not earlier or later? Why does the amount of manganese in the diet affect the maternal instinct of an animal? Or, on what does the price of wheat depend?

The questions one meets with in the biological sciences are likely to involve problems of organized complexity. In 1933, after long consultation and consideration of the state of affairs from the past up to the then existent present, the decision was taken by the reorganized Division of Natural Sciences of the Rockefeller Foundation to intensify the development of knowledge in the area of the biological or life sciences. The rest of Dr. Weaver's report explains how this 1933 decision concerning the quality, and in a way of speaking the quantity, of human knowledge affected the next quarter of a century of man's life not only in the United States but across the face of the globe, where the Foundation's grants and programs were channeled.

We would be mistaken if we thought that the increase in knowledge achieved through this deliberate decision was merely peripheral. The decision to develop the life sciences has had results of intense and central interest not only to biologists but to physicists, cosmologists, geologists, philosophers, and others. Dr. Warren's report carries as its frontispiece a full-color halftone picturing a beautiful model of the incredibly complex molecule of deoxyribonucleic acid (or, as it is commonly called, DNA), the study of which became a major concern of the Rockefeller program. This is the substance which seems to constitute the naked genetic material of every cell, a substance which can reproduce itself and which by varying its constitution at certain critical points is able to "encode" bits of genetic information which it passes on to its successors. In dealing with DNA and in the attempts to synthesize it in various ways, we are intimately involved with questions of the origin of life and of the possibility and present practicability of deriving life from non-living substances—so-called "spontaneous generation." This is a subject of more than ordinary interest—to physicists and cosmologists for obvious reasons, to geologists because of its connection with the formation of the earth's envelope, permeated with life, to philosophers because of the philosopher's interest in the borderline between life and non-life, and so on.

At the end of his report, having moved over the distant past and then over the quarter century which he had first envisioned in the future and now looks back on, Dr. Weaver turns his eyes again on the future and suggests some discoveries which lie ahead. The twenty-five-year span covered by this report

is longer than that in most regular foundation reports, but the Weaver report is quite typical in viewing the present as a fulcrum between the past and the future and in ending by looking ahead. Looking ahead has become a feature of most, and perhaps all, the sensitive points in the totality of human intellectual activity.

Man has always known change and always looked to the future. But the contemporary world is distinguished by the fact that in it change has become institutionalized. The study and management of the evolution which social and cosmic processes undergo has become a major human activity. More than that, intellectual change has become institutionalized. Men now set out deliberately to devise new concepts, new ways of thinking, so as to effect new intellectual breakthroughs. This does not mean what persons unfamiliar with the actuality might think it means, that the past is being abandoned in principle and/or in effect. Quite the contrary: intellectual, reflective change is, as we have seen, possible only insofar as the past is laid hold of more firmly than ever before.

Nevertheless, however thoroughly we may possess it, we can no longer take refuge in the past. We now master the past for the future. Our past is more than ever pointed into the future, for our awareness of the change inherent in the past-present-future sequence is not only keener, more detailed, more pressing, but it is more reflective than ever before. The mind, having reflected on this change, seeks to enter into the rationale of the change, to understand it, to direct it, and—more than that—to further it. This is why we say change itself is now an institutionalized feature of human culture.

Our concern with the future affects our thinking about man himself and, indeed, becomes most urgent when we concern ourselves with the human race. As mankind has achieved its present sense of unity—imperfect, to be sure, but immeasurably more acute than that of the small, isolated bands of men roving the earth fifty or a hundred thousand years ago, or even of mankind five hundred years ago on the eve of the great age of discovery—problems concerning the human race as a whole have had to be faced. Global planning is with us for good. If one does not like the global vision of one group of planners, there is no possibility of simply retiring from the scene. All we can do is submit an alternate plan or plans. Not to plan at all is itself a plan for the future—it is to abandon the future to the forces of chaos, to abdicate the office of intelligence. For intelligence carries with it its own obligations. What comes within the purview of intelligence commands in some way the services of intelligence. Once the future shows itself to us, as it has done, we have to meet it with some plan.

Planning for the entire human race involves us in reaches of future time which to other ages were quite unthinkable. One cannot concern oneself with the future of the entire human race in terms of only ten years or twenty years or even one thousand years. One does, of course, build immediate plans on some such scales, but these plans themselves inevitably set up around themselves a frame of reference running into hundreds of thousands of years.

V

Facing these vistas into the future, the educator should not be ill at ease. Educators are always committed to the future. But the way in which reflection about the present, based on our increasingly intimate knowledge of the past, has set the vision of those in key positions throughout our society upon the years to come, near and distant, makes it doubly imperative that educators think about what lies ahead for mankind in this mortal world. As educators,

we are committed to the future not only because we are training future citizens or even future teachers, but for another reason as well: today the person who is going to be an intellectual leader or a business leader or a civic leader or a political leader is by reason of the very momentum now present in human knowledge likely to be in one way or another deeply involved in plans for the future of the world. The better the pupil or student, the greater his potentialities may be, the more likely it is that he will be in a position where planning the future will be part of his daily life.

It goes without saying that a product of Catholic training should have the moral principles and stamina to take the responsibility of the future on his shoulders in a God-fearing and self-sacrificing way. It goes without saying that followers of Christ must think of the future, no matter how far ahead, in terms of their love of their Lord and Master and of His presence in all ages to come. Speaking to those who lead their lives intimately aware of the importance of morality and of personal dedication to God, I need not labor these points.

But it is not sufficient to face the future with confidence in God and a desire to serve Him. If we are educating boys and girls and men and women for the present age, we must give them the particular vision which the present age needs. If we are educating for excellence, we must have as a part of our habitual outlook a concern for the future of this world, an interest in it, a curiosity about it, and a sense of knowledge itself as developing beyond its present state.

It is quite true that in some areas and types of knowledge there is in a certain sense little or no change. The individual man face-to-face with tragedy, or face-to-face with his Creator, knows reality in a way which any age can appreciate and on which, in a certain sense, no age can improve. And yet each age has its own distinctive way of envisioning tragedy and its own particular voice in responding to God. As Father Hans Urs von Balthasar so brilliantly shows in his recently translated work entitled *Science, Religion and Christianity*, the relationship of man's spirit to the cosmos undergoes a profound evolution over the centuries and millenia, until in our day its relationship to nature is so radically altered that there is a point of view from which philosophy appears to merge with anthropology. The issue here is not that there is nothing that one age has in common with another. It is rather that we cannot meet the present intellectual world intelligently and effectively by noting common denominators between the present and the past, for the very context of these denominators has changed. Our sense of time has become keener, and any intelligent person aware of his own situation in the world feels the present as growing out of a past and as committed to a future which will be different from both the past and the present.

This commitment to the future is demanded not only in the physical sciences, but in all fields of knowledge, for there is no field today which can fail to think of itself as growing from its present state into a future, more complete or more comprehensive state. History grows as it analyzes recent occurrences and as it moves back to a more meaningful reconstruction of the past. Geography grows as we learn more about the earth's crust and the modes of interdependence between this crust and the living world: here our increasing knowledge of changes within the envelope of life around the earth opens all sorts of new vistas. If geography is the science of the surface of the earth and its life, what are the limits of geography, and what new developments must it prepare itself for as we move out into space? Linguistics and semantics, still engaged in working out the past history of phonemes and morphemes and

of meanings in various languages, will have to prepare to deal with, if not to predict, shifts in formation and in the significance of terms and structures which are a necessary part of future language development. The problem of the merging of languages has become urgent as a more and more unified global sense begins to inhabit each individual human soul, while the effect of our present electronic communication on expression and upon the modes of thought itself requires a vast amount of study. These are random samples of fields of knowledge outside physical science, but they are representative of all fields. In every field knowledge is growing. On the basis of published research, it has been said that human knowledge doubles now every ten years. Although such a quantitative statement concerning something so spiritual as intelligence is not very directly meaningful, it is not entirely uninformative. Research is better organized today than in any previous era.

It is true that not every individual whom we are educating will be devoting his time directly to social or intellectual or other planning. But everyone will have to live in a world more and more subject to such planning, and the effectiveness of his own presence will be measured in great part by his degree of participation, proximate or remote, in the planning processes. This participation may take various forms. Some few of those we are now educating will be in high-level managerial positions, where their work will consist almost exclusively in planning. Some will be committed to entirely other work, highly routine. And yet, in their thinking about the relationship of their family to the world around them, in their thinking, let us say, about the role of television in human society, in their reaction to political and social programs, it is essential that they have some sense of the fact that they are living in a world where change is not only taking place, but is institutionalized, is planned and channeled. If a person does not know this plain fact, and does not live with it as a part of his habitual frame of mind, he can hardly be the responsible citizen whom we hope we are producing, responsive to the present world as God has made it to be and to develop. Perhaps we can give this more classic formulation by saying that unless he has this sense of being in a world faced resolutely into the future, no man today can be said to have a really liberal education.

IV

Where do we as Catholic educators stand now with regard to such a sense? Are we succeeding in communicating to those who come to us to learn a sense that they are living in a developing society, a sense of vision, a historical sense which, while not dreaming the old, faded dreams of unadulterated progress, is nevertheless aware of a relative social and technological and humanistic progress and committed to the future thoroughly and positively and imaginatively—as so many recent papal documents urge us to be? Are we succeeding in conveying to those in contact with us the conviction that each man and woman has an obligation to contribute to the development, the improvement of the universe and to do so thoughtfully and intelligently, each in his own measure? Are we succeeding in producing the related conviction that not only is work or effort itself good and understanding itself good, but also that what understanding work accomplishes, the achievement it does with great difficulty finally effect, is also a good—indeed, is a great, a magnificent realization within God's creation?

It is the prerogative of a keynote speaker to raise questions without answering them, leaving this to the work which follows his keynote address and thus to those who are better informed than he. I shall here avail myself of this prerogative. I am fully aware that these questions apply in vastly different

ways to different levels of instruction and to different areas of learning and teaching.

But I am not excused from summing up why I consider questions concerning our commitment to the future so important at a convention where the over-all theme is "Emphasis on Excellence." Excellence is commonly achieved by facing up to some challenge. One type of challenge we can face up to is the challenge of other persons' achievements, actual or imminent. We have been seeing our challenge in these terms for some time, as a challenge to equal or excel others. But we are becoming increasingly aware that the motivation which such terms provide is ineffective and self-defeating insofar as it is negative. If we believe that we must do well simply in order to keep up with or surpass others, we are as much as admitting that we have no interior resources of our own driving us on. We move if and when the other person moves; otherwise we sit still. Both as Americans and as Catholics we have been criticized, and we have criticized ourselves, for giving the impression that we take just this attitude, that we act simply to keep up with the opposition, that we have no opening gambits, only counter-moves. We are very badly off if, as Americans, we are spurred to action simply because the Communists, our rivals, are devoted to action. And we are even worse off if, as Catholics, we wish our schools to be good simply because we see the need to keep up with other educational systems, public or private.

Both as Americans and as Catholics we should have more positive motivation for excellence than this. And a more positive motivation is provided when we think less in terms of what we are against and more in terms of what we are for. We must seize the movement of the reality around us imaginatively and creatively, and look to the future with positive vision. It is the future of mankind—including those at present hostile to us—and the future of the cosmos in which man lives, not the immediate rivalry between ourselves and others, which must provide a deeper driving power for our action. The future of the cosmos, of life itself, is the great challenge of our times. Every challenge involves the future, but today, with the shift in man's relationship to time itself which has so marked the past few centuries, the future not of a group but of the universe as such fires men's imaginations and drives them on to achievement as never before.

Talk of facing the future such as you have heard here may seem remote to those engaged in day-to-day classroom work in elementary schools and high schools, and in colleges and universities, too. These vistas we have looked into seem to affect each isolated individual so very little. Speaking of keeping an eye on the future may suggest to the administrator the projection of population and enrollment figures over the next decade or two. To an elementary school teacher, it may suggest trying to guess what the superintendent of schools will select as next year's textbook, and to guess this against impossible odds. While encouraging both these commendable activities, and others like them, I should like to urge that we cultivate also, each in his own way, a little less parochial, more philosophical, and more profoundly religious orientation toward the future, one which makes us at home in a world which is more and more concerned about the larger movements of knowledge itself and about the global evolution of human society, an orientation which brings us to feel Catholic education as involved in the breath-taking adventure of the human race now faced into a future apparently extending, so far as we can judge, into hundreds of thousands and perhaps millions of years. We cannot plan for such vast expanses of time, it is true, but our attitudes toward knowledge and education are colored in great part by the fact that we habitually

live in such perspectives or by the fact that we habitually pretend that they are not there.

However remote some of these perspectives may seem from the activity of one particular individual in one particular here and now, unless the Catholic community as a whole feels itself situated within these perspectives, it will be out of touch with the world around it. We cannot commit ourselves to the future positively and creatively unless we face the future in the dimensions in which it now appears. And without a positive and creative commitment to the future, the education we purvey can never in the long run be more than mediocre. Where Catholic education is more than mediocre today, where it is at its best—and it is achieving first-rate results in a growing number of places—its sense of commitment to the future can readily be recognized. When it does not have this commitment, or where any education does not have this commitment, supposedly educated persons are released into the world out of contact with the real movement of affairs around them, chronic *laudatores temporis acti*, permanent incompetents.

Challenges can always frighten us, and Catholic educators faced with the challenge of the future can be frightened, too. The vision of the cosmos which has opened before man in the course of the past hundred years, the vast reaches of time and space in terms of which any real cosmology must now be conceived, and the kaleidoscopic complexity of our rapidly evolving human institutions can dismay all but the most humble. If we are proud, we shall react in ways which betray our basic insecurity, shading our eyes from the vastness of the whole picture, keeping timidly to ourselves, clinging to the policy that the best contact with discovery is always rear-guard contact, that the best thing to do about anything is to keep it from going too far, wishing that things were otherwise, that reality conformed to a more parochial scheme so that we do not have constantly to rethink and rethink again and again and again the relationship of the world around us to God's revelation as we learn more and more about this world.

There is a real danger of this sort of reaction among us. Such fear is a terrible thing, for it is a relict of paganism, connected with a lack of trust in Providence and a fear of time itself. Christians have been betrayed by this mentality in the past, foolishly taking refuge in the thought that because they have true answers to old questions, there are no new questions to trouble with. Betrayal along these lines today would be more devastating than ever before. In our world in which the highest concentrations of intelligence deal habitually with dizzying visions of the future, there can be no education for excellence in terms of a parochial view of the cosmos. If we wish to educate for excellence, we must accept a certain insecurity, we must accept and live with the fact that the reality to be integrated into Catholic revelation is incredibly vast and largely unknown. We can perhaps make our own the saying of the holy Danish Catholic bishop of the seventeenth century, Niels Steensen (1638-86): "*Pulchra quae videntur, pulchriora quae intelliguntur, longe pulcherrima quae ignorantur*"—"The things we see are beautiful, the things we understand are more beautiful, but the things we do not understand are most beautiful of all." Here is living faith applied to reality.

If we are humble and full of faith, we shall be enthusiastic—if guardedly so—about the visions now opening to man. We shall recall that, while salvation does not come from the natural order of things—no matter how much this may naturally improve—but through Christ, and while we must always beware of letting the misuse of created things draw us away from God when His grace would draw us and them to Him, we are nevertheless supposed to be present

to the real, natural order in all its dimensions. We are to be witnesses not of the natural order, but definitely within it, witnesses to the divine revelation given through Jesus Christ and His Mystical Body, the Catholic Church. We are to be witnesses of Christ to the present, but not only to the present. The term Catholic means "through-the-whole," and it advises us that we are to allow ourselves to be used by God to bring Christ to all men and ultimately to everything in all the reaches of time. If this "all men" and this "everything" stretch far more distantly into the future than earlier Christians ever suspected, what does this matter? Such a fact should not dismay a follower of Christ, whose eyes are set by both the Scriptures and tradition into the future, where he looks for the restoration of all things in Christ, which is God's own aim.

SISTERS: KEY STRATEGISTS IN THE NEW EXCELLENCE

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From the very foundation and formulation of the Catholic faith, women have been ready for whatever excellence was asked of them. When that "excellence" was ministering to Christ and His disciples as they walked the hills and plains of Judea, instructing the ignorant, counseling the doubtful, healing the sick, they measured up to the demand. When "excellence" called for their loyal presence as consolers among the rabble that prodded Christ to Calvary, they were there and persevered at the foot of the Cross. When "excellence" in formulating post-Resurrection doctrine was required, women, represented by Mary, were in the Cenacle among the apostles newly touched by the Paraclete with Tongues of Fire and Truth.

Down the centuries women, as a part of the Church, pursued excellence from the time of Peter I to John XXIII. This is doubly and undeniably true of religious women since the inception of cloistered and active orders. This statement needs no documentation; it is part of our history and of our heritage, and notably so in the new world.

What was the excellence demanded of religious women when they first came to America as missionaries or as members of American-founded communities? It was that *excellence* insisted upon by bishops when they told their priests: "First build your parish schools, otherwise you will never need a parish church." Amid the alien hostilities of a new land with new immigrants in search of new freedoms, it was the deepening and solidifying of the faith, making it safe amid the bigotry and the prejudices of Puritans. Excellence then was teaching religion as the first and fundamentally important R of those that were to accompany it in the little red schoolhouses or parish halls where reading, writing and arithmetic were urged as the beginning of the American school system of education.

That excellence was emphasized in these goals has long since been proven by the long, difficult, heart-breaking but finally successful ascent to leadership of American Catholics today. Sisters have lived through and have come a long way from the days of Maria Monk, *The Menace*, and the other would-be deterrents to Catholic excellence that dogged our steps from the very day the Mayflower sailed into Cape Cod Bay.

God alone knows the stout-hearted determination, the will-to-excellence that animated the religious teachers of the post-colonial era of American history of education. They passed—not smoothly, but with pain and hardship and undaunted courage—to another type of excellence when Sisters' *Academies for Young Ladies* were established. These academies earned an enviable reputation for culture, and each institution boasted of at least two or three teachers of intellectual distinction whose influence permeated and gave substance to curricula that mocks the snap courses and easy-way-to-learning marked by the later influence of Dewey and the Progressivists. We may smile indulgently at courses labeled, "Logic for Young Ladies," but we cannot deny the solidity of the grammar, composition, rhetoric and mathematics that turned out students who could read, write, and spell correctly, as well as concentrate on algebra and geometry.

Later, when men like Elliott of Harvard urged the elective system upon us as an excellence we could ill afford to miss, we followed secular schools into Dewey-designated curricula that made self-expression and "life-adjustment" far more important than solid academic foundations. We saw then the confusing of excellence with pragmatism, where able students elected soft courses and neglected subject matter that required rigorous application. To the student's way of thinking, a course that "will help me make a living" was far more vital than a course that "will help me know how to live." Softer curricula paved the way for mass education, or emphasis on mass education made—or seemed to make—the softer curricula necessary. In it all a kind of excellence was pursued, the quantitative excellence of providing something for everybody, since everybody was seeking education at the secondary level, which was but a prelude to making college necessary—or wanted—by everybody.

The *sine qua non* of excellence was the acceptance of our schools by a regional accrediting agency, and the agencies insisted that the type of education given be suited to the type of student entering our schools. The "type" has always been the same—the average, the below-or-above average, and the gifted. In our need to conform to the mode of the day—and the requirements of accrediting agencies (which demanded something for everybody)—we all but glorified vocational education because it so easily answered the most frequent question of our students: "What good will this course do me?"

No one can ever accuse our teaching Sisters of falling behind the Joneses in the matter of keeping our schools up-to-date with commerce, cooking, and shop courses, though the up-to-dateness, in the end, told on our goals of excellence.

In it all a definite pattern can be seen. Sisters, good strategists that they are, always manage to deliver the goods demanded of them. In an earlier century when the idea of excellence dictated an almost over-emphasis on religion, the Sisters turned out stout defenders of the faith, indeed, under the leadership of the clergy they turned out the Body Faithful. When, in the interests of a more advanced Catholic education, it became clear that logic was a necessary adjunct to the Christian culture of young women, the Sisters produced solid courses in logic for young ladies. When vocational education became the rage in the 1930's and a depression-minded and pragmatic people called for "useful courses" the product of our Catholic schools won prizes in home-making and wood-work. Because America honors first and foremost the common man—in blue shirt sleeves or white collar—the schools outdid one another in producing the common man, plain, practical, and full of common sense, the man who was on his way with a dime toward making his first million. In the quest for this excellence, the Sisters were not found wanting.

Now why do I seem to emphasize the Sisters as accomplishing these excellences? Let me hasten to admit that the 11,000 priests, the 4,000 teaching Brothers, and the many thousand lay people have indeed helped to make our country what it is today. But the nearly one-hundred-thousand teaching Sisters in the United States have the heavier burden of responsibility, for they are, one might say, in possession of the unfolding, developing Catholic mind from kindergarten through college. There are some who attend segregated Catholic schools at the upper grade and the secondary level, but relatively speaking, not too many.

This means, then, that Sisters lay the groundwork for the intellectual, social, and spiritual growth of the Catholic school population. In our grade

schools it is Sister who first leads the budding mind into the intricacies of word-recognition and vocabulary building; it is Sister who first introduces the child to the wonderful world of books and develops a love (or a hatred) of reading; it is Sister who opens the wonderful door of knowledge and inspires (or destroys) a love of learning; it is Sister who continues to enkindle (or kill) a curiosity about the universe.

"All that I am, or ever hope to be—intellectually—I owe to Sister! Long before the time I reach Father Smith or Professor Jones or Brother John I have learned to love or hate school. I look upon the boy or girl who studies hard as a sage or a fool. I have made my decision as to whether I wish to be a 'plain common man' (with a growing bank account) or a scholar of distinction."

This may be a holy and a wholesome thought; it can also be terrifying; for it means that many of the academic and intellectual ills of the day—as well as the glory of accomplishment—can be chalked up to our Sisters who have played so large and strategic a part in the pursuit of excellence in the Catholic school system. In a word, it means that Sisters have a great share in the educational status quo today.

Now what is the status quo?

Long before the advent of sputnik and lunik Catholic educators were viewing with alarm the lack of intellectual creativeness among Catholic scholars. In fact, voices were raised to ask where *are* Catholic scholars. Perhaps the most accusing and at the same time the most influential voices are those of Bishop Wright and of Monsignor Tracy Ellis who still protest that we Catholics, religious and laity alike, are not answering the call to the vocation of the intellectual life. Just as in the early days of the Church we had the call to spread and develop the faith, so today we have a further call to first use our own intellectual gifts to their full capacity, and then develop those of our students to their fullest potential—all for the honor and glory of God.

Now, isn't it true, Sisters, that if this paper were making an appeal for missionaries, for the need to spread the faith in backward countries, it would meet with irresistible enthusiasm? Spreading the faith, giving firmer emphasis to excellence in the teaching of religion, awakens a response in every dedicated heart. If this paper made appeal for greater international understanding, for a better expression of the brotherhood of man, it would find strong echo in our hearts, for fraternal and unlimited charity is an invitation we can understand and embrace with heroic abandon.

But this paper proposes that every religious teacher has a vocation to intellectual excellence within the framework of her potential—and it hopes to sound a clarion call to all religious to manifest the same zeal in fostering and realizing this vocation as religious in the early days of America sought to spread the faith; the same zeal with which we followed secular leadership in making our secondary schools a mecca of technical and "life-adjustment" education. And I might add, the same zeal with which we have, until now, at least, made our colleges available to even the less than mediocre students who applied.

I well know what I ask when I plead with Sisters to recognize the call today for intellectual excellence. We are all familiar with the anti-intellectual climate of our country today, and of American Catholicism especially. If anti-intellectual be too strong a term, let me say intellectual anaemia. I assume that you agree with the formidable list of authorities who could be quoted—and who have been quoted by Monsignor Ellis in his treatise: *American*

Catholics and the Intellectual Life. I leave to this eminent educator and to others of his stature to deal with the problem on the national level. My own not-so-modest hope is that those of us dedicated to Catholic education in our grades, high schools and colleges for women may thoughtfully examine our personal attitude toward the intellectual life. Do we give it the same emphasis as we strive to give our spiritual life, and our social life of fraternal charity within the framework of our community spirit?

Would not a careful appraisal admit these factors as true: To a certain degree we ambivantly fear and sneer at the intellectual. It is quite the American attitude, but as religious dedicated to the practice of humility and obedience, we excuse our attitude by leaning heavily on the dicta of certain spiritual writers, "Knowledge puffeth up." Leaning is such an easy posture, and while we observe the behest of *Christian Perfection* "Let us not read to become learned. . . ." "Read little, meditate much," we steer away from the challenging example of Paul's brilliant intellectual labors.

From our novitiate days we have been warned against intellectual pride, and certainly warning against pride in any of its forms is to be heeded. But how can we get our thinking straight if we persist in believing that to praise a Sister for getting straight A's in her university courses will contribute to her pride, but praising a Sister for baking delicious bread is an act of fraternal charity? We assent dutifully to such statements as "It is character that counts, not intellectual endowments," but intelligence prompts us to ask can there be character without at least an average amount of intellectual endowment?

"Be good, sweet maid, and let who will be clever" is as glaring a bit of sophistry as ever a poet indulged. It takes mental acumen to be good; it takes even more to attain the goal dearest and nearest our hearts—spiritual excellence.

By our very dedication we make a profession of striving after sanctity, and not one of us—though knowing the difficulty—hesitates to admit that this is her chief personal goal, her promised objective. Now unless we properly assess our call to the intellectual, upon which foundation sanctity, to be real, must rest, we shall never be moved to enter the arena of ideas with which today challenges us. And the first idea to be pondered is that excellence, perfection, sanctity are terms that can be equated. Let us be honest, Sisters, we do find it difficult to reconcile intellectualism and sanctity. It is so much easier—and safer—to quote the Cure of Ars when we speak of humility than Thomas Aquinas, yet who is to say was the lowlier in his own opinion?

The character of one's sanctity—or spiritual excellence—is determined by the times in which he lives. An over-all view of the history of the Church shows that at different times a certain pattern of sanctity and a certain type of saint developed to meet the needs or the perils of the day. When love of riches and luxuries threatened clergy and laity alike, Francis Assisi came to preach the charms of poverty; during the ravages of the plague St. John of God and his Brother Hospitalers emerged to fight the Black Death; when Christians were enslaved by infidels the Order for the Redemption of Captives sprang up; when Protestantism and hydra-headed heresy assailed dogma, Ignatius of Loyola and his intrepid sons came into being to defend the Church. When the Church's need was for charity, motivated by faith, Vincent de Paul made his "synthesis of Charity" which, for more than three centuries, has been carried out by the congregations of men and women that he founded who were aided by the vast number of the laity he organized. In our own day we have witnessed the Maryknoll Order answering the need for a more marked

missionary zeal. The School of Martyrs, founded on Calvary, and which prevailed for the first few centuries of the Church's existence, has always "kept" in some part of the world even unto our own day.

In all this activity excellence is sought—the spiritual excellence that must underscore all noble deeds. Whether it be the charity of Christ crucified moving to deeds of heroic charity; whether it be the living and dying martyrdom of a Mindszenty or a Stepinac, or the daily intellectual endeavors of saving souls from false winds of doctrine and false gods of materialism—each activity is marked by its own brand of perfection so that we may say, in a sense, that the emphasis in the Catholic Church has always been on excellence, an excellence not always attained in its fullness but an excellence always attempted and pursued.

Nevertheless, something more is demanded today, something more than we are giving. We are the religious teachers through whose hands the Catholic school population passes from kindergarten through college. Are we responsible for the attitude that prevails today toward intellectual distinction, an attitude complained about by educators like Bishop Wright, Monsignor Ellis, and some of our eminent Catholic lay leaders? Have we helped to generate the contempt, or at least the disregard in which the so-called "egg-head" is held? Are we to blame that so few Catholics distinguish themselves in the field of scholarship? Certainly, there has never been a time when more Catholics held high office in the state and federal government, and among the millionaires of our country Catholics can stand up and be counted. But as yet we have failed to emulate Europe in producing Catholic men of distinction in the field of philosophy, science and letters. What is needed to right this wrong, to compensate for this defect?

Sisters, what we need today is what we have needed and given in every day, an allegiance to excellence, but a *newer* excellence, an excellence that until today we have not sought, even as a by-product, but which today must be one of our goals—emphatic excellence in the intellectual arena.

How and where shall we begin? Where and how do we begin to pursue spiritual excellence? Where we are, admitting our shortcomings and making a firm purpose of amendment. First I think we should admit that we ourselves have not held intellectual endeavor in high esteem, hence we were unable to pass on a right attitude toward intellectual achievement to our students. Oh yes, we have always sought the *intellect*—we have wanted our students to use their minds, to learn to read, write, speak and perform; but we have placed emphasis on specialization: on *doing* well. We have sought *intellect* rather than the intellectual. Breathes there here any teacher who has consciously and consistently said to herself, whether she teaches fourth grade, fourth year high or college seniors, *I shall concentrate on turning out at least one intellectual this year?* Or have we thought in terms of producing good readers, good writers, good scientists, good poets? True, these are parts of the whole, but we profess to be teaching the whole man.

Having acknowledged our deficiencies, having made a firm purpose of amendment, let us look around us at the newer excellence and appraise it. What is the newer excellence? Well, in general, it may be said to be a concentration on intellectual excellence, and let us add to it, the excellence of the whole man. We can easily err if we limit our sights to one field where newer excellences are demanded, such as in the sciences and the languages.

Each Saturday, in St. Louis, a Washington University expert in physics teaches advanced science to a class of ten-year-olds. In turn, these ten-year-olds go to a center each week to conduct a class for teachers. The teachers

having learned and even specialized in science a decade ago are presumably lacking in modern content and technique—the ten-year-olds supply them with both. The experiment is said to be most successful. Certainly it is a newer excellence when teachers are taught by ten-year-old pupils. But there is something rather fine in the approach. It is far to the right of the day when teachers were accused of “putting down” any aggressive leadership or spontaneous questions of the mentally elite within their classes. It is a positive step toward making teachers more alert, more respectful of their students, and making the students themselves push out the frontiers of knowledge.

We might begin here. We can encourage our students to read, do research and share their findings in intellectual pursuits connected with the classroom, or even those that are done as extra-curricular activities. We can give these students a *right* attitude toward intellectualism and toward intellectuals so that they will set their sights higher and strive for intellectual excellence, and excellence as an intellectual.

But isn't it right here that we meet a stumbling block? Don't we doubt, in a way, that there can be excellence as an intellectual? Four or five hundred years before Christ Socrates told the world that an intellectual—a philosopher—would always be accused of having his head in the clouds, a much-used phrase in our own day to derogate the learned man. How many times have we said, “But intellectuals are so impractical! They never have their feet on the ground. They're all theory.” Even if it were true, (and I concede that it happens, but is not a necessary adjunct of intellectualism) couldn't we spare a few Catholics to the reflective life? Must we needle them, must we malign them? Can we not conceive of one man to produce ideas and another to put them in practice?

But intellectuals need not be impractical. And perhaps they would not be, nor would they withdraw to an ivory tower to speculate, or to an academic island to evolve theories if they were made to feel more welcome, more understood by their fellowman. Isn't it a fact that we are inherently suspicious of the person who has a love of scholarship for its own sake? We mistrust his dedication to an intellectual apostolate as something that will lead inevitably to intellectual pride and coldness in the works of charity. Here is where our spiritual reading prompts us to remember that it will avail but little to discourse profoundly if we have not humility. But has it been definitely proven that a man who discourses profoundly cannot be humble, or that a man who can define contrition cannot, at the same time, feel contrition?

Probably, among religious, nothing has impeded intellectual excellence more than the faulty reasoning that because moral excellence is the first pursuit in our schools that the intellectual virtues must be soft-pedaled among our students, that in our own lives, since the moral virtues come first with us, the intellectual virtues must perforce come last, and preferably in no outstanding manner, lest the proud be sent empty away. I predict that, in America, it will be a long time before we unlearn the faulty reasoning of equating pride with intellectual excellence.

We have said that religious have always been ready for the needs of the day. What is the chief need we have today, of all times? Is it not to fight the isms and the ideologies of a world that is crassly materialistic? What is the national scene for which we are preparing students to take their place as both leaders and followers? It is a scene that faces international intrigue and possible violence on all sides, but the violence and the intrigue are based on ideas that we must fight to hold our own place in a world that has gone intellectual whether we wish to acknowledge that fact or not. Khrushchev

may be a peasant, risen from the ranks, a worker, a man of the people, but he rose to first place by reason of his brain, and we are afraid of his ideas, his theories—not because they are moral or immoral but because of his extreme intellectual dedication to these ideas.

Doctrines have always been more frightening than deeds precisely because they are intellectual, and not, like deeds, concrete, something that you can hold, and harm, and destroy. Indeed, it was Our Lord's doctrine rather than His deeds that brought Him to death. We might even say it was because He insisted upon being an intellectual that He was crucified. He stirred up hatred by His doctrine of love, and disciple-ship and Son-ship with God. They found one doctrine especially disturbing. "Unless ye eat My flesh and drink My blood. . . ." The crowds found it a hard saying, we are told, and walked no more with Him. Had He not insisted and insisted upon an important idea, "I am Christ, the Son of the Living God," He would have been allowed to go His way doing good among the people. They admired His deeds, they loved His miracles. But he stirred them up with new ideas. He had to die.

Right here we might pause to ask if one of the reasons for too few following Christ in the world of ideas is the fear of suffering and of misinterpretation? Are we afraid to give our intellectual powers full play lest our companions misunderstand—and walk no more with us? Or will we be branded as egg-heads? Many a stout heart, ready for martyrdom, has quailed before ridicule. Yet I think it is neither of these two things. It has already been said and proven by history that Sisters have an amazing amount of fortitude. Once they know they are right they are not afraid to proceed in the face of death. It is something else I think. By our religious vocation we are called to a communal life, and deeply ingrained in us is a suspicion, a distrust of exclusiveness, a prime adjective hurled at intellectuals. They are inclined to be exclusive; in a sense, they are deviates. It follows then, that since the intellectual so often seeks fulfillment in aloofness from his brethren, we will have little of him, or, I should say, of her. Since the intellectual usually yields to the innate instinct of the reflective mind to walk alone (witness the hermits of old) in community such a one is regarded as a variant. We find it difficult indeed to square the ways of a deviate, a variant, with the communal excellences of the religious life.

This was once true, but, Sisters, it need not always be true, and this is the heart of the matter. *Now* is a different time from *then*. Today the Holy See is urging all of us to serve the cause of Jesus Christ and of His Church in the way that the world demands *today*, and the state of the world today demands that we defend Christian ideas, Christian thought, on every level. Fire must be fought with fire, and we are at war with isms and ideologies. We need intellectual power as never before, but we are not asked to develop our intellectual excellence in isolationism. This is a crusade, Sisters, as true a crusade as Peter the Hermit ever preached. In that first crusade no knight was asked to go off alone; rather he was asked to join his excellence to that of his fellow-knights. This is a crusade today, Sisters, a crusade for Sisters, and you are asked to throw your javelin into delivering the holy land of education, to free it from the bondage of mediocrity, the tyranny of over-conformity, the infidelity of a too facile followership.

Now is the acceptable time, the day of intellectual renaissance. Never before in the history of the Church has the Holy See been so concerned with the spiritual, the intellectual and professional preparation of Sisters for the Church's apostolate. At Rome, in the very shadow of the Vatican is Regina Mundi, a Pontifical Institute established for Higher Theology of Sisters. It

is for Sisters only; not for Sisters and lay women. From the Sacred Congregation of Religious come directives, repeated and urgent directives, for the establishment of juniorates where young religious will find no dichotomy in the spiritual and intellectual life. This is giving young religious an excellent start—or rather let me say it is giving young religious a start in excellence. But when these young recruits join our ranks they must find in us veterans that same educational integrity, that high regard of learning for learning's sake, that degree of spiritual and intellectual scholarship they have come to associate with the religious life—and in us they must find it in a greater degree.

Today is a new day in a new world where intellectual excellence must be our normal atmosphere, not an emergency inhalation of mental oxygen. There is a specific excellence that we can emphasize today, and I think it can well be called a *newer* excellence. It is that heretofore we gave short shrift to world history and almost nothing to world literature at the undergraduate level. We have seemed to take it as an axiom that our students should know their own world and never mind the neighbor. Today this cannot hold up. Transportation has annihilated distance and the Far East is coming nearer, and the Near East is coming closer, and we are but half-educated men if we know only the history and ideologies, literature and fine arts of the Western World and know none of these things about our Eastern brother. The idea might well be advanced that had America known more of the ideals and dreams expressed in the literature and art and music of the Asians, the Africans, of the whole Eastern World, America would have distinguished herself in world affairs with greater understanding and sympathy. We have been helplessly unaware of the ideologies, the customs, the mores and the meanings in civilizations that are not our own. It is one of the newer excellences of our day that is repairing this evil by a new emphasis on World Cultures as one of our more important undergraduate courses today. We religious Sisters cannot afford to be left out of this movement for we, perhaps more than our lay colleagues, understand the importance and the need to understand our brother, to take a global view of the world's needs and claims upon us; for in the first analysis we may well measure ourselves by the golden rule of understanding our brother, even as we may in the final analysis be judged on how well we have loved him.

The crusade of which I speak, however, does more than invite you to become a better teacher, giving students a clearer notion of what their attitude toward learning should be. It calls you, personally, to hearken to the invitation to become an intellectual, a leader, a strategist in the world of ideas and of understanding because the times *call* for this.

How can we answer this call to a crusade for personal intellectual activity? Among many there are three things that we can do: (1) We can enroll in a summer session somewhere and take one or two courses in a strictly intellectual field—history, literature or a language. Perhaps we ought to promise ourselves that we'll attend a summer session (and study intensively) at least every other year. (2) During the school term we can organize as a group to study the great books. I can testify personally to the rich stimuli such an activity offers. (3) We might induce a theologian to address the faculty of our school once a month to bring us up to date on the newest advances in this all-important field. All three of these ideas imply correlated reading in the subject matter of our choice—a wide reading that will engender ideas and provoke serious discussion.

Somewhere I read a warning that this emphasis on a newer excellence is but a call to greater and grander courses in science. Let us not go overboard in

this area, Sisters. Science is and always will be of great importance; but you and I are called to instruct others unto justice, the justice of the full man, the total man. Our vocation is not to beep nor merely to interpret the beeps of sputnik in orbit. Our reward will be not to go 'round and 'round in circles like satellites, but to shine as the stars in the firmament. Man is still the proper study of mankind, and the humanities which include languages best help to this understanding, especially if the humanities are built up and integrated on a firm base of philosophy and theology. Let us, at least, give the humanities equal emphasis with science.

As has been reiterated in this paper, Sisters have always been ready for whatever demands have been made upon them. Today's demands are new and different. The Holy See has sounded a call to intellectual excellence. We cannot all be geniuses or artisans, any more than we can all be wise men; but we can and we shall drink as deeply from the springs of wisdom as our potential will allow. We can do this, Sisters, for by reason of the grace of God, our ethnic origins and our Catholic Faith, we are the heirs of all the intellectual ages. When the waters of baptism changed our pagan progenitors to Christians our Gaelic and Gothic genes lost none of their virility. The song of the Druid chanters has changed, but the singers live on.

"With a fulcrum and a lever, give me room and I can move the world," said Archimedes. For us, the sacred commission to learn and to teach is our fulcrum; the strong, enduring love of Christ is our lever. Come, Sisters. Let us move the world!

MAJOR SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

Tuesday, April 19, 1960, 2:30 P.M.

The meeting was called to order by Father Emmet Gleeson, O. Carm., president of the Major Seminary Department. A few points of business were attended to: tickets were sold for the joint luncheon with the Minor Seminary Department at which Cardinal Meyer, Archbishop of Chicago, was to speak; and cards for suggesting topics and speakers for future meetings were distributed.

Rev. Conrad Falk, O.S.B., Conception, Mo., delivered the Department's opening address: "Integration of the Academic Program in the Seminary through the Liturgy." In the discussion which followed the paper, Father Falk explained that the program of liturgical life in the seminary must influence the academic program, and the academic study of the theology of the liturgy must give deeper significance and broader dimensions to the seminary's liturgical life. He stressed that the integration which will take place through the liturgy is both on the psychological-personal level and on the intellectual-academic level. While admitting the validity of much that Father Falk said, some questioned whether the liturgy could be the medium through which academic integration could take place, since it does not analyze and express its own significance, and it uses dated Scriptural and Patristic allusions.

Before concluding this first session two committees were appointed:

NOMINATIONS COMMITTEE: Rev. John C. Doherty, Dubuque, Iowa; Rev. Francis Gaydos, C.M., Denver, Colo.; and Rev. John McQuade, S.M., New Orleans, La.

RESOLUTIONS COMMITTEE: Rev. Edward Hogan, S.S., Plymouth, Mich.; Rev. Theodore Heck, O.S.B., St. Meinrad, Ind.; and Msgr. Lawrence Riley, Boston, Mass.

SECOND SESSION

Wednesday, April 20, 1960, 10:00 A.M.

Two papers were delivered at the morning session, each followed immediately by about a half hour of lively discussion. After Very Rev. Edward J. Sponga, S.J., Woodstock, Maryland, read the paper "Philosophy in the Major Seminary Curriculum," discussion focused mainly on the relative importance of the History of Philosophy (how many semester hours; the insistence of accreditation agencies on the subject, etc.). It was emphasized that the History of Philosophy is important in a "problem approach" to philosophy, showing how philosophical systems and solutions grew out of the culture of the period, and have meaning for, relation to and influence on other areas of living and every intellectual function. Thus was underscored the need of meeting the student in his own cultural environment by proposing a few of the modern problems common to the class. However, problems tra-

ditionally dealt with cannot be neglected, although emphasis on them may be modified.

The second paper of the morning session was "The Seminary Curriculum and Social Orientation" by Rev. Peter Kenney, S.S.J., Washington, D.C. The discussion centered on the question of what courses in sociology were of the greatest value to the future priest, whether these courses should be the same as the Liberal Arts College courses or whether they should be geared more to the future work of the priest, e.g. Problems and Catholic Social Principles. The programs of the Mission Specialists of Fordham University were cited as a valuable aid in the social orientation of the seminarian.

THIRD SESSION

Wednesday, April 20, 1960, 3:00 P.M.

Because of unavoidable delay in starting the joint luncheon with the Minor Seminary Department, and after an inspiring address by Cardinal Meyer, Archbishop of Chicago, the afternoon session began somewhat late. Consequently, the two papers were presented one immediately following the other, and then both papers were discussed jointly. Rev. Bruce Vawter, C.M., Denver, Colo., read the first paper, "New Testament for Seminarians"; then Rev. Roland Murphy, O. Carm., Washington, D.C., delivered the second, "Old Testament for Seminarians."

Concerning Rev. Bruce Vawter's paper, there was some discussion of the at least alleged conflict of the Scripture and Dogma courses in the seminary, and the hope was expressed that a manual would be prepared which would meet all the legitimate aspirations of the dogmatician, scripturist and patrologist. Concerning Rev. Roland Murphy's paper, most of the discussion concerned the Old Testament course and the seminary curriculum: whether it should be studied in the philosophy or theology years; how many semester hours; how much Biblical Greek and Hebrew; the advantage of a course in Biblical Theology of Old Testament, if time permits, etc.

FOURTH SESSION

Thursday, April 21, 1960, 10:00 A.M.

This session took place at Quigley Seminary in downtown Chicago, as a joint meeting with the Minor Seminary Department. Consult the Minor Seminary proceedings for a report on the paper of Rev. Paul D'Arcy, M.M., Glen Ellyn, Ill.: "The 4-4-4 Arrangement of Seminaries."

The second paper of the morning was "Model Statutes for the Seminary" by the Rev. Bernard Siegle, T.O.R., Loretto, Pa. There was some discussion of the paper's reference to the Spiritual Prefect as "occasional confessor" and the professor as "extraordinary confessor." Father Siegle in the discussion re-emphasized that the model statutes must be adapted to the particular needs and circumstances of each seminary.

FIFTH SESSION

Friday, April 22, 1960, 10:00 A.M.

The Nominations Committee motioned that the present officers be retained; the motion carried unanimously. Consequently, the officers are:

President: Rev. Emmet T. Gleeson, O. Carm.
Vice-President: Rev. John E. Murphy.
Secretary: Rev. Thomas Wm. Coyle, C.S.S.R.
Vice Pres. General: Rt. Rev. Frank W. Schneider.
General Executive Board:
Very Rev. Gilmore H. Guyot, C.M.
Very Rev. James A. Laubacher, S.S.

Rev. Edward Hogan, S.S., presented the report of the Resolutions Committee; the report, unanimously accepted, reads as follows:

RESOLUTIONS

I.

WHEREAS, His Holiness, Pope John XXIII, has on numerous occasions manifested, through Encyclical Letters and Allocutions, his paternal solicitude for the preparation of seminarians in priestly piety and learning, be it

Resolved, that the Major Seminary Department of the NCEA give humble expression of gratitude to His Holiness, and pledge continued labor toward the fulfillment of his priestly objectives.

II.

WHEREAS, His Eminence, Albert Gregory Cardinal Meyer, Archbishop of Chicago, has graciously addressed the Department at its joint meeting with the Minor Seminary Department, and

WHEREAS, under the leadership of His Eminence, the priests and laity of the Archdiocese of Chicago have extended kind hospitality and provided most convenient accommodations for the offering of the Holy Sacrifice of the Mass, therefore, be it

Resolved, that the Department express its thanks to His Eminence for his wise counsel, and through him to all who contributed to the convenience of the members.

III.

WHEREAS, the Executive Secretary of the NCEA, the Right Reverend Monsignor Frederick G. Hochwalt, is this year celebrating the Silver Jubilee of his ordination to the sacred priesthood, and is completing sixteen years of service to the NCEA, be it

Resolved, that the Department express its sincere congratulations and gratitude, and pledge its prayers for continued health and effective leadership.

IV.

WHEREAS, during the past year the Associate Secretary, Seminary Departments, NCEA, the Reverend J. Cyril Dukehart, S.S., has inaugurated many projects for the educational betterment of American seminaries, and in particular the *Newsletter* of the Seminary Departments, be it

Resolved, that the Department extend its appreciation and praise for his past efforts and its encouragement for the future.

V.

WHEREAS, during this convention the papers and discussions have centered around the theme of "Excellence in Education," and

WHEREAS, excellence in clerical education is an essential prerequisite for excellence in all other Catholic educational projects, therefore, be it

Resolved, that all seminaries associated with the Department and all professors in such seminaries pledge themselves to a re-evaluation of their efforts in the light of their exalted objective, to the end that all may attain true excellence in program, methods, and accomplishments.

The President urged all members to suggest topics and speakers for future conventions. Panel discussions were suggested. There was some discussion of how the Friday morning session might be made more fruitful. One suggestion was the transfer of the business meeting to Wednesday afternoon in order to allow more time for informal discussion of problems on Friday morning. After some discussion the meeting adjourned.

THOMAS WM. COYLE, C.S.S.R.

Secretary

PAPERS

PHILOSOPHY IN THE MAJOR SEMINARY CURRICULUM

VERY REV. EDWARD J. SPONGA, S.J., RECTOR,
WOODSTOCK COLLEGE, WOODSTOCK, MARYLAND

The first aim of my paper will be to attempt to delineate the problems which I think are encountered in teaching philosophy and more especially in teaching philosophy in a seminary. The attempt at defining the problem will lead me naturally into an investigation of what it is that we hope or should hope to achieve from a philosophy course and again, more specifically, in a seminary environment. Finally, in the light of this definition of purposes I will essay some suggestions in the direction of how to attain the specified goals of philosophy within the framework of the difficulties we encounter in the seminary curriculum.

I. The Problems of Teaching Philosophy in a Seminary.

The teaching of philosophy is a problem as old as philosophy itself. Aristotle and again St. Thomas commented on this difficulty in terms of the inability of the minds of the young to give anything more than a merely notional assent in metaphysical matters. A truly philosophical sense is normally the product of some degree of maturity and of the experience of personal grappling with the questions that life brings in some form to all men. The teacher can fill the minds of his students with concepts, categories and arguments, but these do not exercise a real and meaningful role in a student's life and thought until he has experienced in some way the meaning and importance of the problems which these concepts, categories and arguments are seeking to answer. The average American youth of college age, inside or outside of the seminary, if he is intellectually inclined at all, is not inclined to be personally too concerned about being as being or substance and accidents or even rational proofs of things which he implicitly accepts on faith. There are too many things of more immediate and practical value to absorb his interest. Not finding the concepts and arguments of a scientific philosophy personally meaningful, if forced to submit to the discipline of philosophy, he will readily content himself with memorizing what is necessary to pass examinations. Doing this he will find philosophy even more meaningless and distasteful. He will see it more as an empty formalism, a thing modern youth particularly dislikes. He will feel that philosophy is an intellectual game, a game which he, for the most part, is not interested in playing. And thus whatever formative value he may have found in his philosophy courses will by and large not come to fruition. Impatient as the modern youth is with the slow discipline of growth, he will give his real interest to the pursuit of self-engagement in what he likes to call the real world of action, emotion and sense experience.

Seminarians are victims of their youth and products of their culture as well as non-seminarians. Consequently, they will bring with them into the seminary the obtuseness to contemplative values and, therefore, to the value of scientific philosophy. Furthermore, in the seminary he will meet another situation which confronts the teaching of philosophy with another problem.

I might express it briefly as the tension between the autonomy of philosophy and its ancillary character in relation to theology. The science of primary importance in a major seminary is necessarily theology. Philosophy has by virtue of the Catholic notion of the relation of reason and faith a contributory role to play in the priest's training. He cannot get along with philosophy alone but neither can he without detriment to his faith get along totally without philosophy. Philosophy, in the Catholic tradition, rightly assumes an ancillary role. Of itself it cannot save. But neither, on the other hand, can it become totally or even primarily ancillary without losing its own identity and its right to existence. If its *ratio formalis* is so totally subordinated to theology that it is in no true sense engaged in for itself, then it ceases to be valid even as a handmaid.

Certainly no seminary curriculum would *ex professo* reduce philosophy to a mere logical tool but there are pressures arising from a number of factors that tend, whether we want it or not, to create this as the *de facto* situation. One factor that we mentioned earlier, which is not restricted to the seminary but is also present there, is the difficulty in teaching philosophy so that it becomes in reality what it is in name, a true love and pursuit of truth. Granted, as we said, that it cannot give us of itself more than an adumbration of the truth, God by His revelation in Christ did not rescind the power or necessity of the human mind to wonder about and to seek the natural reasons for things. To do this still has a value in terms of a necessary human fulfillment, even though we know that this is not enough. Every man has the necessity of arising in some degree above the level of common sense impressions about the innate reasons of things and, therefore, to construct for himself, albeit ordinarily with the help of others, a rational understanding of the ultimate problems of the universe and some rational answer to these problems. If he does not, then his supernatural faith will be immature; it will be passive and inert; it will not appear as the tremendous gift that it is because he will not appreciate the extent of the gap faith has filled nor will he see how totally it answers the questions of his being and of the universe because he will not have savored the challenge of these questions. The habit of philosophy is the natural sense of the importance of ultimates. The more I have this sense the more my faith, which reveals these ultimates to me in their most certain form, will be loved and esteemed. This is also why it is difficult to teach philosophy and why the immature mind is not congenial to it. I cannot directly impart to another this permeating concern for ultimates because such a concern is not merely a knowledge of facts. It is a felt need and this can only be communicated by indirection, by communication of the need the teacher himself feels. To the immature mind ultimates are too remote and pursuit of them by reason is too intellectually taxing and unproductive.

There is another factor, specific to the seminary situation, that tends to make of philosophy something less than it really is. Both the ultimate orientation of the seminary curriculum and the practical difficulty of the limited amount of time to cover a vast amount of subjects and subject matter tend to effect a situation which is not the most congenial for preserving the autonomy and value of philosophy as such. Both of these factors taken in conjunction tend to lead to a streamlining of philosophy down to a manageable system that can be proposed orderly and expeditiously and which can be required back from the students in a manner that can be studied and tested with relative ease. This, in turn, encourages the tendency in many students to do only that, namely, as far as possible, memorize certain definitions, adversaries, and arguments. This, of course, pretty well destroys philosophy as a meaningful personal investigation on the part of the student.

Perhaps, in view of all the difficulties I have sketched out we cannot realistically set our sights very high for philosophy in the seminary. If this is true, then we must be prepared to face certain hazards. First of all, such an unphilosophical philosophy training will be of little real value for the student's intellectual development. Second, it will be of little real use in his apostolic work in a world where most non-Catholic philosophy is bred within the background of Kantian subjectivism and anti-intellectualism. Finally, and perhaps most disastrously, it will tend to breed a real dichotomy in the individual seminarian (a dichotomy he is already prone to from the intellectual climate of his day) between his reason and his faith. When philosophy tends to lose its autonomy and becomes only a tool of theology, faith tends to become inarticulate and inert and to develop into a kind of fideism. And by an inverse process, struggling to maintain its autonomy, philosophy tends to construct itself in a fashion parallel to but without real reference to faith and a kind of rationalism develops. There is, in any case, no mutual fecundation of the two, of faith and reason. The natural and supernatural in such an atmosphere develop in an uneasy extrinsic and artificial relationship to each other.

II. Aims of Philosophy in the Seminary Curriculum.

The above presentation of the problems already suggests to us what it is that we should hope to achieve from philosophy in a seminary. Here we will explicate the aims and present them in a more affirmative fashion. There are certain values in a well-planned and well-taught philosophy program which arise from the very nature of philosophy as such. There are other values which arise from philosophy's relation to other areas of human values. These latter values of philosophy are real but derivative and instrumental.

I would define the primary end and inherent value of philosophy as a curricular subject as what might be called a cultural, integrating or liberalizing value. By this I mean that to refuse to remain content with common sense, intuitive and unreflective attitudes on life and its meaning, and to submit these attitudes to critical analysis and synthesis in the light of one's own experiences and in the light of the history of men and ideas is essential for the maturation of the human person as an individual and as a social being. Philosophy is this process of critical formulation of the essential problems of human existence and the effort to construct a consistent and valid set of answers. In this sense philosophy is a humanizing and cultural subject. By it one is enabled to fill out his understanding of the development of ideas and their creative and, at times, destructive force. It also, thereby, matures one's perspective on life, for by reliving the questions about, research into and clarifications of the values of life, one can vicariously experience the anxiety of wonder, the labor of search and the joy of discovery of the truth which every human being must experience in the process of finding himself and his position and destiny in life. Looked at on this level, philosophy is closely linked to other subjects of study, and here its integrating and cultural role is seen also as supportative and instrumental. Philosophy is thus related to other cultural subjects as literature and history and to scientific subjects for it is intimately concerned with the epistemology of the physical and social sciences and with the place these sciences hold in the totality of man's knowledge and in his destiny. Looked at in this light, philosophy is also broader than religion, since the philosophy of religion investigates the preambles of faith and the significance of religion as a human phenomenon. Given a divine revelation, philosophy assists faith in the latter's effort to make itself understood, as far as this is possible.

Of course, within a Catholic tradition philosophy shares its humanizing and integrating role with theology. Philosophy points the way beyond itself to faith for its completion, and while philosophy functions as an instrument for the rational explication of theological dogmas, we already philosophize within a Christian and Catholic world-view. Our theology supplements philosophy and guides it as a negative norm but also as a positive stimulating and suggesting force.

These aims and ideals of philosophy may perhaps sound somewhat unrealistic considering the time, resources and orientation of the ordinary seminary curriculum. It was necessary, however, to define what philosophy can and should do of itself so that, in attempting to make our philosophy course as effective as possible, we will have a norm to guide us in devising the more particular matters of how we are to get the most we can possibly get from philosophy, given the particular difficulties involved in a seminary curriculum.

III. Practical Suggestions.

This brings us to our last aim in this talk, that is, an attempt to answer the difficult question of how do we attain the various values from philosophy, given the difficulties we are apt to meet in the ordinary seminary context. It is, of course, easier to present the general picture of the nature, goals and problems of philosophy than it is to propose particular remedies for situations which are undoubtedly as varied as the number of seminaries. Hence, per force, my suggestions can only hope to be attempts to compare possible methodologies and from this try to point to something of an ideal methodology.

It seems to me that, at least for purposes of discussion, we can set up two extreme ways in which philosophy can be approached as a school-room subject. We may propose a complete system of philosophy such as Thomism and then from that system seek to answer the problems of philosophy, such as, analogy, God, man, freedom, personality, society, etc. The advantage of this approach, especially with the student who is making his first contact with philosophical thinking, is that it gives him a fairly clear-cut and definitive basis from which to handle the difficulties that arise from other systems or simply from unsystematic thinking. It gives him a consistent picture of the world, and hence he runs less of a risk of vagueness or of a scepticism resulting from seeing only problems and no clear answers at his entrance into philosophy. For his theology, it gives the student a definite body of categories and principles which can be used as the foundation for theological speculation and for the explication of theological dogmas. And, incidentally, it trains him in clear, logical thinking. This is the method ordinarily used in our seminaries.

The difficulties with this approach are that, in general, it tends never to develop a real philosophical habit of mind. To this some might say that it is not important to develop philosophers. This is not the aim of seminary philosophy. To this I can only answer that, if the effort is not at least made to develop a philosophical habit of thinking, philosophy will cease to be philosophy and will become, for the student, merely a system of ideas which, by and large, he accepts mainly on faith. The result of this state of affairs will be that the student will never achieve a true integration of his reason with his faith. The majority of the students will tend to dislike this indoctrination process and will even incline to a greater anti-intellectualism for they probably will not have the patience necessary for an honest and thorough intellectual investigation of any intellectual problem. They will tend to force their faith into areas in which the faith does not give any definitive answer. Or, on the

other hand, if by natural bent or by the decision of superiors an individual is committed to philosophy, he will tend to keep too rigid a line of demarcation between his philosophy and his theology and be somewhat rationalistic, almost mathematical, in his philosophy.

If this method is nonetheless pursued, and there are at least practical reasons preventing any other method from being used widely, it is well to mention some suggestions that will at least diminish some of the less beneficial effects of this method. Within the framework of this method, the teacher should, as far as feasible, relate the system to other systems and especially to contemporary thought and to the history that is necessary for the understanding of contemporary thought. The teacher should keep constantly in mind, while he is teaching Thomistic philosophy for instance, that great as it is, it is built on an epistemological starting-point that is uncongenial to contemporary thought and has been since the Kantian revolution. The fundamental problem of modern philosophy is still the epistemological one. Unless this is kept in the forefront of the student's consciousness and he is at every turn forced to meet it head-on, he will be building ramparts against enemies that no longer constitute a real threat and will be leaving his approaches on the side of the real enemy unprotected. This has important implications for his theology, for most of contemporary non-Catholic belief is projected upon a Kantian hypothesis. It will not be easy to present the epistemological basis of traditional philosophy to the modern student. It will not at first be really a problem to him for he will be accepting our traditional position of moderate realism as implied by his faith. When, however, he does grasp the epistemological problem, either from his own study and thinking or through discussion with others, especially non-Catholics, he will then be inclined to look for a kind of proof for his position that epistemology cannot give. Then he will tend to be disillusioned in philosophy and retreat into his fideistic position.

Another point should be made in regard to the system approach to philosophy. The limitations of the system should be prudently pointed out so that the student's mind is left open later on for assimilating the good in other philosophical approaches besides being on guard against their errors. Let us take a simple example—the notion of person. Thomism defines it as incommunicable. A phenomenology of the person would put its constitutive note precisely in communication. It is shortsighted and intellectually stifling to say that the one is true and the other false. The two different methodologies are encompassing different elements of the same reality. One makes the one note meaningful, the other methodology another note. Reality is too rich to be treated with complete justice by any one methodology. It is good for the student to be aware of this. If he is not, he will close his mind to aspects of reality; he will be exposing himself to being scandalized later on; and he will be unable to bring God's revelation to those whose problems are defined in a methodology other than his own.

The other extreme of methodology would proceed by proposing no system of thought. It would proceed rather by some type of phenomenological analysis of basic problems of human thought. It would seek to pursue these questions from the original uncritical expression of them to a greater and greater refinement of the problem and perhaps ultimately to an integrated and consistent system of solutions to these problems. Such a method would rely more heavily on the history of human thought and not merely the technically philosophical expression of this thought. It would seek to take the student from the point where it finds him and engage him in the action of thinking philosophically. In its most extreme form, no guiding of the student in one direction or another would be exhorted. It would entail much reading and

leave the student to investigate for himself blind alleys for the experience of seeking the truth by himself.

This method, which is used in most non-Catholic philosophy teaching and to a certain extent in all graduate work in philosophy would have the value of engaging the student actively in philosophical thinking. His conclusions would, consequently, have a certain element of personal discovery about them. This method would also give a breadth of insights and an openness to all manifestations of truth. It would tend to make the philosophical encounter meaningful and, therefore, interesting.

However, the difficulty with this latter method is that it entails, first of all, much more time, reading and discussion than can ordinarily be given to a philosophy course on the undergraduate level. Furthermore, where no direction is given it may well end in a scepticism or agnosticism or in a kind of universal tolerance that gives equal right to error and truth. In a seminary curriculum it would fail to prepare the majority of students for scientific theology. It would, in general, tend to work against disciplined thinking of any sort.

I propose this latter methodology mainly to complete the picture by giving the extremes. Practically speaking, it would seem that a combination of the two methods as far as time and the ability of the teacher and student would permit would come closest to drawing from the value of both methods and allow for the necessary amount of flexibility demanded by different circumstances.

In the framework of proposing Thomistic philosophy which is a good and safe way to start a student in philosophy, it would seem good for the teacher to give as much of a problem approach as he can, taking perhaps two or three problems fairly extensively. From the problem with its historical background he can lead to the Thomistic synthesis. He would thus avoid to some extent the dangers of leading so much that there is no real engagement of the student in the problem. He would not close the student's mind completely to the value of other approaches for highlighting other facets of the truth. I suppose to a certain extent every teacher of philosophy does a certain amount of this, as far as his own capability and time and other circumstances allow. I suppose he will tend to encourage individual students with greater philosophical ability to investigate, read and think things through more for themselves. Short of a completely new philosophical synthesis and much more time for philosophy, I suppose this is the best we can do, nor is it by any means without value. I suspect that as students come to the seminary with less and less training in any disciplined and scientific thinking or habits of study the teacher's task becomes more and more difficult and demanding. He will encounter more frequently the temptation to resort to a method of imposition and forced memorization. To avoid succumbing to this he must constantly seek to rethink his philosophy in terms of the modern expression of philosophical problems and try to lead the student from the student's uncritical, inadequate and even false formulation and solution of the problem, by a scientific and ordered method of thinking, to a more adequate and true understanding of the basic philosophical problems and solutions and finally to the realization that it is only through his faith that he will attain the full solution. In this way theology grows easily out of philosophy. There will develop an integration of faith and reason and the student will in his maturity be a more effective instrument for meeting the modern world and leading it to the full truth which is in Christ and His Church.

IV. *Conclusion.*

I have left many gaps in my treatment in this paper. Certainly my practical solutions may well appear neither as practical nor as solutions but perhaps I have stimulated some thoughts that can provoke profitable discussion.

INTEGRATION OF THE SEMINARY ACADEMIC PROGRAM THROUGH THE LITURGY (Summary)

REV. CONRAD FALK, O.S.B., CONCEPTION SEMINARY,
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The theological curriculum in our seminaries needs an integrating principle to bring into unity the various disciplines which now make up that curriculum. The increasing emphasis on the historical nature of revelation, especially evident in the study of Sacred Scripture, requires a unifying principle other than the Aristotelian ideal of science, where all theological knowledge is reduced to an ordered body of principles and conclusions. The integrating principle must be such that it does not destroy the integrity of the various disciplines which it seeks to unite, but rather produces an organic whole in which the various parts retain their identity.

The liturgy can serve as such an integrating principle in two ways. Considered primarily as something to be done, it can unify the academic program by giving its various parts a common goal—more perfect participation in the liturgy. Considered primarily as something to be studied, the liturgy can unify the academic program by providing a focus of convergence for the other parts which is in conformity with the historical nature of revelation.

Making more perfect participation in the liturgy a goal of the academic program requires first of all that the religious program of the seminary be concerned with making the liturgy the center of the seminarians' spiritual life. Connections between the various disciplines and a more perfect participation in the liturgy are then limited only by the skill of the teacher and by his own personal integration of his intellectual and spiritual life. Thus, dogmatic theology provides a deeper knowledge of the truths commemorated in the liturgy; moral theology describes the Christian perfection which is both a predisposition and effect of participation in the liturgy; Sacred Scripture is the history of salvation which is here and now in act in the liturgy; Canon Law gives the juridical framework of the Church, whose fundamental activities of worship and sanctification are principally accomplished in the liturgy. In this unity of academic and religious programs, the academic program too achieves unity, as providing more perfect intellectual predispositions for the spiritual life.

A more intrinsic integration through the liturgy can be achieved by taking account of its theological character. Thus conceived, it appears as the complexus of the efficacious signs of the Church's sanctification and of her worship, through which is accomplished the communication to men of a participation in the divine life, which was communicated to Christ in the fullest manner possible. But this is precisely the dominant theme of sacred history. Thus, in essence, the liturgy is sacred history in act in the present phase of the action of God on the world.

For a theology conceived as a sacred history, the liturgy, conceived as the actualization in the here and now of that history, provides a focus of convergence for all the various theological disciplines. All of the truths of revelation, in whatever discipline they are considered, have their liturgical dimensions and expressions, through which they can be placed in the framework of sacred history. Such a history will not consist in the bare narration of events,

but will also explore their metaphysical presuppositions and moral consequences, illuminated now by the larger synthesis in which they are included.

These two ways of integrating the theological curriculum are not independent of each other. The second type of integration will have its full force only if, as a result of it, a more perfect participation in the liturgy is realized, and this realization in its turn will reinforce the efficacy of the second approach.

SOCIAL ORIENTATION IN THE SEMINARY CURRICULUM (Summary)

**REV. PETER J. KENNEY, S.S.J., ST. JOSEPH'S SEMINARY,
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A good seminary curriculum must develop social awareness in the seminarian if it is to achieve its purpose of providing the priest-to-be with tools for carrying out the work of the ministry. That ministry is a social one, among men in society, and a humanistic understanding of society is a necessary adjunct for successful work. There are many areas in all of the traditional disciplines taught in the seminary that present opportunities for developing a social outlook. The basic courses in sociology are of particular value in giving the basis for a deeper understanding of these areas in the other seminary courses that have social implications. The more the social approach engendered by the sociology course is integrated into the total curriculum, the more effective does the total social orientation of the seminarian become.

In the absence of a formalized social science course, there still exists these areas of social interest in the other courses which, if properly exploited, allow for the developing of a basic synthesis of sociological knowledge. An attempt at curriculum planning to establish this synthesis would be a step toward the realization of the value of sociology in the over-all development of the seminarian.

SOME THOUGHTS ON THE ROLE OF THE SEMINARY*

HIS EMINENCE, ALBERT GREGORY CARDINAL MEYER,
ARCHBISHOP OF CHICAGO

I.

In the fulfillment of her divine mission, the Church is inextricably bound up with the priesthood. "The supernatural motherhood of the Church is the central mystery of the Church as an organically constructed society. For it is this motherhood by which the ecclesiastical fellowship is made a soundly constituted society, wherein the children are linked to the Father through the mother. By it the body of the Church, the mystical body of Christ, is developed and extended by a process of growth from within; by it the real presence and the real union of the head with His members is sustained and perfected. Finally, this maternity is the basis of all the other social relations and activities which regulate and shape the Church in the unfolding of its life. It imparts to these a supernatural, mysterious stamp which they would lack apart from union with the Church." (Scheeben, *Mysteries of Christianity*, p. 548)

These words from the great nineteenth century theologian, Mathias Scheeben, help to impress all of us with the vitally important role which the seminary plays in the fulfillment of the mission of the Church, since the seminary, in the mind of the Church, is the "*domus studiorum et virtutum officina unde in omnes Ecclesiae venas spiritualis vita diffunditur.*" (Ben. XV) The whole purpose and function of the seminary, in the words of St. Pius X, is "*ut Christus formetur in iis, qui formando in ceteris Christo ipso muneris officio destinantur.*" (Oct. 4, 1903; cfr. *Enchiridion Cler.* n. 714)

I am confident that you are not attending this 1960 meeting of the Seminary Departments, as part of the N.C.E.A. convention, in order to be convinced of the fundamental importance of your work. It does not hurt, however, to remind ourselves of this fact; indeed, we do well by any convention if we return home again merely having this conviction reaffirmed and reasserted, whence we derive a renewed sense of dedication to our work. If my talk achieves this end in some small measure, I shall feel that I have made a small contribution to the success of your attendance at this convention.

II.

See with what insistence the supreme voice of authority in the person of our Holy Father Pope John XXIII returns again and again to the theme of the priesthood.

Here is only a partial listing which I have been able to make from various sources in which our Holy Father speaks about the role of the priest in modern life:

Nov. 30, 1958—Address to the students of the Pontifical Urban College

Jan. 18, 1959—Address to the faculty and students of the Gregorian University

Feb. 2, 1959—Letter to the clergy of Rome announcing the Synod

* This paper was delivered at a joint session of the Major and Minor Seminary Departments.

Feb. 10, 1959—Address to the pastors and Lenten preachers of Rome

Mar. 13, 1959—Address to the Apostolic Union of Clergy on the Priestly Life

Apr. 23, 1959—Lessons for Priests from Pope St. Pius X—Message to Clergy of Venice

June 5, 1959—Letter of S. Congregation of Seminaries to all the bishops

June 11, 1959—Address to a group of retired Italian Army Chaplains

August 1, 1959—Encyclical Letter on the Centenary of St. John Vianney

Oct. 11, 1959—Addresses at the Pontifical North American College

Oct. 11, 1959—Mission Departure Ceremony in St. Peter's

Nov. 28, 1959—Encyclical Letter, *Princeps Pastorum*, on the Missions

Jan. 25, 1960—First Synod Address—The Priest a Sacred Person

Jan. 26, 1960—Second Synod Address—The Predominant Virtues of the Priest

Jan. 27, 1960—Third Synod Address—The Priest Minister of God—Pastor of Souls

Here we see reflected the supreme pastoral concern of our Holy Father, which is directed first and foremost to his priests and, therefore, by implication also to the role and function of the seminary. Here we see his concern for both the quality and quantity of the workers in the vineyard—the ministers of God and the dispensers of the mysteries of Christ. In effect, he seems constantly to be saying: the work of the Church is carried on through the priest. If the work of the Church is to flourish, the priesthood must flourish, and, by the same token, the seminary must flourish.

III.

Here, surely, is material sufficient for much reflection, for many a conference, for frequent consultation. I need not remind this audience of the constant solicitude of the Church which emphasizes the greater importance of quality over quantity. All of us realize how great is the need of vocations everywhere in the world. True, some large centers, like our own Chicago, are presently experiencing a great demand for places in the minor seminary department. But, it seems to me also that most seminaries and dioceses, including the major seminary departments, have been experiencing what seems to be a proportionately larger number of those who step out. May I immediately point out that this statement is not based on any scientific study. Neither am I presently going to digress in an attempt to analyze the reasons for the alleged fact. We look to the personnel in our seminaries to help us achieve this information. Moreover, we are definitely concerned about quantity—that is, it is our concern to promote the apostolate of vocations, under the direction of the Holy See and our own bishop. The Sacred Congregation of Seminaries some years ago created the special *Opus Vocationum Ecclesiasticarum*. Always we should be guided by our bishop in the form, the content, and the direction of such a vocational program in the diocese. The seminary itself, and seminary men can surely make a most valuable contribution in this apostolate, can assist the bishop in whatever way he requests or directs.

IV.

However, as seminary administrators and professors, our principal duty and concern must be with the intellectual, moral, and spiritual formation of

the students who actually come to us in the seminary. In other words, we are responsible for the evaluation of the quality of the seminarian and for the proper development of the seminarian into priestly calibre. Here allow me to quote from a letter written by the Sacred Congregation of Seminaries to the Bishops of the United States in 1928: "If vocations must be sought out with great solicitude, they must afterwards be fostered with no less thoughtful diligence than watchfulness, both on the intellectual and on the spiritual and moral side, especially in seminaries, which have been established by the Church for that specific purpose." We must have the conviction, therefore, that quality is more important than quantity. It is not ours to judge in the final analysis; the bishop gives the call; but it is our solemn obligation to present to the bishop, objectively and fully, the considered advice and vote on the candidate and his fitness for the priestly office. Here, then, I think it appropriate to call upon the voice of authority, to reassure us:

"Quum ad hoc ventum erit, ut candidati sacris initiari debeant, ne quaeso excidat animo quod Paulos Timotheo perscripsit: 'Manus cito nemini imposueris,' illud attentissime reputando, tales plerumque fideles futuros, quales fuerint sacerdotio destinabitis. Quare ad privatam quaecumque utilitatem respectum ne habetote; sed unice spectetis Deum et Ecclesiam et sempiterna animorum commoda, ne videlicet, uti Apostolus praecavet, cummunicetis peccatis alienis." (Pius X, *Encycl. E. Supremi*, Oct. 4, 1903)

Again, speaking of the malevolent spirit of independence, not only with respect to authority but also with respect to doctrine, St. Pius X says: "Se mai aveste nei Seminari uno di questi sapienti di nuovo conio, liberatevene prestamente, e a nessun costo imponetegli le mani. Voi ve ne ripentirete sempre di averlo ordinato, non fosse che uno solo; non mai de averlo escluso." (Dec. 12, 1904)

Although I cannot cite chapter and verse, I have often quoted the same St. Pius X with these words: "In dubio possidet sacerdotium."

V.

I am also confident that all here present are acquainted with the strong words of Pope Pius XI in his wonderful encyclical letter on the Priesthood. Every time I read this encyclical, in the passage that deals with the responsibility of those who determine whether or not a young man is to be promoted, I feel the need of extra prayer for guidance, as well as prayers of reparation for unintentioned mistakes of judgment. This was true as the rector of a seminary; it is even more true as a bishop, "upon whom the chief responsibility rests." Pius XI recognizes the severity of the strong words which he quotes from many sources. Particularly impressive is the endorsement given to the words of St. Alphons Ligouri: "It is not enough that the bishop know nothing evil of the ordinand; he must have positive evidence of his uprightness." Hence, Pius XI goes on, "do not fear to seem harsh, if, in virtue of your rights and in fulfilling your duty, you require such positive proofs of worthiness before ordination; or if you defer an ordination in case of doubt." He then says, a little later, "Bishops and superiors should not be deterred from this needful severity for fear of diminishing the number of priests for the diocese or institute. The Angelic Doctor St. Thomas long ago proposed this difficulty, and he answered it with his usual lucidity and wisdom: 'God never abandons His Church; and so the number of priests will be always sufficient for the needs of the faithful, provided the worthy are advanced and the unworthy are sent away.'" He then quotes with approval the Fourth Ecumenical Council of the Lateran: "Should it ever become impossible to

maintain the present number, it is better to have a few good priests than a multitude of bad ones." Again: "One well-trained priest is worth more than many trained badly or scarcely trained at all."

Just how much these principles were meant to be emphasized is revealed, it seems to me, in the last prepared discourse of Pope Pius XI—one which he never gave, and one which was officially divulged twenty years after Pius XI's death by our present Holy Father, Pope John XXIII.

This discourse was meant to be delivered to the bishops of Italy. Apparently because much speculation had grown up, during the years, about what Pius XI had really planned to say, Pope John decided to reveal these "ultime parole" to the bishops in a letter addressed to them under the date of February 6, 1959. To me it is most interesting to see what a large share in the proposed discourse was given by Pius XI to the subject of seminaries. Pius XI asked the bishops to back up the strictness of the rector of a seminary on the matter of admissions and promotions to orders (thereby implying a strict approach), and he concluded this section by reference to two personal memories of his own youth. One was the memory of a statement made by a bishop who had preferred his own opinion in one instance and had later on lived to regret it. The other was the reply of a certain Monsignor Agostino Riboldi, Bishop of Pavia, and then Cardinal Archbishop of Ravenna, to the objection that this kind of rigor in recruiting candidates would soon leave parishes without pastors: "If there is no Mass, then the faithful will be excused from hearing it!"

VI.

With these solemn reminders, we cannot help but be in agreement. Neither can there be any disagreement among us on the elements which enter into the notion of "quality." Priestly quality has been defined so often in official church documents, has been repeated again and again in so many varied applications to the differences of time and place, that there should be no doubt in our minds. Traditionally, we sum it all up under the two words: *doctrina et pietas*.

Several years ago it was my privilege to give the sermon at the opening Mass for the N.C.E.A. convention in Milwaukee. The complete text of that sermon appears in the proceedings of the Association. It was my main concern in that sermon to attempt to give the mind of the Church, particularly as reflected in the statements of the Popes—"to guide ourselves," as I stated, "by that educational program of the Popes which is modeled after God's revelation. In its integrity that program, like God's revelation, contains wisdom which is simultaneously speculative and practical." Further, I went on to say: "If in the welter of current opinions, we are to remain faithful to the educational principles constantly set forth by our recent Popes, it seems to me that our chief task is this: We must devise a balanced program aiming at intellectual excellence and intensive spiritual perfection, with all of it ordered toward the welfare of the individual student and then of the social order of his era. In other words, we must seek to educate the complete person to the virtue or excellence of all his faculties natural and supernatural, that he may in turn leaven the social order with the principles of Christ."

Again allow me to quote: "Of course, the Church desires and looks for intellectual leaders from our Catholic schools, and especially from our institutions of higher learning—leaders who will exert a growing influence on the thought of the United States. It would be folly to think that she has any favor for, or has ever approved of poor instruction in any branch from

mathematics to research in theology. But it is also certain that she wants her schools, colleges and universities included, to aim at the spiritual development of their students. To fail in either aim, intellectual excellence or spiritual development, training of the intellect or formation of the will, is to take something away from the Church's integral educational program."

VII.

If these words apply to our educational system in general, they are applicable *a fortiori* to our seminaries. From a possible, almost endless list of quotations that could be given you from official documents, allow me to quote from one of the most recent, namely from the letter sent to all the bishops by the Sacred Congregation of Seminaries and Universities (June 5, 1959). This letter contains references to the life of the Cure of Ars, urges seminaries to encourage interior growth among candidates to the priesthood, and stresses the need for the virtue of obedience among the clergy. The press headlined the story at the time under the caption: "Self-education tendencies in priestly education are criticized."

This headline refers especially to one section of the letter. Decrying the "demon of pride which with incredible presumption would pretend not to be subject to any norm but that of unlimited independence in judgment and action," the letter states that "these principles unfortunately have insinuated themselves into methods of education, tending to unhinge Catholic doctrine at its foundation in the matter of pedagogy. Unfortunately, even in institutes of ecclesiastical formation cases are not infrequent of experiments that concede too much to indiscriminate educational procedures, and, almost forgetting the very conditions of weak human nature, tend to introduce almost secretly the criteria of 'self-education.'"

"All this does not mean that the educator should not strive to create in the young men strong and healthy convictions and strive to develop gradually in them a sense of personal responsibility, a capacity for judgment and a spirit of both individual and collective initiative. But this does not mean that the educator should abdicate his position of superior, and invert the true concept of discipline."

These quotes, I admit, do not refer directly to the point which I am making, but they do bring out a grave concern on the part of the Sacred Congregation with reference to certain educational methods, which seem to emphasize unduly that approach, even in the field of doctrine, which eliminates discipline and obedience and respect for authority. I do not know whether I am right in reading here an admonition on the traditional method of teaching theology (*argumentum primum: ex auctoritate Ecclesiae*).

The whole letter has a concluding paragraph which admirably sums up the twin objectives of both *doctrina et pietas* when it states: "It is therefore a matter of putting new vigor in the sense of responsibility before the grace of divine vocation; of sustaining the primacy of interior life as the essential condition of the pastoral ministry to come; of strengthening the formative task of discipline, consciously and willingly accepted, and of thus defending and developing the truly priestly life which can and must wisely adapt itself to the demands of the times and of circumstances where apostolic work must be carried out, but which cannot forget the eternal sources from which it derives all of its supernatural nobility and fecundity."

I think this is a significant letter and an admirable commentary on the traditional role of the seminary, which is to train the whole man into a priest of God. Merely to round out this point, allow me to give you a quote from a

letter which the same Sacred Congregation sent to the Bishops of the United States under date of May 26, 1928. This letter "again called the attention of Ordinaries, to certain prescriptions and directions of the Holy See, which, since they are based on the very nature of such institutions, have as their purpose the realization of the principal object of the seminary, namely, the spiritual, disciplinary, and intellectual formation of seminarians."

VIII.

I repeat, then, my general observations from above: the function of a seminary as a school—in all of its parts—high school, college, and theology—minor and major—certainly should be understood first of all in the light of the traditional papal teaching about the true meaning of Christian education: the education of the whole man.

But much more than this: the seminary is a special place of training for the whole man, as is evidenced by the whole regimen and routine which the Church insists be essential and integral to seminary life. Seminaries, as we know them, are the fruit especially of Tridentine legislation. There were plenty of schools where the formation of the intellect was obtainable at the time of Trent. The Council was interested in the specialized training of the whole man, with reference to his specialized vocation as priest and apostle. That is why the Council prescribed seminaries as we know them.

IX.

The seminary, of course, has not escaped the critical evaluation of those who are finding fault with our whole system of Catholic education. One word of caution and warning I already quoted to you above, in the most recent letter of the Sacred Congregation of Seminaries. With this critical evaluation we should be, generally, wholeheartedly in accord. The very frequency of the exhortations, directives and counsels which emanate from the Holy See is evidence of the mind of the Church herself, constantly prodding us to critically evaluate ourselves, to see whether we are really producing true priests, filled with both *doctrina et pietas*. One point should be abundantly clear to us. As far as seminary training is concerned, we must adhere to the firm guidance of the Church in what she expects us to accomplish. The most recent instance of that guidance is the above-quoted letter. That guidance has been authoritatively spelled out in the documents especially of the past five Popes. These official documents are and should be the vademecum of seminary administrators and professors, as well as the guide of the students. Read them, and see how frequent are the exhortations addressed directly to the bishops, and the role which the bishop must play.

In the development of our seminary program and its adaptation to the exigencies of the modern apostolate, there is plenty of room for those improvements which will enable us, in the words of Pius XI, to give our students a priestly culture that is "healthily modern." Certainly, we can learn from the critical evaluation of those who are concerned first and primarily (I do hope, not exclusively) with the intellectual formation of the students in our Catholic schools. We do wish also to produce priest scholars. We could well ponder the recommendation of one recent author, who somewhat tartly concludes his article by stating: "There are so many things we would like to do and cannot. But we can take one simple step that will revolutionize our schools. We can start making our students read." Yes, we should aim at producing priests who are also scholars, and it is my impression that we are constantly improving here. However, I do believe that we can also

apply to seminary training that which I said about our educational system in general in my sermon at Milwaukee several years ago:

"Educators, especially in our colleges and universities, might become so preoccupied with the production of outstanding scholars that they would give insufficient concern to other objectives which the Church rightly expects of her schools, in keeping with that which 'mankind esteems and seeks above all in her, namely, her religious and moral resources (Pius XII).' They might, for one thing, bestow insufficient care on the vitally important work of pouring large numbers of good Catholics into society, intellectually trained in proportion to their stations in life. Or, on the other hand, they might cease to bring out the relation of advanced knowledge to holy living—to the truth and grace of Christ—to that harmonious blending of wisdom leading to charity, which has always been the educational program outlined for us by the Popes. If our Catholic schools, and especially on the higher level, our Catholic colleges and universities, should become mere copies of secular schools, if they should turn out men and women well versed in profane knowledge but mediocre in the knowledge and practice of their faith, they would scarcely justify our vast expenditure of religious personnel and money.

"This danger is real in the present atmosphere of America, where a growing tendency is more and more discernible to confine the educational process, or the function of institutions which impart higher education, to the communication of knowledge or the training of the intellect, removing from the objectives intended and sought in a college or university spiritual training or social improvement. Thus there is emphasized for the higher level of the university what has been preached and practiced in large measure on the elementary and secondary level: namely, to regard the school as an institution to impart knowledge, leaving to the home and the Church the right and duty of striving to make men good.

"Now all this seems to be something less than the integral education program of the Church expressed by the Popes. In it, the Church regards her schools as a means to teach and sanctify her members in their complete persons, and through them society at large; the purpose of Catholic higher education is wisdom leading to charity and then to social welfare."

X.

Again, I repeat, transfer these thoughts with a *fortiori* argument to the role of the seminary, on all its levels.

Our objectives are well known to us. They were restated beautifully in that last undelivered discourse of Pius XII on the function of seminaries. In that discourse, almost like a last will and testament, this great Pontiff exhorted the students who were to be the beneficiaries of the talk to utilize their seminary training especially to acquire three things: the seminary, he said, should help them acquire the true priestly spirit, it should teach them how to become apt instruments in the hands of Christ, and it should prepare them to persevere.

True, Pius XII did not consider this talk to be the complete description of the function of a seminary, because he expressly refers to other talks and documents both of himself and of his predecessors. But it is significant to ponder these points, which sound almost like the "ultime parole di Pio XII" as the other words referred to above were the "ultime parole di Pio XI." These words, as indeed all the official documents of the Church, remind us that the goal and function of seminary training cannot be other than the goal of the activity of the priesthood in the Church and through the Church,

which, in the beautiful words of Scheeben, is: "to use the Apostle's words: to fashion Christ in its members, to unite them to Christ, to conform them to Him, to build them up to the full measure of the stature of Christ."

XI.

I have given you much here by way of exhortation and advice. But I feel justified in having done so, because it was my aim always to give that which came from the highest sources in the magisterium of the Church. In encouraging you in your monumental work, I feel that I cannot do better than to conclude with the very words with which Pius XII concluded the discourse referred to above (to have been delivered on October 19, 1958, to the seminarians and superiors of the Seminary of the Puglie region):

"To you superiors, we entrust, meanwhile, this chosen group of young souls, candid and fervent, from whom you can obtain all, with the aid of divine grace, if, in turn, you let yourselves be guided by the teachings of the Church.

"Apply all your energies so that they will truly become priestly souls according to God's heart, valid apostles for the salvation and sanctification of the beloved people, continuers of the glorious traditions of your dioceses.

"May the holy Pontiff Pius X intercede before the throne of God, and with His most holy Mother, so that this, His wish and Ours, may be fulfilled."

NEW TESTAMENT FOR SEMINARIANS SUGGESTIONS FOR AN IMPROVED COURSE

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In order to bring out some of the problems involved in the NT seminary curriculum, I should like first of all to describe briefly the NT courses now given in our seminary. Though I do not believe that our distribution of material is basically different from that of other seminaries, and therefore is not unfamiliar to you, I think a resumé will be helpful to us in our effort to see the NT in relation to the rest of the seminary curriculum.

We have a course of four semester hours in the Gospels given each year to the students of first-year theology, who have been previously prepared by courses in General Introduction and OT History. This is a course in the Gospels, not a life of Christ; the emphasis throughout is on the literary form of the Gospel as a theological treatise and on the particular purposes served by the several evangelists in their use of this form. The Gospel of Mark is employed for the basic Gospel structure, and the first part of the course consists of an exegesis of Mk 1-10 with note taken in every case of the variations in the Synoptic parallels. This permits the early introduction of two very fundamental questions. First, we must deal, however superficially, with form-criticism, the determination of the extent and the ways in which the Gospel events have been modified and interpreted in their oral and later written transmission. This, obviously, is a question that cannot be dissociated from historical exegesis. Second, we gather inductively the data for our examination, again necessarily superficial, of the Synoptic question.

After Mark, we study the Gospels of Luke and Matthew. By this time many of the special characteristics of these Gospels are already known from the study of the Synoptic parallels. It remains to see these again systematically in context and to study exegetically some of the more important passages proper to these Gospels, such as the Infancy narratives, the Sermon on the Mount, and the text of the Petrine primacy. It is now that we devote what time we can to the Synoptic question.

Ideally, the second half of the course is given to the Gospel of John; practically, not this much time generally remains. John is studied almost exclusively for his theology. (This entails some reference to 1 Jn.) The Johannine question is treated in the process of exegesis, since it is inseparable from the interpretation of the Gospel itself. The Passion and Resurrection narrative is studied from all four Gospels together. In practice, this means that the main attention is given to John, while the Synoptics are only incidentally treated. Time is now running out rapidly.

A course in the Acts and Epistles is given in a cycle every other year to students of second and third year theology. (The other half of the cycle is OT exegesis.) This NT course is of two semesters, each of four semester hours. Acts is treated in considerable detail, with special attention to its literary form in relation to the Gospel, the *kerygma* of the discourses, and the development of the primitive Church.

The remainder of this course is mainly Pauline theology, which is taken inductively from the epistles. Studied in detail, from beginning to end, are

1-2 Thessalonians, 1 Corinthians, Galatians, and Romans while only selected passages of 2 Corinthians, Philippians, Colossians, and Ephesians are taken, as a complement to the exegesis of the major epistles. The chief concern throughout, apart from such other matters as must necessarily be handled, is to draw out the predominant Pauline themes, such as the Redemption and the Resurrection, justification by faith, Christ and the Church, and to show the development in Paul's theological thinking. The Pastoral and non-Pauline epistles receive little more than a survey, by way of some of the more important aspects of special introduction. Only a very few passages are assigned for exegesis. Slightly more attention is given to Hebrews, in view of the interest focused on its messianology by the Qumrân Literature.

A few lectures are also set aside for the Apocalypse. This book, which tends to be neglected in the seminary curriculum, I think should be required study for priests in the American pastoral scene, particularly in view of the many eschatological sects which continue to proliferate in this country. By explaining as much as is necessary of the tradition of Jewish apocalyptic, an attempt is made in our course to dispel the book's superfluous mysteries and to set it in relation to the rest of the NT. Lest this approach might seem too pragmatic, I would add that we also try to show the Apocalypse's unique contribution to the literature of the apostolic Church.

From what I have said so far, I believe certain facts should be self-evident. We attempt, even in a sketchy fashion, to take the student through the entire NT during his course of instruction. In its instruction of May 13, 1950, the Biblical Commission sets certain minimal standards for the NT curriculum.¹ This instruction envisages the exegesis of much less of the NT than is in our program, though at the same time it insists that "*Sacra Scriptura in Clericorum Seminariis et Religiosorum Collegiis tradatur adeo scientifice ac solide et complete, ut eam totam et secundum omnes eius partes cognoscant.*" I think it would be very unwise to restrict ourselves to the suggested minimum in which, it is true, we could offer more intensive and thorough instruction. Whatever formal education the American cleric is to receive in the Scripture, it is the business of the seminary to give it to him; it is unrealistic to suppose that he will get it in under any other circumstances. I believe, therefore, that in this case quality must be sacrificed to quantity, and I console myself with Chesterton's wise words, that "anything worth doing at all is worth doing poorly."

I think it should be obvious that this NT program, ambitious enough for a professor who had no other courses to teach, is partly an unrealizable ideal for the professor in our actual seminary organization, who also has to teach the OT and fulfill various other assignments in the seminary. It is not only a question of teaching load, though this is of course a major consideration, but also of having the opportunity to concentrate his attention on the literature of his subject, literature which every year increases in volume and in demands on his serious study. I mention this, knowing that at the moment there is no solution to the problem. For most of us, the instructions of the Biblical Commission relative to the biblical instructor—concerning division of labor, teaching load, leisure for study, and the like—are, and will remain in the foreseeable future, purely utopian. If we are committed, as we are, to conducting seminaries with an inadequate staff of instructors, we have to be resigned to performing our duties inadequately. The unrealized ideal, however, should at least be a continuous reproach to us to guard us from the dangers of complacency.

¹ *Acta Apostolicae Sedis*, 42 (1950), 495-505.

There is one other conclusion that I would like to call to your attention as deserving of serious consideration on our part. In the NT curriculum as I have outlined it there is some obvious overlapping with what is taught in other departments of the seminary, especially in Ecclesiology and special Dogmatic Theology. In my opinion this overlapping causes us to waste much precious time in an already overcrowded schedule. What is worse, it occasions conflicts in presentation that serve only to confuse the student.

One year ago my confrère, Father Francis Gaydos, addressed this group on precisely this subject. I believe he said nothing that is not confirmed by our common experience in major seminary instruction. We agree, I think, that there is a problem, though we may legitimately disagree as to what is to be done about it. Until something is done, however, I cannot see that we are making intelligent use of our available resources for giving the student a proper understanding of the NT.

As I understand the function of the professor of NT, it is to teach the NT, not NT theology only. The same is to be said of the other subjects in our curriculum: they are to be taught, first and foremost, for themselves. I see neither the need nor the desirability of altering our subject division as we presently have it. However, it seems evident that the NT professor in his courses as I have outlined them will be teaching considerable material that is taught elsewhere in the curriculum. In the exegesis of the Gospels and Acts he covers much of the ground that is also within the province of Ecclesiology and the tract *De Christo Salvatore*. In teaching the theology of the NT, especially of the epistles, he is dealing with the principle *fontes* of special Dogmatic Theology. I might add, the NT professor does this teaching in the belief that he is usually the most capable member of the faculty to do so, aware as he is through his specialized training and study of what the present state of research into these fields actually is. He is very conscious of repeating material that the student studies elsewhere, and he deplores the inevitable by-product, which is the confusion of the student. The degree of this will depend on a number of factors, such as the extent of consultation between the professor of NT and his colleagues in the theology faculty, the prudence and good sense exercised by all of them together, the ability of the student to assimilate and discriminate, and so forth; but some confusion I think there must always be under our present system.

Father Luis Alonso-Schökel, S.J., of the Pontifical Biblical Institute has recently written an article on this subject, which I recommend not only for his own views but also for his extensive bibliography which indicates the extent to which the problem is being discussed nowadays by theologians and exegetes.² Of his several suggestions I think one merits our serious consideration; it does not advocate radical change, but takes the situation pretty much as it now is and tries to make the best of it. This is the proposal of collaboration in teaching the various tracts of theology. In Father Alonso's plan, as the professor of dogma would come to each of his theses, he would first of all outline the course, indicating the direction to be taken, the various aspects of the question, the problems to be solved, and so forth, as is now done in the *status quaestionis*. He would then yield the chair to the biblical theologian, whose duty it would be to discern the origins of the doctrine in the OT or NT or both, and to trace its biblical development, through as many lessons as would be demanded by the subject. Next would come the patrologist. Finally, the dogmatist would resume the course, his work now only begun.

² "Argument d'Écriture et théologie biblique dans l'enseignement théologique," *Nouvelle Revue Théologique*, 81 (1959), 337-354.

Father Alonso acknowledges the shortcomings of this proposal along with its obvious advantages. Homogeneity will suffer, and the student will have to adapt himself to the differences of method. But these shortcomings, as far as I can see, we already endure in a greater degree. More important to my mind are the practical problems which such a realignment would present, for the syllabus of every professor involved would be affected, and the entire theological curriculum would have to be adjusted. Nevertheless, I do not believe that these problems are in any sense insurmountable if we should really be convinced that such a proposal should be implemented.

I believe that Father Alonso's plan reduces seriously, if it does not remove entirely, the deficiencies of our present system. On the one hand, the dogma professor would be relieved of part of the oppressive burden which Father Gaydos so accurately described in his paper of last year. He would be freer for the preparation he must make for his essential contribution to the curriculum. The Scripture professor's task would not be lessened, but it would be more intelligently integrated into the curriculum: he would be teaching biblical theology where it logically belongs, in relation to dogmatic theology. Above all, the student would be spared the inexcusable obstacle sometimes placed in his way to learning, his experience of dogmatist and biblist contradicting each other in the process of teaching Catholic doctrine.

I realize that the adoption of such a proposal cannot be the work of a day. Meanwhile there are other courses of action indicated, not as a substitute for the more fundamental solution of our problem but as complementary and preparatory to it.

First among these, I would suggest that the dogma and NT professors need to be better acquainted with what each other is doing. I hope I shall not be accused of undue partiality when I say that, in my opinion, the major responsibility in this regard lies with the dogma professor. In view of the rapid development of scriptural studies in recent times, I think it will be more likely found that the dogmatist is less aware of the problems and concerns of his scriptural colleague than the other way round. Specifically, I think the dogmatist will often fail to appreciate the methodology required in biblical theology which, after all, as we presently understand it is a relatively new science. An instructive exemplification of this can be seen in the discussion that followed on a paper read by Father Roderick MacKenzie, S.J., in 1955 before the Catholic Theological Society of America.³

I have no intention of disparaging the methodology of scholastic theology. As one who has had to do considerable reading in non-Catholic theological writing, I have had it brought home to me many times how often bad theology is the result of bad distinctions. I consider it one of the blessings of providence that Catholic theology has grown up within the discipline of orderly scholastic thinking. However, the NT does not contain scholastic theology. What it contains, to use a word that is becoming common nowadays, is a kerygmatic theology that cannot be separated from the personalities of its fashioners and the pastoral and catechetical purposes for which it was devised.

The theology of the NT goes hand in hand with the history of the formation of the NT. Because this is so, isolated verses of the NT do not readily lend themselves to use as the major or minor premise in a syllogism. Neither is it sufficient simply to know what the NT text means, grammatically and in its context. There is no doubt, for example, as to the meaning of Mt 16, 18, the text of the Petrine primacy. However, if this text is to be used properly in

³ "The Concept of Biblical Theology," *CTSA Proceedings*, 1955, pp. 48-73.

formulating the NT doctrine on Ecclesiology, it must be seen in relation to a development of which Matthew's Gospel is a concluding phase, toward the end of the apostolic age.⁴

Another good example of the methodology that must be pursued by NT theology can be seen in the question of the sacraments. In a valuable little study of the NT theology of baptism, Professor Oscar Cullmann has organized what is to my mind a quite convincing argument for the baptism of infants in the NT Church.⁵ This argument is based on a form-critical analysis of several passages in Acts and the Gospels, taken in conjunction with other early Christian literature, reconstructing a first-century baptismal liturgy. The argument is convincing, but it provides the dogmatist with no handy "proof-text"; there is, in fact, no such "proof-text" in the NT, as the opponents of paedobaptism have always successfully maintained. If we are to establish our doctrines with an "argument from Scripture," we can do so only on the Scripture's terms and with the methodology proper to biblical theology.

Our Lord's own example in the use of this type of scriptural argument has been recently called to our attention by Father F. Dreyfus, O.P., in an article on the conflict with the Sadducees regarding the resurrection as reported in Mt 22, 23-33.⁶ "I am the God of Abraham, and the God of Isaac, and the God of Jacob" is obviously no "proof-text" for the doctrine of the resurrection. Rather, Jesus' method was theological, showing the resurrection to be necessarily connected with the covenant promises to the patriarchs, which could be fulfilled only by its means.

I fully realize that dogmatic theology must be permitted its own use of the Scripture in a way that transcends the purely historical sense. In addition to its historical context, the Scripture also stands in a context of total revelation, and it is the business of theology to bring faith and reason to bear on the Scripture in the light of this context of revelation. In *Divino afflante Spiritu* Pope Pius XII makes specific allowance for this understanding of the Scripture, which he terms "spiritual."⁷ No one will contest, therefore, that dogmatic theology itself, drawing on its own development and the subsequent better understanding of revelation which the Church enjoys through the guidance of the Holy Spirit, has its own contribution to make to the understanding of the Scripture.

The situation is quite different, however, when dogma is making use of Scripture as its source. Here, as Father Karl Rahner, S.J., rightly says, the Scripture must be the "*norma non normanda* of the belief of the Church and its dogma . . . Here, and only here is dogma dominated and not dominant, here only it harkens and does not decide."⁸ Here the historical methodology of biblical theology must be decisive. It is in the failure to recognize this fact, I believe, that the biblist often finds legitimate grounds for complaint with regard to the use of Scripture by dogmatic theologians. I candidly confess that studies in biblical theology designed to aid the dogmatist are not as many as we would like to see. However, they are becoming more plentiful and accessible, and new contributions are continually being made to the literature. If I were to have to single out any for special mention, they

⁴ Cf. David M. Stanley, S.J., "Kingdom to Church: The Structural Development of Apostolic Christianity in the New Testament," *Theological Studies*, 16 (1955), 1-29.

⁵ *Baptism in the New Testament* (London: SCM Press, 1950), 71-80.

⁶ "L'argument scripture de Jésus en faveur de la résurrection des morts," *Revue biblique*, 66 (1959), 213-224.

⁷ NCWC edition, par. 25-27.

⁸ "Biblische Theologie (III: B.Th. u. Dogmatik in ihrem wechselseitigen Verhältnis)," *Lexikon für Theologie und Kirche* (Freiburg: Herder, 1918).

would be the articles of Father David Stanley, S.J., on the theology of the primitive Church, the Gospel form, the Sacraments, etc.,⁹ and the words of Canon Lucien Cerfaux on Pauline theology.¹⁰

I apologize once more for my inevitable treatment of this problem exclusively from the standpoint which most affects me as an instructor in the NT. If I may be permitted one final remark, I would like to make a suggestion that I think is eminently practical in view of the realities of our present situation in which the dogma professor is going to continue to include biblical theology as part of his instructional matter.

Ever since I began my own seminary studies I have heard the manual of dogmatic theology criticized by instructor and student alike, especially for its handling of the "argument from Scripture." There is no manual known to me which does, in fact, consistently employ correct historical methodology in handling the Scripture: it is the manual that is the chief offender in the lack of agreement between biblist and dogmatist, and it is the manual that compounds the confusion of the student. No professor of dogma with whom I am acquainted uses his manual uncritically; he is aware of its deficiencies and tries to avoid the worst of them. Still, dogmatic theology is going to employ the manual in the foreseeable future. It is the textbook, for Scripture as for all else. It is what we put before the student. It seems to me, therefore, that the least we can do is have manuals which are a help rather than a hindrance to the dogma professor.

I think this suggestion all the more reasonable in view of the really conscientious efforts being made successfully on other levels of religious instruction to incorporate scientific and up-to-date scriptural material into textbooks and manuals of instruction. I have been in occasional correspondence with Catholic publishers of religious textbooks and with instructors in religion on various levels, and throughout I have been edified at their awareness of present inadequacies and their efficacious intentions to remedy matters. Quite recently, to cite one example, I had occasion to see the course outlines prepared by Brother Celestine Luke, F.S.C., for use in his teaching at Manhattan College, New York.¹¹ I should like to say that in his volume on Christology I have found a completely critical, completely up-to-date, completely theological treatment of Scripture that is paralleled, as far as I know, in no manual of theology now in use in our seminaries. I fear that we must anticipate a time, unless we are prepared to do something about it, when the most antiquated instruction manual in use by Catholic teachers of religion will be that employed in the instruction of candidates for the priesthood. I would like to set this remark as a footnote to the excellent paper read by Father J. Cyril Dukehart, S.S., at the School Superintendents' meeting in Washington last October 27, in which he stressed our need to re-evaluate the entire seminary program as the price of progress.

May I ask, is not this question important enough to us to deserve more sustained attention than it has received in the past? It is very well for this group to hold discussions such as this once a year, as part of its many other considerations. But is there not need for more continuity, more systematic effort to get at the root of our acknowledged difficulties? I am

⁹ For example, "*Didachē as a Constitutive Element of the Gospel-Form*," *Catholic Biblical Quarterly*, 17 (1955), 336-348; "The New Testament Doctrine of Baptism," *Theological Studies*, 18 (1957), 169-215. Cf. also note 4.

¹⁰ *Christ in the Theology of St. Paul and The Church in the Theology of St. Paul* (New York: Herder & Herder, 1959).

¹¹ *Course Outlines in Fundamental Theology for College Freshmen* (1957); *Course Outlines in Dogmatic Theology for College Students. Part One: God and His Universe* (1958); *Part Two: Historical Christology* (1959).

thinking in terms of the Society of Catholic College Teachers of Sacred Doctrine which has just completed its sixth annual meeting in this city. This society, through its regional and national meetings, and through its bulletin *Magister* and its *Proceedings*, performs a service for its members of which we have no equivalent in seminary instruction. The interchange of ideas, briefing on developments in fields other than our own, and general wide-awakeness to what is going on and what needs to be done that are achieved by this Society are, I think, badly needed by us as well. Something like it, I believe, is required if we are, first of all, to arrive at any practical solutions of our problems, and then to carry them out.

THE OLD TESTAMENT FOR SEMINARIANS THE PURPOSE OF THE COURSE

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There seems to have been a day when the OT course in the seminary was viewed *primarily* as subsidiary to dogmatic theology. The texts that pertained to dogmatic themes were naturally earmarked for thorough treatment. And these texts were treated extensively with reference to original languages and versions, and with appropriate cross-references.¹ There was a certain pragmatic air about this approach; one was storing up arguments. In the vast sea of the OT, certain texts bobbed up in the mind of a seminarian like so many life buoys; these could be identified and analyzed safely and comfortably with reference to the truths of the faith.

If one may not say that day is past, it is rapidly becoming so. The complexity of OT literature and thought prohibits such a *simpliste* treatment. What purpose could be alleged today for a course on the OT? I do not have in mind ultimate purposes or a hierarchy of purposes which can all be served. Of course, dogmatic theology, homiletics, one's personal spiritual life—all these can be considered among the purposes for studying the OT. However, what I mean is: what is the specific, immediate, purpose of the OT course which I am teaching or taking, as the case may be?

This question can be answered in two ways: in terms of the content or body of knowledge that is to be acquired, and also in terms of the student's mental attitude and approach to the sacred text, which is to be achieved.

What is the body of knowledge to be acquired? It is a survey of key events and developments in the history of Israel, and also the Israelite view about God, man and the world. This means that the OT seminary course must examine not only Hebrew literature, but other pertinent sources, such as archeological data and comparative Semitic literature, which throw light on OT history and thought.² In contrast to older times, the trend now is to recognize that the OT is a literature, a religious literature which enshrines Israel's experience of Yahweh and her sacred traditions. Since this literature forms part of a vast cycle of ancient Semitic literatures, we must be alert to the aids these sources offer for an understanding of the OT.

This survey of the OT is a complex task: consider—imparting knowledge of a considerable body of religious literature which sweeps over some 1,700 years in an era and place that your practical young seminarians will consider moribund. From the point of view of sheer matter, this is formidable, since it is imperative that virtually the entire OT be covered in the seminary course. This coverage is an important point, about which perhaps all would not agree, at least as regards the manner of accomplishing it. But I would

¹ Cf., for example, J. Corluy, *Spicilegium Dogmatico-Biblicum* (Gandavi, 1884), which is subtitled: "seu Commentarii in selecta sacrae Scripturae loca quae ad demonstranda dogmata adhiberi solent." See also F. Ceuppens, *De Prophetiis Messianicis in Antiquo Testamento* (Rome, 1935).

² There are now many books that are helpful in this respect. For archeology one has the various studies of W. F. Albright, especially *The Archeology of Palestine* (Penguin Books, 1949), and of G. E. Wright, such as *Biblical Archaeology* (Philadelphia, 1957). Archeology, history and geography are combined in the biblical atlases published by Wright and L. Grollenberg. For ancient texts we now have J. Pritchard's edition, *Ancient Near Eastern Texts* (Princeton, 1950), and D. W. Thomas, *Documents from Old Testament Times* (London, 1959).

repeat that, in some fashion or other, the entire OT must be covered in a seminary course, or it will never be read, with any intelligence or confidence, by student or priest. If it was fashionable at one time to spend a semester on the book of Job exploring all the nuances of that masterpiece, or upon the Mosaic authorship of the Pentateuch, most seminary teachers would agree that today this approach will not do. The average priest must have an acquaintance with the entire OT (indeed, must have read it in its entirety at least in the seminary), and a survey course is, therefore, dictated. Otherwise, there will be a deep-seated inferiority complex, uncertainty, and also plain ignorance, with regard to the OT. At this point it is worth emphasizing that if the OT is an unfamiliar book, the NT will not be seen in its proper focus and only a shallow understanding will result. Thus, strictly as a matter of theological formation, one cannot do without the entire OT. But if there has been some initiation into each book, it will not remain the mystery it would probably otherwise remain. In many ways this approach is comparable to the survey courses in English literature, which all of us have had at one time or another. There is no need to stress the *expertise*, the demands which such a course places upon the teacher. He must know the whole field in order to determine what is salient and important. In all likelihood, the teacher will learn by trial and error, but he may not lose sight of the survey.

I do not want to lengthen unduly this description of the trials and tribulations of an OT teacher. Such is more appropriate at a biblical institute, and I am sure the problems of your metier loom as large as mine. But I would like you to know, more fully, exactly what your confrere who is teaching OT is trying to do, in general, and to enlist your interest and support in an indirect but important way. And this brings me to the second way of answering my question: what is the immediate mental attitude and approach to the text that the OT course hopes to achieve? You are all somehow associated with seminary work, as teachers of dogma, history, literature, homiletics, liturgy, and so on. It is precisely in these fields, especially history, literature, dogma and philosophy, that a transfer value is to be found. If a student is alert to the values inherent in these disciplines, he will bring a predisposition to his understanding of the strange world of the OT. If a student is well grounded in literature, for example, if he has an appreciation for different types of literature, he will react well to a study of the OT. If he has a sense of history, an appreciation of historical science and methodology, he will not be looking for something in the OT that is not there. Let us consider these points in more detail.

History, despite the fact that there are ancient writers who are termed historians, is a *modern* science. Footnotes, evaluation of primary and secondary sources, inferences and reconstructions are all now recognized as part of the trade. But the *growth* of this science might be studied and realized by the seminarian. Current standards of history are not those of an earlier age, and we are all aware of the varying styles that have been set in hagiography and second nocturne readings of the breviary. Once the seminarian realizes the various approaches to historical fact that have been registered in human annals, he will be less likely to read the OT on the same level with von Pastor's *History of the Popes*. And he will not be shocked, for example, to discover that we have no historical certitude about the number of plagues which afflicted Pharaoh and the Egyptians. The point of view expressed by the Biblical Commission in its reply to Cardinal Suhard's questions in 1948 is apposite here. While the reply is directly concerned with the literary nature of the first eleven chapters of Genesis, the remarks are in principle applicable to any ancient writing, particularly to the OT:

These literary forms [of Genesis 1-11] correspond to none of our classical categories and cannot be judged in the light of Greco-Latin or modern literary styles. One can, therefore, neither deny nor affirm their historicity, taken as a whole, without unduly attributing to them the canons of a literary style within which it is impossible to classify them. If one agrees not to recognize in these chapters history in the classical and modern sense, one must, however admit that the actual scientific data do not allow of giving all the problems they set a *positive* solution. The first duty incumbent upon scientific exegesis consists before all in the attentive study of all the literary, scientific, historical, cultural and religious problems connected with these chapters; one should then examine closely the literary processes of the early Oriental peoples, their psychology, their way of expressing themselves and their very notion of historical truth.³

Mutatis mutandis, these principles are applicable to the Deuteronomist view of history which impregnates the so-called historical books from Deuteronomy to Kings, through Josue, Judges and I-II Samuel—or the Chronicler's interpretation as found in Paralipomenon and in Ezra-Nehemia. Briefly, the limitations, the qualifications, of the OT as an historical source will be more easily grasped by the student who is properly instructed in historical method; he will not be tempted to identify inerrancy with historicity.

Second, a solid approach to literature in all its aspects is a necessary propaedeutic to an intelligent understanding of the OT. It does away with literal-mindedness, with a stony insensibility to literary values and literary forms, which preclude an intelligent grasp of this literature. It is the duty of the professor to point up and illustrate the literary styles of the OT, but his task is made considerably easier if his students have some notion of literary forms, if they are at least prepared to ask themselves, "what kind of literature am I dealing with?" if they are willing to pursue a metaphor or symbol to find out what it is designed to express. At this point the teacher of literature becomes an ally of the Scripture teacher. English literature is saturated with biblical allusions and themes. One example would be Gerard Manley Hopkins' poem on why the sinners' ways prosper. It begins with the Latin quotation of Jeremiah 12, 1 "Justus quidem tu es, Domine, si disputem tecum!" This is one of the famous series of the *Confessiones Jeremiae* in which the prophet bares his soul in dramatic outpourings. Hopkins' poem leads not only to the prophet Jeremiah, but to the entire body of thought in the OT wisdom literature, particularly the book of Job.

There are two clear values that the seminarian can take over from his English course training: a literary, esthetic, appreciation of poetry (so much of the prophetic and wisdom literature is written in poetry) and a workman-like attitude toward literary meaning (what does the author mean?). The meanings which seminarians sometimes find in certain texts of the Bible are incredible. It is to be admitted that the Douay-Rheims version is partially at fault, but the new CCD version eliminates any basic unintelligibility. It remains now for the student to follow the thread of thought expressed in a given piece of literature, to *yield* himself to that literature. Sympathy and appreciation pave the way to understanding. But if there is no resiliency, if the student comes to the OT prepared to read it on the same level as a scholastic manual (which has been his chief preoccupation in the college philosophical course), both the meaning and the charm of the OT will escape him.

³ The text is found in *Rome and the Study of Scripture* (Indiana, 1953), 148-151.

We have just mentioned philosophy. At first it might appear that the seminary philosophical training militates against understanding the OT. Here is an obvious and frequent example: whenever the word soul appears in the OT it is invariably understood by the raw seminarian in terms of the Aristotelian-Thomistic concept. As you know, this equation is thoroughly false. For the Hebrew man as such, in his total being, is a soul (or *nefesh*); the soul is "a totality with a peculiar stamp," the various features of man's character. Soul and body are not two different forms of existence, "the body is the soul in its outward form."⁵ Hence, breath and blood, bones and bowels, all are soul. When death comes, body and soul cease to live, due to this psychosomatic unity. The very fact that it is said that *nefesh* dies (e.g., Samson in Jgs 16, 30) is a clear indication of the difference between Israelite and Christian thought on this point. The "life-breath" (*Mesamah*) which God breathed into man (Gen 2, 7) is not the same as our soul; man's breath is a sign of life and hence the Hebrew uses this fact to describe life. The unity of the two elements in man—body and soul—simply does not exist in Hebrew thought.

Intimately related to the Israelite notion of the soul is the concept of immortality and the next life, the Hebrew concept of Sheol or the nether world. The fact is that immortality emerges clearly only in the book of Wisdom at the end of the OT period. Even here it is not a conclusion based on the intrinsic immortal nature of the soul, but it is conceived in terms of justice and association with God. This general absence of effective sanctions in the next world proves thoroughly disconcerting to the seminarian. But such a reaction, one would think, is immature in a man who has studied philosophy and the development of human thought on the nature of man. Would it be possible in some way for the philosophy teacher to bring in, by way of contrast and instruction, something of the Hebrew approach to reality (which is germane to the NT as well as the OT)? Studies along this line are still in their infancy, but more and more attention is being paid to the problem.⁶ The total effect of such preparation would be to bring the student to the realization of variant thought-patterns, not merely between Greeks and Hebrews, but between various cultures of mankind, and it will forestall unnecessary misunderstanding.

At the risk of oversimplifying we may say that the burden of my remarks thus far is that teachers of all seminary disciplines must instill a reverence for the act of understanding, of the meeting of minds, of coming to grips with a literature and with a body of knowledge on its own terms without imposing upon it the mental baggage which forms one's *present* outlook. The great need of seminarians in coming to the OT is an ability to see in depth, to strip themselves of their own philosophical and religious preoccupations in order to understand a world of thought quite different from their own. The readiness and ability to do this will be considerably aided by the total training they receive in the seminary.

I have been describing the honest and perceptive attitude to the OT which is to be achieved in a student. As you see, other disciplines have much to contribute to this purpose. But it is not a one-sided affair. Correct training in the approach to the OT helps toward deeper theological insight and reflection. The OT beliefs are unique in that they are largely embryonic doctrines be-

⁴ Cf. Johs. Pedersen, *Israel I-IV* (London, 1926), I, 100.

⁵ *Ibid.*, I, 171.

⁶ In addition to the study of J. Pedersen quoted above, the following are to be recommended: J. Guillet, *Thèmes Bibliques* (Paris, 1950); C. Tresmontant, *Etudes de Métaphysique Biblique* (Paris, 1955); T. Bowman, *Das Hebräische Denken im Vergleich mit dem Griechischen* (Göttingen, 1954); J. L. McKenzie, *The Two-Edged Sword* (Bruce, 1956).

cause historical development is inherent in them. But the theologian learns to discover here behind the Hebrew approach the same reality that Christianity deals with. The very concept of revelation, *locutio Dei ad homines*, will be fleshed out by an analysis of the OT. It is difficult to capture the moments and manner of revelation, but the OT will be both helpful and challenging in this respect. What is revealed in the OT and what is not? On what basis, for example, does one consider the OT belief in Sheol as a non-revealed datum, but the doctrine of blessed immortality as revealed? Yes, we may confidently expect that seminarians will succeed in deepening their theological understanding by a study of the OT.

You may be a little uneasy about the approach to the OT which I am presenting. Does this not sound as though the Bible is merely a human book? That is the wrong question. Of course, the Bible is divine as well, not merely human; but human it is, and it is through its human aspect, through the human author, that we must approach the meaning of the divine author—just as it is through the Incarnation that we understand God. The human expression of divine revelation is surely a complex phenomenon, and it calls upon all the varied talents that a corps of seminary teachers can muster. In this respect we are merely putting into practice the profound advice of the late Pope Pius XII:

What is the literal sense of a passage is not always as obvious in the speeches and writings of the ancient authors of the East, as it is in the works of our own time. For what they wished to express is not to be determined by the rules of grammar and philology alone, nor solely by the context; the interpreter must, as it were, go back wholly in spirit to those remote centuries of the East and with the aid of history, archeology, ethnology and other sciences, accurately determine what modes of writing, so to speak, the authors of that ancient period would be likely to use, and in fact did use.¹

Thus the OT course presents a challenge to the whole seminary curriculum. The challenge is much graver than, and goes deeper than, the alleged differences of interpretation between Scripture teacher and dogma teacher. These differences, I am convinced, can be resolved. But the capability of a seminarian to deal understandingly with an ancient text, the sensitivity to various types of literature, the readiness to understand and appreciate the past for its own sake, the educated and discriminating response to finer shades of meaning—these values cut across the entire curriculum. And the seminarian who wants the ready and fast answer to present-day problems may be impatient of such values; but his teachers recognize them and will bring them to fruition.

¹ Cf. *Rome and the Study of Scripture*, 97.

MODEL STATUTES FOR THE SEMINARY *

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INTRODUCTION

In his excellent paper given at the NCEA convention last year, Father Dukehart summarized the responsibilities of our seminaries and stated that our seminaries are often criticized for not doing a good job. He suggested that we make an honest evaluation of our institutions in the light of standards determined by law, tradition and the principles of the Holy See. His research findings revealed certain weaknesses in our system as, for example, a lack of strong admissions policy, a lack of proper teacher training, and an isolation and insulation from the main stream of educational thought and administration.

If we are to improve our seminaries as an educational institution, he emphasized that we must start with the publication and distribution of worthwhile statutes in each seminary. Most of our inadequacy stems from the lack of statutes, very poor ones, or failure on the part of the administration to use them. When Father learned that I was doing some research in this category, he asked if I would present my findings at this year's convention.

These statutes have been carefully drawn up after long discussions with other seminary heads with due consideration of the principles of Sacred Canons, and the prescriptions of the Holy See. Because we conduct an inter-diocesan seminary in Loretto, Pennsylvania, I felt that I should attempt to establish a model set of statutes for this type of institution.

There will be some differences when we consider the diocesan, regional, or seraphic seminaries. However, most of these will be applicable also to such institutions. Keep in mind that these are not perfect statutes. Perhaps there are many things wanting. This is a start. With your experience, your criticism and suggestions we hope to establish a perfect model set of statutes. However, since we are in this business together, first, before discussing the statutes and by-laws, it will be worth our while to reflect for a short time on what went before us in order to appreciate the past.

HISTORICAL ASPECTS OF THE SEMINARY

The system of seminary education had its origin only in the sixteenth century in a decree of the Council of Trent. Since the work of Christ on earth is to be continued chiefly through diocesan priests, the Apostles and the early popes and bishops always gave special care not to impose hands lightly on any man (Tim., v. 22). In the scanty records of the early Roman Pontiffs, we invariably read of the number of deacons, priests, and bishops whom they ordained. But although the training of the clergy was ever held to be a matter of vital importance, we look in vain, during the first centuries, for an organized system of clerical education. Before Saint Augustine, we find no special institutions for the education of the clergy. The training of priests was personal and practical in the sense that young men assisted the bishops and priests in the discharge of their duties and thus, by the exercise of the duties

*This paper was delivered at a joint session of the Major and Minor Seminary Department.

of minor orders, they gradually learned the essential factors required for the ministry. Some of the greatest bishops of this period received their liberal education in pagan schools, and before ordination spent some time in retirement meditating on Holy Scripture and performing penitential exercises. This was their method.

The Council of Vaison in Gaul (529) exhorted parish priests to adopt the custom (already practiced in Italy) to have young clerics in their houses and to instruct them with fatherly zeal so as to prepare for themselves worthy successors. Two years later the Council of Toledo decreed that the clerics should be trained by the superior in the house of the church (cathedral school) under the eye of the bishop. Among those schools, for example, the Lateran Basilica is one where many popes and bishops were educated *ab infantia*. In addition, there were a number of monasteries that trained not only their own but also the secular clerics. Out of the local episcopal schools grew our universities, and the cathedral and monastic schools gradually declined. The professors of the cathedral schools would leave and take a teaching position at the university. Because of this, and for financial reasons, only about one per cent of the clergy were able to attend the university which lacked practical preparation for the priesthood. Hence besides the higher educated clergy, there came into being the lower clergy, ignorant and uneducated men who knew nothing of Scripture or even Latin.¹

THE COUNCIL OF TRENT²

In the twenty-third session the Tridentine Fathers adopted the decree on the foundation of ecclesiastical seminaries, and this has ever since remained the fundamental law of the Church on the education of priests. Cardinal Pallavicini calls the institution of seminaries the most important reform enacted by the council. St. Charles Borromeo, Cardinal Archbishop of Milan, who had taken part in the council, was most zealous and successful in enforcing its decisions. For his own seminaries he drew up a set of regulations which have been ever since an inspiration and model for all founders of seminaries.

After the Council of Trent seminaries were founded gradually in most European countries. In the United States, the first task of Bishop John Carroll of Baltimore was to provide the means for the training of a native clergy. As new dioceses were created, the first care of the bishops was to provide training for the clergy. As a rule these seminaries were begun in or near the bishop's house, and often with the bishop as the chief instructor. The more advanced students helped to instruct the others, and all took part in the services of the cathedral. Their education, like that given to the priests in the early Church, was individual and practical; their intellectual training may have been somewhat deficient, but their priestly character was molded by daily intercourse with the self-sacrificing pioneer bishops and priests. One example is the seminary in Philadelphia which commenced with five students in the upper room of Bishop Kenrick's residence and transferred to Overbrook in 1865. St. Francis Seminary in Milwaukee started in 1846 with seven students in a wooden building attached to Bishop Henni's house. Religious orders similarly did their pioneering in the United States. The first ecclesiastical seminary established in the United States according to the pre-scriptions of the Council of Trent was St. Mary's Seminary of Baltimore, in

¹ Pastor, *History of Popes*, Chapter VII, p. 302.

² With the Reformation the need for well-trained clergy was more keenly felt. After the death of Henry the VIII, Cardinal Pole, a member of the commission of the Tridentine Council went to England to re-establish the Catholic religion. In the regulations which he issued in 1556, the word *seminary* seems to have been used for the first time in its modern sense, to designate a school exclusively devoted to the training of the clergy.

1791. Until the promulgation of the New Code of Canon Law, all seminaries tried to follow these same prescriptions which were supplemented by special instructions of Pope Leo XIII, Pius X, and the Council of Baltimore (nn. 135-185). These laws left undetermined many details of seminary discipline which in turn were left to the discretion of the bishops.

With the new Code of Canon Law we have a more precise legislation on seminaries following the principles of the Councils of Trent and Baltimore. In effect, and for our purpose, we have the following: The bishop has the right to pass whatever regulations seem necessary or opportune for the proper administration, government, and progress of the diocesan seminary and to enforce the faithful observance of these regulations, subject to the precepts which the Holy See may have laid down in special cases. The bishop shall frequently visit the seminary. . . . Every seminary shall have its own statutes, approved by the bishop. These regulations shall state what things are to be done and observed both by the students and by the professors. The entire government and administration of interdiocesan or provincial seminaries shall be based on the regulations passed by the Holy See for these seminaries (Canon 1357, §§ 1 - 4). In every seminary there must be a rector to maintain discipline, professors to conduct the classes, a bursar (economus) distinct from the rector to take charge of the household administration, at least two ordinary confessors, and a spiritual director (Canon 1358). Two boards of deputies shall be appointed for each diocesan seminary—one for discipline and the other for the administration of the temporal goods. Each board is to consist of two priests chosen by the bishop with the advice of the Chapter (or the diocesan consultants) . . . (Canon 1359).

Taking into consideration all foregoing factors and realizing that we have nearly 4,000 priests who have the responsibility under God and His Church to educate the 38,000 young men now in our seminaries, we offer these statutes.

GENERAL STATUTES

ARTICLE I

NAME

_____ is an institution founded as an Interdiocesan Major Seminary under the patronage of _____, devoted to the training of men for the Roman Catholic Priesthood for both the religious and/or exclusively the secular diocesan students.

ARTICLE II

PURPOSE

The institution is devoted exclusively to the training for the priesthood in the fields of scholastic philosophy and Sacred Theology and its related sciences for the exercise of their professional ministry in the priesthood by developing initiative and leadership in contemporary civilization and by intensifying in the student a broad general culture demanded of educated men in modern America.

ARTICLE III

The institution will be governed by the prescriptions of the Holy See, the "Apostolic Constitution"—"Deus Scientiarum Dominus" of May 24, 1931, and the Regulations of the Sacred Congregation of Seminaries and Universities of Studies.

ARTICLE IV

The faculty of the Seminary shall be governed by the rules, constitutions and other principles of the major superiors of the same Order, keeping the Prescriptions of Article III.

ARTICLE V

BOARD OF TRUSTEES

Section 1. *Membership*

- a. The governing body of the _____ seminary corporation is the Board of Trustees, consisting of not more than seven members.
- b. All members of the Board of Trustees shall be *bona fide* members.
- c. The members of the Board shall be:³ (1) The Minister Provincial; (2) the Provincial Econome; (3) the Provincial Prefect of Studies; (4) the Local Superior;⁴ (5) the Rector; (6) the President of the Seminary Alumni Association; and (7) a member of the Seminary faculty.
- d. There is no distinction between the membership of the Board of Trustees and the Corporation.

Section 2. *Elections*

- a. The Board of Trustees are duly elected to office *ipso facto* by virtue of their legitimate election or appointment to the aforementioned offices according to the Rules and Constitutions of the said Order. The Chairman of the Board of Trustees shall appoint the faculty member to the Board.

Section 3. *Officers of the Board*

- a. The Minister Provincial (or Abbot) shall be the president or chairman of the Board; the Rector shall be the secretary of the Board.

Section 4. *Meetings*

- a. The Board shall meet twice a year and whenever the Chairman deems it necessary.
- b. The Board shall appoint various committees when the occasion calls for it.
- c. The Secretary of the Board shall write the minutes of the meetings and shall keep them when approved as permanent records.
- d. He shall have custody of the seal of the seminary corporation. He shall affix it to all written instructions of the Corporation requiring the seal, and shall attest the seal and signatures of other officers of the corporation.

ARTICLE VI

PROPERTY AND OTHER RIGHTS

Section 1. *Title and Ownership*

The title to all rights in property—real, personal, and mixed—shall be vested in the corporation. No right to any property of any nature or char-

³ For Interdiocesan Seminaries under the direction of religious orders and congregations.

⁴ Should the Rector and Local Superior be vested in one individual, the senior member of the Provincial Curia shall be a member of the Board of Trustees.

acter shall be vested in any member, his heirs or legal representatives, nor shall his membership be the subject of sale by execution, nor can any member by virtue of his position as member dispose of his membership, and no member of the Corporation has any right to any property of any nature or character whatsoever by reason of such membership or otherwise.

Section 2. *Rights of Former Members*

Upon ceasing to be a member of this corporation, all rights of any nature or character whatsoever which the said member may have had shall hereby become the absolute property and in the exclusive ownership of the Corporation. Any member expelled or dismissed from the said Order shall have no claim whatsoever on the corporation for any services rendered to the Corporation.

ARTICLE VII

FUNCTIONS OF THE BOARD OF TRUSTEES

Section 1. *Policies*

- a. The Board of Trustees shall establish the basic and broader policies of the institution, shall decide in matters of great moment, and shall see to the carrying out of these policies and the effective administration of the institution by proper subordinate officers, according to the methods of control herein established and any amendments or additions hereto.
- b. They shall give due consideration to Canon Law and regulations issued by the Holy See.

Section 2. *Corporate Power*

All corporate powers are vested in and exercised by the Board of Trustees.

Section 3. *Powers of the Board*

Specifically, without limiting the foregoing, the Board of Trustees shall reserve the power:

- a. To receive gifts, bequests, trust funds, materials, etc., and approve any conditions attached thereto.
- b. To determine the policy on investments. The Board of Trustees has the power to borrow money, lease, mortgage, dispose or purchase real estate, or make capital expenditures, according to its best judgment for the interests of the Corporation according to Section 1, Part b of Article VII.
- c. To approve the budget submitted each year.
- d. To establish the salary scale for officers of administration and instruction.
- e. To establish rates for tuition and other fees.
- f. To approve the roster of members of the faculty.
- g. To enter into contract with, promote or remove members of the administration and faculties.
- h. To establish the maximum student enrollment.
- i. To delegate authority commensurate with responsibility, and shall act as the final court of appeal in all controversial matters.
- j. To require and examine comprehensive annual reports prepared by the Rector of the Seminary, the Treasurer, and such other officers as it deems necessary.

- k. To reserve to itself the appointment of all officers of the administration, the Registrar, Dean of Studies, Dean of Discipline, Spiritual Director, Director of Public Relations and Librarian. Whereby the Chairman shall appoint the officers after consultation with the Board Members.

ARTICLE VIII

AMENDMENTS

Section 1.

This constitution may be amended by an affirmative vote of two-thirds of the faculty present in general meeting, provided that official notice of any proposed amendment shall have been sent to the members of the faculty at least one month before the meeting at which it is to be considered and provided that the said amendment receives the approval of a majority of the Board of Trustees. It may also be amended by an affirmative vote of a majority of all the members of the Board of Trustees at a regular or special meeting duly convened after at least ten days' written notice to all members of the Board of Trustees of this purpose; said notice to contain a brief statement of the proposed amendment.

BY-LAWS

THE GENERAL ADMINISTRATION OF THE SEMINARY

ARTICLE I

THE RECTOR

Section 1. The Rector shall be the executive officer of _____ (seminary).

Section 2. He shall govern the Seminary in accordance with the Code of Canon Law, the instructions and decrees of the Sacred Congregation of Seminaries and Universities, and the provisions of these statutes.

Section 3. He shall be assisted by a Vice-Rector and other officials. These other officials are: Treasurer, Registrar, Dean of Studies, Dean of Discipline, Spiritual Director, Director of Public Relations and the Librarian.

Section 4. He shall exercise the general supervision of the Seminary and all subordinated officers of administration; and he shall promote harmony and good will among the members of the administration, faculty and student body.

Section 5. He shall supervise matters academic under control of the Dean, the Registrar, the Librarian, etc. He shall see that the various departments are operated efficiently, economically, and according to the standards of Church Law and State Law.

Section 6. He shall supervise the religious and social life of the students under the administration of the Spiritual Director, Dean of Discipline, and other officers and groups as provided for in these Statutes.

Section 7. He shall be the principal liaison officer between the Seminary administrators and the Board of Trustees.

Section 8. He shall be the principal liaison officer between the Seminary and the Public through the Public Relations Office.

Section 9. He shall maintain contact with the Alumni through the Alumni Office and the Alumni Secretary.

Section 10. He shall supervise the financial affairs of the Seminary together with the Budget Committee and they shall provide and draw up the budget for the Board of Trustees.

Section 11. After conferring with the Superintendent of Maintenance he shall in conjunction with the Treasurer develop plans for the physical facilities of the Seminary.

Section 12. He shall draw up for presentation to the Board of Trustees, recommendations for appointments, promotions, dismissals, and changes of salaries for all members of the faculty.

Section 13. He shall make recommendations to the Board for appointments of subordinate officers of administration, e.g., moderators, etc.

Section 14. He shall preside at faculty meetings.

Section 15. He shall be the Chairman of the Administrative Council.

Section 16. He shall make reports to constituencies and accrediting agencies.

Section 17. He shall submit an annual written report on the state of the Seminary to the Board of Trustees and he shall make appropriate recommendations.

Section 18. He shall admit students to the Seminary and supervise their studies.

Section 19. He shall, in cooperation with the other officials of the Seminary, see that the requirements of hygiene, cleanliness and neatness, courtesy, moderation and gravity be observed by the students.

Section 20. After obtaining the consultive vote of the Faculty, he shall recommend to the proper Ordinary the candidates for the respective orders.

Section 21. In any given urgent case, for which no provision is made by the Statutes of the Seminary, or by rules, regulations, or specific enactments, the Rector shall make a decision on his own authority as circumstances may require.

Section 22. He shall be the custodian of the archives, delegating this, if necessary to another member of the Administration.

ARTICLE II

THE VICE-RECTOR

Section 1. The Vice-Rector shall assist the Rector of the Seminary in the discharge of the duties of his office, and shall substitute for him when the Rector is absent or otherwise unable to act. Hence in the Rector's absence, his place is taken and his authority exercised in all matters academic, disciplinary and economic by the Vice-Rector. Should the Vice-Rector be absent or incapacitated, his duties shall be performed by a Professor delegated and appointed thereto by the Prior with proper notification to the Provincial.

ARTICLE III

THE DEAN OF DISCIPLINE

Section 1. He shall, after reading and explaining, at the beginning of each school year, enforce the rules and regulations of the Seminary.

Section 2. He shall grant ordinary permissions and make proper corrections.

Section 3. He shall prepare the policies governing discipline, health service, student publications, student programs, student societies, athletics, and other

student activities, as well as the regulations of the house concerning students, and submit them to the Administrative Council for consideration and approval.

Section 4. He shall coordinate and supervise the various programs of student activities; and he shall foster student interest and participation in extra curricular activities.

Section 5. He shall administer, in cooperation with the Treasurer, the manual labor program of the students.

Section 6. He shall prepare a general semi-annual report on student activities and submit it to the Rector for publication to the Faculty.

Section 7. He shall supply such reports as are required by the Constitution, By-Laws, and Statement of Administrative Policy.

Section 8. He shall be aided in his duties by an assistant if necessary.

Section 9. He shall assign student rooms, places in Chapel, servers in the dining hall, ministers for all liturgical functions, places in the dining hall, and shall make regular inspections of the living quarters.

ARTICLE IV

THE DEAN OF STUDIES AND REGISTRAR

Section 1. He shall supervise registration at the beginning of each semester.

Section 2. He shall supply the business office with all information which pertains to the students' financial obligations.

Section 3. He shall prepare schedules of classes, classrooms, and final examinations.

Section 4. He shall be in charge of all academic records pertaining to the students and faculty.

Section 5. He shall prepare all academic reports of students at the end of each semester.

Section 6. He shall prepare transcripts of records when requested.

Section 7. He shall compile the necessary academic statistics and student lists.

Section 8. He shall prepare a list of candidates for degrees.

Section 9. He shall collect the syllabi of courses taught in each Department and shall keep them on file for reference.

Section 10. He shall see to the publication of a seminary catalogue.

Section 11. He shall prepare and mail all grades to the respective bishops of each candidate.

ARTICLE V

THE TREASURER

Section 1. The Treasurer shall be in charge of the finances and the business management of the institution. The Board of Trustees shall determine the limitations and restrictions, rights and duties of his office.

Section 2. The Treasurer shall be responsible for the maintenance of the Seminary.

Section 3. He shall keep an accurate account of funds entrusted to him, and keep the records of such funds in a safe place.

Section 4. He shall faithfully satisfy the conditions imposed by pious legacies and gifts to the Seminary, and shall see to the exact execution of all contracts according to the Statutes.

Section 5. He is authorized to defray out of the Seminary funds the ordinary and necessary financial expenditures; but no single item in excess of five hundred dollars (\$500.00) shall be expended on a general improvement, or on a new work, without the permission of the Board of Trustees.

Section 6. He shall see to the proper insurance coverage on all Seminary properties, and to the safety of the lay employees (workmen's compensation), and to other such insurance as may be required by law and public liability.

Section 7. He shall annually submit to the Board of Trustees a report of his administration and of the financial condition of the Seminary, prepared and executed by a public accountant.

Section 8. He shall in cooperation with the Rector and the Dean of Discipline be held responsible for the material well-being of the superiors, students, sisters, brothers, and workingmen dwelling at the Seminary.

Section 9. He shall collect all income due to the Seminary.

Section 10. He shall supervise the Seminary Bookstore.

Section 11. He shall have custody of all property records and all financial documents.

ARTICLE VI

THE SPIRITUAL DIRECTOR

Section 1. The Spritual Director is entrusted especially with the spiritual formation of the students, in order that they may attain to a greater perfection of sacerdotal life.

Section 2. He shall seek to know the life and character of the seminarians so as to be able to give them prudent and safe advice regarding their vocations.

Section 3. He shall in private conversation and in conferences speak of the dignity, the offices, and the duties of the priesthood of Christ.

Section 4. He shall deliver to the students regular weekly instructions on the spiritual life, and shall teach them especially the methods of practicing mental prayer.

Section 5. He shall have supervision over all the common religious exercises of the students and arrange for the necessary retreats and monthly days of recollection in accordance with the policy of the Rector.

Section 6. He shall be available to all the students for private conferences.

Section 7. He shall never, for any reason whatsoever, interfere with the external discipline of the Seminary; nor shall he take part in any faculty conference concerning the status of a student; neither shall he occupy himself with tasks incompatible with his true work.

Section 8. The Regular Confessors shall be appointed by the Provincial for a term of three years and may be reappointed. The Professors of the Seminary may act only as extraordinary confessors. The Spiritual Director will act only as the Occasional Confessor.

Section 9. He shall be responsible for all religious organizations in the Seminary, e.g., T.O.S., Mission Society, etc.

ARTICLE VII

THE LIBRARIAN

Section 1. The Librarian shall have charge of the administration of the library facilities and services.

Section 2. He shall prepare the policies governing the library area and the regulations governing the use of the library by the students and faculty and submit them to the Rector for consideration.

Section 3. He shall prepare the annual library budget and present it to the Budget Committee for inclusion in the annual budget of the Seminary.

Section 4. He shall administer the library resources of the Seminary, wherever located, in such a way as best to serve the teaching aims of the Seminary. This includes all books, periodicals, pamphlets, audio-visual aids, and all other materials secured by the library.

Section 5. He shall train seminarians in the use of the library materials and integrate the library with the instructional program.

Section 6. He shall submit an annual report to the Rector on the progress, services rendered, acquisitions, expenditures, and needs of the library for publication to the faculty.

Section 7. He shall annually report to the Rector on the use made of the library by the faculty and seminarians, and on the status of the budget.

Section 8. He shall have supervision over the members of the library staff.

Section 9. He shall see that all safeguards be taken in the library building for the conservation and for the use of the books.

Section 10. He shall see that the library be increased annually by the acquisition of books and the principal periodicals necessary for research.

Section 11. In cooperation with the Rector and with the Dean of Discipline, he shall see that the students observe the rules for the use of the library.

ARTICLE VIII

THE ADMINISTRATIVE COUNCIL

Section 1. The Administrative Council shall consist of the Rector, Treasurer, and two members elected by the faculty.

Section 2. The Administrative Council shall act in an advisory capacity and shall be immediately responsible to the Rector.

Section 3. Each of the elected members shall have a term of three years.

Section 4. The Rector shall be chairman; he shall call and preside at the meetings.

Section 5. The Council shall meet monthly and as often otherwise as business of sufficient importance shall arise.

Section 6. The Council shall elect a secretary whose duty shall be to record the proceedings of the meetings.

Section 7. Special committees may be appointed by the Chairman of the Board as the need arises.

Section 8. The function of the Administrative Council shall be to advise the Rector on matters effecting the general welfare of the Seminary; also to discuss matters of a scholastic nature when necessary and any extraordinary cases, especially those concerning admission and dismissal of students, e.g., third-year theologians dismissed from other seminaries.

ARTICLE IX

THE DIRECTOR OF PUBLIC RELATIONS

Section 1. The Director of Public Relations for the Seminary is responsible to the Rector concerning all matters that pertain to the Seminary.

Section 2. He shall be responsible for submitting items of interest to local newspapers and to the Catholic Press.

ARTICLE X

THE SECRETARY

Section 1. He shall keep the minutes of all meetings and prepare a copy for reference at the office of the Rector of the Seminary.

Section 2. He shall file, at the office of the Rector of the Seminary, all records, reports, documents (or certified copies thereof), and all correspondence presented in support of any proposition brought before the Faculty Meeting.

Section 3. He shall write the minutes of the meetings and shall keep them when approved as permanent records.

Section 4. According to the discretion of the Provincial, the offices of Secretary, of Dean of Studies and of Registrar may be held by three, two, or one person(s).

Section 5. He shall act as secretary of the faculty, and shall prepare and circulate copies of the minutes.

ARTICLE XI

THE BUDGET COMMITTEE

Section 1. The Budget Committee will consist of the Rector, Treasurer, and one/or more/other member(s) of the Seminary.

Section 2. The committee will determine the salaries of Faculty members.

Section 3. The committee will prepare the budget and submit it to the Board of Trustees for approval.

ARTICLE XII

THE FACULTY

Section 1. The Faculty shall consist of the Rector, the Dean, and all members of the teaching staff and administration.

Section 2. Members of the Faculty shall meet to consider and re-evaluate matters pertinent to their spheres of activity.

Section 3. *Full-time Teacher.* A full-time teacher is one who gives his full time and attention to the teaching program as determined by the Rector. This shall include the preparation and correction of examination papers, preparation of syllabi, conferences with students, direction of student activities, service on faculty committees, attendance at convocations and departmental and general faculty meetings and such other professional services as are deemed by the Rector to pertain to his office as a faculty member.

Section 4. *Part-time Teachers.* A part-time teacher is one who is engaged to teach one or more courses, but whose principal work is elsewhere.

Section 5. *Lecturer.* A part-time teacher is known as a Lecturer.

Section 6. *Instructor.* An Instructor is an officer of instruction to whom is assigned teaching under the direction and supervision of the Rector. A person shall serve for at least three years as Instructor before promotion to the rank of Assistant Professor. Only such persons shall be appointed Instructors as possess the Master's degree and show evidence of scholarship and at least presumptive teaching ability.

Section 7. *Assistant Professor.* An Instructor, who for at least three years has creditably performed his teaching duties, possesses the Master's degree, and has manifested scholarship in some definite manner such as by acquiring or making noteworthy progress toward the doctorate or other terminal degree, and by publications, or by active membership in learned or professional societies, may be promoted to the rank of Assistant Professor. Assistant Professors are appointed for a two-year period and may be reappointed.

Section 8. *Associate Professor.* An Assistant Professor, who for at least four years has creditably performed his teaching duties as an Assistant Professor, has the degree of Doctor or equivalent terminal degree, has made definite contributions to the advancement of knowledge in his field by research, publications, activities in learned societies, or other evidences of scholarship or administrative ability or teaching competency, and has made definite contributions to the welfare of the Seminary, may be promoted to the rank of Associate Professor.

Section 9. *Professor.* An Associate Professor who has shown himself to be an outstanding teacher, and who has made noteworthy contributions to the advancement of knowledge, and gained the general recognition of scholars in his field, may be promoted to the rank of Professor.

Section 10. *Membership in Learned Societies and Attendance at Conventions.* Members of the Faculty are expected to join, attend, and participate in associations pertinent to their teaching fields which will be useful for their professional growth.

ARTICLE XIII

THE CORPORATION SEAL

THE 4-4-4 ARRANGEMENT OF SEMINARIES *

REV. PAUL D'ARCY, M.M., MARYKNOLL SEMINARY,
GLEN ELLYN, ILLINOIS

A trend of major significance is making its appearance in the organization of American seminary education. There are signs of a small but notable shift from the two six-year divisions of minor and major seminary to the three four-year divisions of high school, college and theology. In a paper entitled "Statistical Report on Catholic Seminaries in the U.S." prepared by the Seminary Departments of the N.C.E.A. in August of 1959, there appears the following statement:

Table II shows a great variety of organization in our traditional major and minor seminaries. Only half of the 123 *major* seminaries follow the traditional six-year program; less than half of the *minor* seminaries follow the traditional six-year program. This table seems to indicate that there is a strong tendency toward the reorganization of our seminaries into a 4-4-4 program. At the moment, five diocesan seminaries have adopted the four-year college program; many are in the process of doing so or are strongly considering such organization. Reverend Basil Frison, C.M.F., has written an article on the canonical aspects of the 4-4-4 program which is appearing in the October issue of *The Jurist*. This program has the advantage of bringing the twelve-year seminary system into line with the American system of education.

My aim is to give an appraisal of the 4-4-4 system in the light of my association with a four-year college seminary for the last nine years. This topic is timely since seminary populations are expected to almost double in the next decade. The building of seminaries has already accelerated and, for those contemplating expansion, a careful study of the merits of the 4-4-4 system is desirable.

As I see it, the distinctive value of the 4-4-4 system lies in the significant role in the formation of the seminarian which it gives to the middle or college segment. This is the part in the 6-6 system that tends to be overshadowed, its lower half dominated by the high school and its upper two years by theology. A great many of my remarks will be directed at showing the value of a strong autonomous unified four-year liberal arts program. I mean then to emphasize the value of the separate college department because of the relative neglect it has received. However, I believe that the 4-4-4 system has advantages not only for the college but for the high school and theologate as well. The advantages of the 4-4-4 arrangement are twofold. In the first place we can give a better training to our seminarians, and second we reap multiple gains from being in step with the general 4-4-4 pattern of American education.

Father William Cunningham of Notre Dame University divides American formal education into general and special education.¹ The former includes grammar school, high school and college, the latter the graduate or professional school. Kindergarten through college prepares a man for life itself; the graduate or professional school prepares a man for his specific life work. The aims of general education are variously stated but all emphasize the whole man,

* This paper was delivered at a joint session of the Major and Minor Seminary Departments.

¹ William F. Cunningham, *General Education and the Liberal College* (St. Louis: Herder, 1953), p. 5.

no matter what his specialized calling. Typical goals include the appreciation of values of all sorts, the capacity to make wise choices, the possession of all the necessary skills, the actualization of the intellectual virtues. The culmination of general education is the college, a period of liberal education. While there is much overlapping, the college ideally surpasses the preceding years chiefly in depth, penetration and maturity of approach. Grade school and high school give a background of knowledge and skills of a general sort, which make a man ready to enter by the late teens on a over-all growth in depth.

The 6-6 system does not eliminate the liberal arts program, since these four central years are still intact, but it does slight liberal education when it occurs in the context of our American system. When the first two years are part of the high school they lack the depth, seriousness and maturity which they might otherwise have; when the last two years are a part of the professional school, instead of being the culmination of the development of the whole man, they become an introduction to specialization.

At the college level we should introduce the student to a more advanced stage of training. Professor Robert Streeter of the University of Chicago contrasts the high school with the college in this way:

In what ways does the special character of collegiate instruction declare itself? Answers to this question would probably vary somewhat among our several institutions, but perhaps we can agree on two or three distinguishing features of a typically collegiate approach to learning: (1) The fundamental units of learning, the intellectual substructures to which I referred earlier, are likely to be a good deal more expansive and complex in the college than in school; (2) The college student is normally expected to show initiative in determining the pace, and selecting some of the means, of his own education; when college teachers fall into the routine of the day-by-day workbook method, they are not happy about it; and (3) The college student can be held to reasonable intellectual standards—of cogency in statement, responsibility in the use of data, breadth in judgment—which could not realistically be expected of the high school student population. Of course, these general differentiations do not hold for all high schools and colleges, but by and large the distinction is a real one.

We should rejoice in the existence of this discontinuity of educational objectives and methods; we should alert our students to the nature of the difference between school and college; and we should expect them to profit from the challenge the difference presents. The change in institutional setting, accompanied by the necessity of orienting oneself to new goals and new procedures, is a powerful stimulus to learning. In short, Siwash should not simply be four more years, slightly upgraded, of old Jonesville High.²

In the college we propel the student a whole stage further along in his development. This cannot be accomplished by courses alone but depends on the entire atmosphere of the college: intellectual, social, disciplinary, and religious. Our college students are making the transition to adulthood; they enter as adolescents and emerge as men. There ought to be a noticeable shift in the climate of our institutions from a high school spirit to a college spirit. A key aim of the college is to achieve a heightened personal involvement of the student in the intellectual life along with a sense of personal responsibility for his intellectual growth. The whole complex of expectations, rules, administration, discipline, and physical plant which will foster this growth must be

² Robert E. Streeter, "The Nature and Requirements of Learning," *The Educational Record* (October, 1959), pp. 286-287.

a more mature one, ever moving in the direction of freedom and responsibility, which is after all the ideal of the liberally educated man. The faculty, in whose hands this process lies, must themselves have a college mentality. This is one reason why this great forward thrust, which the college is intended to accomplish, seems to require a disengagement from the high school. Here lies one of the great opportunities to foster that maturity in our clerical candidates which some observers feel to be lacking.

At the other end of the scale, is the effect on the college when the philosophical education is overshadowed by the specialization in theology, as happens in our six-year major seminaries. Earl McGrath, former Commissioner of Education, recently warned educators of the threat to general education posed by the present trend to specialization which is continually forcing its way down from our graduate and professional schools and infiltrating the college years.³ The consequence of such a move is an over-specialization of the educated men of our country at the expense of their personal general development. Such a methodical narrowing of the individual's perspectives could have grave consequences for our society. In an analogous way, our professional training in theology can diminish the legitimate role of philosophy in our education. Instead of being the culmination of a liberal arts program, the crown of natural reason and a wisdom in its own right, philosophy tends more and more to be solely a preparation for theology, a tool for specialization, a means rather than an end.

It is in these two ways, by a dilution of the quality of our first two years of college by connection with the high school and by a constriction of the function of the last two years by their tie-in with professional training, that a 6-6 system mainly robs us of some of the greatest values of the middle years of seminary growth.

While so far I have stressed the college, I believe that our high schools and theologates also can profit from the 4-4-4 system. In the first place, the high school can be run as a distinct entity with greater unity of purpose. It has to meet the problem of the emerging adolescent making the transition from the world and his own home to the communal life of the seminary. For many at the boarding seminary it will be their first time away from home and parents. They lack the internal controls for sustained study, and the seminary rule and discipline provide a necessary support. They have a craving for activity and require a well-planned athletic program. For some this is a vital time for the development of manliness. This is the great period of socialization during which the boy learns to live in harmony with his peers working through his tendencies toward either withdrawal or aggressiveness. He has to learn to accept and control the new impulses which he feels within himself. He requires spiritual exercises and conferences geared to his needs and attitudes. There is a vast difference between the high school freshman and senior. The latter by the end of his four years has wearied of his younger associates and the restraints of the high school system and is eager to move on. The high school demands a distinctive program and a special mentality in its staff who are taking the place of parents. The faculty must have a personal interest in the seminarians such as a parent would have; probably a greater proportion have to be young. The high school division of the seminary has then its distinctive function which can be brought into sharper focus by having its own independence. So much for the college and high school. Would a 4-4-4 arrangement have any advantages for the final four years of theological training?

³ Earl J. McGrath, *The Graduate School and the Decline of Liberal Education* (New York: Bureau of Publications, Teachers College, Columbia University, 1959).

The maturing effect of the college on our candidates should make it possible to strengthen the quality of our specialized training, making it professional in the best sense of the word. Again we can better provide the total atmosphere—intellectual, social, disciplinary and religious—which is most fitted to professional growth. At this stage we can intensively prepare our candidates to assume the role of the priest and to make the ultimate transition into the way of life for which they have been preparing so long. It has been remarked that our professional training contrasts sharply with that in the other professions through its lack of anything like an internship or “practicum” training. Others have found the specialized part of their training less exciting intellectually than their college years, especially philosophy, and this has been a great disappointment. Just as the college moves the teen-ager a whole notch forward and turns him into a man, so the theologate must contribute another forward thrust making the transition from the man to the priest.

The division then of our training into three clear-cut stages enables us to sharpen the aims and objectives of each step. Then we have to construct the program best fitted to achieve the objectives of each stage. I do not feel that merely redividing our seminaries from two to three parts will achieve much. It is rather a necessary condition for developing with much prayer, thought and work the kind of graded programs of training which will attain our goals.

In writing what I have there is always the danger of rationalization, of finding reasons in favor of a position already adopted for other motives. I make this point because in sifting through the literature bearing on the seminary, the 6-6 system has been extolled and its advantages reasoned out, in much the same way as I have been praising the 4-4-4 arrangement. It is said, for instance, that the first two years of college have more in common with high school studies than they have with philosophy and that the last two years have more in common with theology. Actually, this is the system that was common in Europe in which the humanities comprised pre-university studies, and philosophy and theology were part of university training. That this type of education has been effective is too obvious to question. European seminary education harmonized with the prevailing pattern on the Continent, and this accounts historically for the division into the 6-year minor seminary and the 6-year major seminary.

However, American education has evolved in a different pattern from the European system. The 6-6 system in our seminaries appears unique on the American educational scene. Perhaps it could be said that the minor seminary resembles some combination high school-junior colleges but these are largely, though not exclusively, terminal education and are not considered the finest examples of our tradition. The 6-6 system is not in step with our tradition nor does it smoothly mesh with it. The liberal arts college is a distinctive American development and a division of 4-4-4 fits snugly into it. A European goes to the university to start philosophical studies at the same age that an American starts college. The 6-6 system which fits in Europe is an anomaly when adopted in the United States, for it postpones full scale college work for two years. Interestingly enough, recent changes in the structure of civil education in Italy have occasioned the Italian hierarchy to adapt the structure of their seminary system to the situation. In 1951 all the regional seminaries of Italy introduced a three-year classics-philosophy course of college level and a one-year course exclusively of philosophy. Many individual Italian ordinaries have made the same changes in the seminaries of their diocese.

As I have mentioned, the 4-4-4 system integrates with the American system of education and the 6-6 does not. There are a number of advantages to having a system related to the prevailing educational structure in the nation.

In the first place, it is easier to obtain a state charter for granting degrees. Many priests applying for graduate work for the first time realize what it means not to have a degree, when all they can show for all their years of study is the fact of ordination. A degree gives our candidates the satisfaction of knowing that they are achieving at least as much as their lay college contemporaries. For those who resign from the seminary, the lack of a degree is a serious disability and an unfair one. The separation of the college into two parts, the ties of either of the parts with other divisions of education and the occasional splitting of the college by a novitiate, make it difficult to obtain a degree charter. Novitiates which now split the college years were probably introduced after the sixth year to harmonize with the 6-6 system, so as not to make a break in it.

Seminary administrators are showing increasing interest in the related problem of regional accreditation as they become aware of its many values. The self-evaluation which this occasions has been experienced by those who have undertaken it, as the source of a vital improvement in the quality of their program. Further it is a sign of recognition of the quality of the college. It opens to the accredited school financial and educational advantages available only to accredited institutions. It enables transfer students, both those departing the seminary and those undertaking advanced studies, to enter any other accredited institution in the country. There are certainly difficulties though perhaps not impossibilities in accrediting a divided college. Moreover, there are indications that regional associations may become even stricter in this regard.

I suspect that the 6-6 system is responsible for a good deal of the withdrawal of clerical education from the rest of the educational scene. We do not feel a part of it. Some will say that our purposes (the formation of priests) are unique. However, as we examine the question more carefully, almost every institution has unique purposes yet they still get together to discuss common problems and goals; for example, I have often heard it said with vehemence that the seminary is *not a college*, thus implying that it has little if anything in common with other institutions of higher learning. Philosophers say that no two things are either completely the same or completely different. While it still has very specific objectives of its own, the seminary college shares many things in common with other colleges in curriculum, physical plant, personnel services and the like. It is also true that our high school seminaries have much in common with other high schools and, it is interesting to speculate, perhaps our professional training has much in common with other professional schools.

In my own experience of working on the self-evaluation preliminary to our accreditation, while we had valuable help from other seminaries, our most valuable insights came from our contact with lay colleges, both for men and for women. These, like the seminaries, were most generous in their assistance and full of valuable experience, ideas and know-how. Association with other schools can help us a great deal, and I firmly believe that this is not a one-way street but that we have valuable experiences to communicate to them as well. I have often wondered just what seminarians who resign mean when they say, "I do not regret the years spent in the seminary. I think I have gotten something of real value which I could not have gotten if I had not come."

I have heard administrators of four-year college seminaries complain in the past that they do not get as much as they would like from these annual meetings of the Seminary Department. They thought that the very division of the Seminary Departments into major and minor tended to focus attention on the problems of the high school and theologate to the neglect of the college, and they found more of value in the sessions of the College and University De-

partment. I mention this merely as a confirmation of the thesis that the 6-6 system leads to decreased actualization of the potential of the college years of training.

There are academic advantages in having the seminary college all under one roof. Students transferring from other colleges may have completed courses and may need just as many others which are scattered all over the four years of the seminary. In a divided college they may lose years which would not be lost in a united one. In ways other than the academic, the seminarians benefit from the 4-4-4 system. For those who start in the first year of high school it gives more sense of progression, of getting somewhere. Fr. Joseph Fichter, the Jesuit sociologist, once said that the curate in our large dioceses in contrast to the junior members of other professions has very little feeling of progress or growth because he stays at exactly the same level for so long. Similarly, it is a long road from minor seminary to ordination, and three substantial segments of training have the advantage over two in dramatizing the seminarian's progress. He gets three instead of two chances to start at the bottom and work to the top, each cycle full of valuable experiences. Nor is each cycle too long and drawn out. There is that much more opportunity for exercising leadership and responsibility at each level. Also as he approaches each new stage, the seminarian has a stimulus to turn over a new leaf and to get off to a good start with new teachers who do not have him typed. At the same time it provides a time of decision for those whose vocations are in doubt. Many students decide on the priesthood after high school, and for some it is disappointing to be going to the fifth and sixth years of what is mainly recognized as a high school while their classmates go off to college. It takes some time for new students to break in socially with those seminarians who have been around for a while. This is accomplished more quickly and smoothly when the old and the new share the experience of starting off together at a distinct college. These are the advantages of having a system which harmonizes with the general pattern of education.

Some of you may wonder how practical this discussion of the merits of the 4-4-4 arrangement is, since the Code of Canon Law and the Acts and Decrees of the Third Plenary Council of Baltimore appear to demand a 6-6 arrangement. Canon 1354, §2 reads: "Measures are to be taken especially in larger dioceses to establish two seminaries; that is, a minor seminary for the education of boys in the knowledge of letters and a major seminary for students of philosophy and theology." The Third Plenary Council of Baltimore renews the provisions of the Second Plenary Council which read:

1. A wish is expressed that every diocese shall have a major seminary; a command is given that at least each province will have a major seminary.
2. Besides the major seminary, it is strongly desired that a so-called preparatory seminary be established in each diocese. If this be impossible, all the available means must be used to establish a minor seminary for each province.
3. In the preparatory seminary the secular letters and sciences are to be taught; in the major seminary, only theology and sacred sciences.

As was mentioned earlier in this paper a careful study of this and other relevant legislation has just been published in *The Jurist*.⁴ In the first place the author finds that the provisions of the Council of Baltimore do not go beyond the common law and that the common law requires a division of the broad span of clerical education into at least two segments but does not intend to set the limit at two. Further such statements as Canon 1364, §3 "in other

⁴ Basil Frison, "The 6-6 Program for Seminary Training," *The Jurist* (October, 1959), pp. 503-511.

branches of study such training shall be given as befits the general culture of the people and the status of the clergy in the place where they are to exercise the ministry," and the following from Pius XII *Menti Nostrae*, "in the first place, we desire that the literary and scientific education of future priests should at least not be inferior to that of laymen who take similar courses of study,"⁶ relate the norms of clerical education to the standards of culture in the individual country. The author's conclusion is that not only does the Church's legislation not require an exclusive 6-6 arrangement of seminary education in the United States but actually favors the 4-4-4 system which is more in harmony with the pattern of lay education in our culture.

Thus, it might be said that the 4-4-4 system makes possible better clerical training especially by strengthening the liberal arts years, and by being more in harmony with the prevailing structure in American education. Not only is it not opposed to Church legislation, but it is even more in conformity with it than the 6-6 arrangement. This topic is a very timely one for consideration in the light of the current accelerated seminary expansion.

⁶ *Menti Nostrae*, Grail Publications, p. 44.

REPORT OF THE ASSOCIATE SECRETARY OF THE SEMINARY DEPARTMENTS *

The national office for the Seminary Departments in NCEA seems now to be firmly established, and your Secretary is pleased to make his first report since taking office in September 1958. I cannot help but begin this report with an expression of my own personal satisfaction in rendering some service to our seminaries in the United States—diocesan and religious. I consider my work a privilege and, in a very real sense, a sacred trust. I have been greatly heartened by your interest and splendid cooperation.

One of the most encouraging things that has happened in the past year and a half is the 37 per cent increase in membership. There are now 103 major and 120 minor seminaries holding institutional membership.

Another encouraging development is the consultant value of the office. We have built up a library of basic materials relevant to seminaries: catalogues, statutes, and student handbooks, along with a card index of periodical literature. This material is made available to those who consult us personally or by mail.

By means of the annual questionnaire, it has been possible for us further to assemble specific data on various aspects of the great complex that clerical training presents in this country; for example, we have been able to clarify in the minds of some of the educational agencies the fundamentals of seminary organization and training.

To keep the membership informed, we have launched our *Seminary Newsletter*, three issues of which have already been distributed. The letters we have received in response to the instigation and continuance of this medium for the exchange of ideas are both heartening and helpful. We intend to publish the *Newsletter* at least four or five times during the scholastic year—if our budget permits. Two copies are now being sent to all members and non-member seminaries. All the provincials in the United States, about one-third of the Bishops (viz., those who requested it), and individuals not in the field of seminary work but interested in priestly training also receive a copy.

ACCREDITATION

In the field of accrediting, there is a great stirring. The Middle States Association has decided to evaluate and accredit a seminary as a unit of high school, college, and theology, rather than accredit one of those parts alone. This new procedure has resulted in the accrediting of the theology departments of three of our seminaries in Middle States; several more are in the process. Furthermore, this Association has just issued a new policy statement on the accrediting of "Colleges Conducted by Roman Catholic Religious Communities for Their Own Members." This document seemed significant enough to warrant distribution outside the Middle States area and was sent as an enclosure with Vol. I, No. 3, of the *Newsletter*. For one thing, the statement is a written admission that limited enrollment is, *in itself*, not a barrier to accreditation.

Mr. Norman Burns, Executive Secretary of the North Central Association, assures me that their Association is ready to accept the high school and college departments of seminaries—provided, of course, that they meet the standards. Although North Central formerly had decided not to accredit professional schools, they are now reconsidering, and there is a good possibility that theological schools will be accepted. The Western Association accredits only on the college level at the present time; New England, Southern, and Northwest accredit on the high school and college levels.

* This report was delivered at a joint session of the Major and Minor Seminary Departments.

The times seem opportune for all seminaries to consider accreditation. The Associations are in the process of revising their philosophy of accrediting from quantitative to qualitative criteria. Schools are judged on whether or not they are fulfilling their own objectives in a professional manner. It is safe to say that, if our seminaries fulfill the prescriptions of *Deus Scientiarum Dominus* and *Sedes Sapientiae*, which call for the highest standards of clerical education, they shall experience little or no difficulty in being accredited by the regional associations.

STATISTICS

As we mentioned above, the response to the annual questionnaire has been excellent. The 1959-60 survey revealed that we have an increase of about 10 per cent in our student body. Seven seminaries were opened last year, six relocated in new buildings, and six expanded their facilities appreciably. According to the comments on future plans, many more are expanding or have very definite plans for expansion within the next five years. This is well, since a significant number of seminaries reported that they could not have taken in more students than they actually registered in the fall of 1959. Those who do have room can stand a very small increase in the next scholastic year; nineteen diocesan and eighteen religious seminaries are operating at their fullest capacity, and have no definite plans for expansion; many are overcrowded. As we have pointed out from time to time, there is a great need for our seminaries to look ahead in the light of the population increase in their own locality, and make very careful plans to take care of this increase by expansion or, better still in many instances, reorganization.

REGIONAL MEETINGS

The comments made last October at the Superintendents' meeting, in Washington, on the 1958-59 statistics and distributed as an enclosure with Vol. I, No. 4, of the *Newsletter* may suggest topics that should be discussed in the regional meetings which we plan for the immediate future; for example, the problem of the small seminary and reorganization on the 4-4-4 plan.

Another type of meeting for the future can be projected. We might assemble for a two or three-day symposium some of the best minds in the country for the evaluation of the society in which the candidate for the priesthood beginning his collegiate training will face in his priestly ministry, insofar as the social milieu can be predicted. Those taking part in this evaluation might be from the fields of sociology, education, sciences, psychology and psychiatry, and could well include individuals experienced in dealing with the social scene, such as Armed Forces chaplains, Newman Club chaplains, public relations personnel and pastors. Out of this same symposium should come the image of the priest who will work in this society. Then, we might institute a series of workshops which will blueprint the ideal education and training of the future priest on the high school, college and theological levels.

After these two surveys, we might evaluate what we have in the light of the ideal, and try through experimentation gradually to bring the two together in our seminary training. This is a long-range project and one which cannot be done without time and expense. Yet we should not fear to undertake it. Such studies are being made in many similar fields of education. Also, it may be possible to obtain foundation support for the purpose. In the meantime, we can be thinking in general of the plan and discuss some of the points at regional conferences.

J. CYRIL DUKEHART, S.S.,
Associate Secretary

MINOR SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

Tuesday, April 19, 1960, 2:30 P.M.

The first meeting of the Minor Seminary Department was called to order with a prayer by the Very Reverend Edward F. Riley, C.M., Rector of Cardinal Glennon College, St. Louis, Mo. One hundred and twenty-three members were in attendance.

The first paper read at this session was delivered by Rev. Thomas J. Jordan, Librarian of Cardinal Glennon College, St. Louis, Mo. The subject was "Use of the Library by Teachers and Students." A discussion followed relative to the library requirements set by accrediting agencies, and to the means of increasing the number of hours of library availability.

The second paper was on "The Problems of the Day Seminary"; the speaker was Rev. John J. Considine, Dean of Cathedral College, New York. The discussion which followed centered around the drop-out rate and admissions policies of such schools.

At the close of the meeting, the members were urged by the chairman to attend the Minor Seminary Workshop on self-evaluation to be held at The Catholic University of America in May.

The following committees were appointed:

NOMINATIONS COMMITTEE: Very Rev. J. P. Hogan, C.M.; Rev. Clarence Zachman, O.M.I.; and Rev. John Considine.

RESOLUTIONS COMMITTEE: Rt. Rev. Msgr. James E. O'Neil; Rev. Edmond A. Fournier; and Rev. Herman Romoser, O.S.B.

SECOND SESSION

Wednesday, April 20, 1960, 10:00 A.M.

The first paper read at this meeting was delivered by the Very Rev. Msgr. Orville Griese, Rector of Sacred Heart Seminary, Oneida, Wis., on "The Values of Accreditation." The discussion on accreditation which followed touched on the special problems encountered by seminaries with divided campuses or administrations, and on the varying practices of the different regional agencies and (at the high school level) state committees.

The second paper, "The Values of Affiliation with the Catholic University," was given by Rev. Raymond Hesler, S.S., of St. Charles College, Catonsville, Md. Subsequent discussion dealt with the specific advantages that affiliation can offer.

The meeting recessed at noon to allow members to attend the Joint Luncheon with the Major Seminary Department at the Four Seasons Room of the Stock Yard Inn. His Eminence Albert Gregory Cardinal Meyer was the guest of honor and speaker. Two hundred and forty priests were in attendance.

THIRD SESSION

Wednesday, April 20, 1960, 2:30 P.M.

This was a joint meeting with the Vocation Section; chairmanship was shared by Father Riley and Monsignor Erbrick, Director of Vocations, Diocese of Dallas-Fort Worth.

The first speaker, Rev. Herman Porter, S.C.J., Dean of Sacred Heart Seminary, Donaldson, Ind., delivered a paper on "Emphasis on Excellence in Handling the Less Gifted Student in the Seminary." The second speaker was Rev. Charles Corcoran, O.P., of the Dominican House of Studies, River Forest, Ill., whose subject was "Emotional Instability in Prospective Candidates."

FOURTH SESSION

Thursday, April 21, 1960, 10:00 A.M.

This joint meeting with the Major Seminary Department was held at Quigley Preparatory Seminary. Chairmanship was shared by Father Riley and Father Emmet Gleeson, O.Carm., Mt. Carmel College, Niagara Falls, Ontario.

Rev. Paul D'Arcy, M.M., Maryknoll Seminary, Glen Ellyn, Ill., presented the first paper: "The 4-4-4 Arrangement of Seminaries." The discussion which followed touched on various advantages and disadvantages of the 4-4-4 system, on the place of the religious novitiate in the system, and on the general studies-philosophy characteristics of college-level study.

Rev. Bernard Siegle, T.O.R., St. Francis Seminary, Loretto, Pa., presented a paper entitled: "Model Statutes for the Seminary."

FIFTH SESSION

Friday, April 22, 1960, 10:00 A.M.

The first part of the meeting was devoted to reports from the nominations and resolutions committees. The list of candidates for offices, submitted by the chairman of the nominations committee, was accepted unanimously by the membership: President: Very Rev. William McNiff, O.S.C., Rector, Crosier Seminary, Onamia, Minn.; Vice-President: Rev. Robert C. Newbold, Dean of Studies, Our Lady of Providence Seminary, Warwick, R. I.; Secretary: Rev. Donald J. Ryan, C.M., Principal, St. Louis Preparatory Seminary, St. Louis, Mo.; Vice-President General: Rev. Edmond A. Fournier, Director of Studies, Sacred Heart Seminary, Detroit, Mich.; Members of the General Executive Board: Rt. Rev. Msgr. Louis E. Riedel, St. Francis Minor Seminary, Milwaukee, Wis., and Very Rev. Herman Romoser, O.S.B., Rector, St. Meinrad Minor Seminary, St. Meinrad, Ind.

The following resolutions were presented by Very Rev. Herman Romoser, O.S.B., chairman of the resolutions committee:

RESOLUTIONS

WHEREAS, the main theme of the convention is "Emphasis on Excellence," and

WHEREAS, such excellence can be achieved only through examination of

seminary aims and objectives with the view of broadening the spiritual and intellectual horizons of our seminary students and of enriching their experiences, be it

Resolved, that the Department make as the object of its special study for the coming year the content matter of each of the papers it has had the good fortune of hearing during these convention days, to wit:

- a. Effective use of the library by teachers and students alike;
- b. Consideration of the problems of the day seminary;
- c. Understanding the values of affiliation and accreditation;
- d. Judicious handling of the less gifted students, and proper treatment of emotional instability in candidates;
- e. Appreciation of the 4-4-4 arrangement of seminaries;
- f. Formation of proper statutes and by-laws in the organizational structure of seminaries; and be it

Further resolved, that the Department shall pursue excellence through the development of in-service and summer training of the faculties by attendance at the Catholic University Workshops in May and in June, by active participation in the work of learned societies and professional journals, and by the encouragement of graduate months of study beyond the master's degree.

WHEREAS, the Department is truly grateful for the inspiring address given to it Wednesday noon by the Cardinal Archbishop of Chicago, be it

Resolved, that its heartfelt thanks be tendered to His Eminence.

WHEREAS, the fine work of the local committee and the national office has helped to expedite the work of the convention, be it

Resolved, that the Department's thanks and appreciation be offered to the Chicago Committee on Arrangements for the fine hospitality accorded the membership; thanks also to the Associate Secretary, Father Dukehart, for the great advances made in behalf of the seminaries during his first year and one-half in office.

WHEREAS, the Department recognizes the advantages accruing from accreditation, be it

Resolved, that congratulations be given to the seminaries which have achieved the goal of regional accreditation, thereby affording incentive and encouragement to their confreres in quest of the same goal as a mark of excellence.

WHEREAS, the Department has advanced under the leadership of its fine officers, be it

Resolved, that the Department express its deep gratitude to the retiring officers for their fruitful and unselfish work, and be it

Further resolved, that the Department will welcome its new officers by a continuous and energetic support of their activity during the coming year.

For the second half of the session, the Major Seminary Department joined the Minor Seminary Department to hear a report from Rev. J. Cyril Dukehart, S.S., Associate Secretary, Seminary Departments, N.C.E.A., on the progress and plans of his office. The 1960 meetings closed with a prayer led by Father Dukehart.

WILLIAM T. McNIFF, O.S.C.,
Secretary

PAPERS

THE VALUES OF ACCREDITATION

VERY REV. MSGR. ORVILLE GRIESE, RECTOR,
SACRED HEART SEMINARY, ONEIDA, WISCONSIN

It is a cherished blessing of our American way of life that associations of various professional groups are not subject to strict governmental control. There is no "ministry of medicine" to dictate standards for members of the medical profession; no "ministry of art and architecture" to legislate standards for members of the architectural associations. There will always be some who will bewail the lack of conformity and of uniformity inherent in such a hands-off policy, but the vast majority of Americans are content to put up with the minor disadvantages of such lack of governmental control in order to assure the continuation of the challenging climate of freedom in these avenues of professional endeavor. If a young man reaches out for the highest standards in his chosen profession, we applaud and encourage him in his efforts to seek membership in the association which appeals to him as the champion of the highest standards, be it the American Bar Association for the young lawyer, the American Medical Association for the budding doctor, or the American Institute of Architects for the ambitious builder.

Due to circumstances which are tinged with providential undertones, education in this Land of the Free has been preserved from federal governmental control. Since the adoption of the tenth amendment to the Constitution in 1791, education clearly has been assigned to the realm of state and local government. The relatively autonomous local school boards, composed of laymen elected usually by popular vote, keep school authorities directly responsible to the people of the locality. Admittedly there were weaknesses in this cherished type of decentralized control. In some states, the state department of public instruction assumed the responsibilities of controlling education. In other areas, the state university invaded the complex field of educational standards and control. In both cases, control often came close to interference, to the detriment of freedom of education.

THE RISE OF REGIONAL ACCREDITING ASSOCIATIONS

Beginning with creation in 1885 of the New England Association of Colleges and Secondary Schools, the educators themselves united to set up appropriate educational controls and standards. Other geographic areas joined the movement so that by 1924, when the Western College Association was formed, every locality of the country could look to one of the six regional associations for leadership in the field of education. It is due in large part to the growth and expansion of such regional associations that education has remained free in America.

These six regional associations undertook to accredit schools which sought high standards and favorable status in their educational effort. There are varying definitions of "accreditation." Selden, in his recent study entitled, "Accreditation, The Struggle Over Standards in Higher Education," defines accreditation as "... the process whereby an organization or agency recognizes a college or university or a program of study as having met certain pre-

determined qualifications or standards."¹ Until the early 1930's, the standards of the regional associations were, for the most part, based on quantitative requirements—size of library, size of classes, number of faculty members with bachelor's degrees, etc. The North Central Association (comprising the nineteen states of the Middle West) took the lead in investigating the alleged inadequacy of such standards. As an outcome of the extensive study undertaken by the North Central Association, the new policies and criteria of the regional associations were based primarily on the stated philosophy of the school and on the degree in which the school realized its aims and objectives as stated in its philosophy. The significance of this change is emphasized by Selden when he writes: "... The North Central not only abolished the old outdated standards but it evolved a radical approach by initiating a new, additional purpose of accrediting, that of providing external stimulation to institutions in their continual growth and improvement."²

The "new look" in accreditation aims is reflected in the recently-published policies of the North Central Association in the following phrases:

1. A school shall be judged, insofar as is possible, in terms of its stated philosophy . . .
2. A school shall be judged upon the basis of the total pattern it presents as an institution of its type . . . it is recognized by the Commission that variations will occur in the purposes and programs of institutions and in the degrees of excellence that they attain . . .
3. The Commission on Secondary Schools, through research and study, shall continue to seek to improve its criteria and to make them stimulating and conducive to the educational advancement of the member schools.³

The regional associations are not dictating agencies, determined to force all secondary schools into set molds and concepts, but rather agencies of approval, recognition, and stimulation. It is so easy to agree with Dr. Roy Deferrari of Catholic University, Washington, D. C., when he described the role of such regional associations by saying: "... an institution is asked to furnish reasons why it should be approved, rather than have the agency present to the institution the qualifications which it must have before obtaining approval."⁴ If there is any Catholic institution of learning which should be anxious and able to accept the challenge to "furnish reasons why it should be approved" in the light of its own philosophy and objectives, it is the institution dedicated to the formation of effective spiritual leaders for the future—the seminary.

SPECIFIC VALUES OF ACCREDITATION

- I. By obtaining the approval of one of the regional accrediting associations, our seminaries are increasing the assurance that education in the United States can remain free of undue governmental controls.

We have only to read the newspapers these days to become aware of the die-hard determination of certain groups in pressing for the discreditation and eventually the discontinuation of private schools. Those who are inclined to consider this an extremely remote possibility might at least ponder the probability of undue control and interference in private education by state universities or state departments of public instruction. The best deterrent against

¹William K. Selden, *Accreditation, The Struggle Over Standards in Higher Education* (New York: Harper and Brothers, 1960), p. 6.

²*Ibid.*, p. 41.

³North Central Association, *Policies and Criteria for the Approval of Secondary Schools* (publication date not given, but released in 1960), Policy III, p. 2.

⁴"The Minor Seminary and Accrediting Agencies," *The Organization and Administration of the Minor Seminary*, Roy J. Deferrari, ed. (Washington, D. C.: The Catholic University of America Press, 1951), p. 78.

such eventualities is to lend active support in the strengthening of independent, regional accrediting agencies. If such associations are encouraged to expand and grow in influence, every fair-minded American will be strengthened in his conviction that centralized, legal control by either state or federal agencies is both undesirable and unnecessary.

- II. Approval by one of the regional associations provides assurance that credits earned in the seminary will be recognized without question by higher institutions of learning.

There is some basis for contending that the primary concern of minor seminaries is for the students who persevere in their vocations and transfer to major seminaries. An increasing number of major seminaries, however, are seeking regional accreditation for their college departments. In time, these major seminaries will have to reassess their admission requirements. If the applicants come from minor seminaries which enjoy the prestige of regional accreditation, the transfer to the major seminary will present no area of conflict or embarrassment.

With the high ratio of drop-outs common in minor seminaries, however, it is less than charitable to disclaim any responsibility for the scholastic problems of those who leave the seminary to transfer to other high schools or colleges. It is embarrassing, to say the least, when such alumni of seminaries apply to schools of medicine, law, dentistry, engineering, etc., and find that their transcripts are judged in an unfavorable light because of the years they spent in a non-accredited seminary. Perhaps the crowning argument would be to point out that grants from foundations or other prospective donors, as well as fellowship and scholarship grants, might be withheld from non-accredited seminaries. One of the principal arguments should be, however, that seminary administrators ought to court the prestige and recognition which accompanies high-level accreditation. It is the source of justifiable pride to bishops and religious superiors, and to members of the clergy and laity, to know that their seminaries are among the better educational institutions in the country.

- III. The process of seeking accreditation forces the seminary to give depth and precision to its philosophy and objectives.

In his talk on the seminary curriculum, delivered at the 1950 conference on minor seminary organization and administration at Catholic University, Monsignor James Campbell chides seminary administrators for the lack of precision in stating seminary aims and objectives. He refers to one minor seminary bulletin which includes the brief statement of objectives on the same page which lists warnings, in heavy black capitals, relative to the importance of having teeth fixed up before entry and of bringing along a sufficient supply of socks. His comment as to the statement of aims of that seminary should give minor seminary administrators a good laugh and, if necessary, a good jolt. "Except for the dentistry and the socks," he said, "Plato or Isocrates could have written it." It might be appropriate to say: "If the socks fit, put them on," or "Qui potest capere, capiat!"

Philosophies, aims, and objectives often are taken for granted. Canon 1357 of the Code of Canon Law requires that all seminaries have their own constitutions, approved by the Most Reverend Bishop, which normally should begin with a clear statement of aims and objectives. It would be interesting to know just how many minor seminaries have given serious thought and written expression to their aims and objectives. If seminaries aspire to approval by one of the regional accrediting agencies, they are persuaded to observe the

⁶ Monsignor James M. Campbell, "The Curriculum of the Minor Seminary." *The Organization and Administration of the Minor Seminary*, p. 55.

Code of Canon Law in this respect. The statement of aims and objectives, both general and specific, form the very core of the analysis and observations of the visiting committee of the regional accrediting agencies. If the seminary authorities cannot express seminary aims and purpose in clear and convincing language, they have no right to expect the approval of an accrediting agency. Hence, the "Evaluative Criteria" of the regional accrediting agencies requests a "summarizing statement of purposes and responsibilities," and adds: "Express the philosophy of your school with reference to the means and methods which you, as a staff, are using or should be using to fulfill your responsibilities."⁶

In proceeding with this difficult but rewarding assignment, the members of the seminary staff really learn to appreciate the wisdom of the Church in her traditional views on the integrating force of religion in the curriculum, spiritual and character guidance, the role of discipline, etc. The same process brings out, however, often to the point of a corporate "nostra culpa," the neglect in areas such as health and safety, public relations, adequate testing program, adequate library services, file maintenance and protection, etc. These are all rich dividends of the self-evaluation process. Even though a minor seminary does not apply for approval by one of the regional accrediting associations, the self-evaluation procedure according to the *Evaluative Criteria* of the regional associations is worthy of high recommendation.

IV. Approval by one of the regional accrediting associations provides effective stimulation for continuous growth and improvement in the over-all seminary program.

After a semester or two of regular committee meetings during the self-evaluation period, the members of the faculty of even the best minor seminary will find themselves tugging at their standards in an effort to pull them up to the high levels of the seminary objectives. Every member of the average-sized minor seminary will be engaged in active constructive analysis of the seminary's standing in areas such as the Program of Studies, Pupil Activities Program, Library Services, Guidance Services, School Staff and Administration. It is suggested that the chairman of each of these self-evaluation committees be some faculty member who is not in charge of that particular program or area during the school year. This encourages an unbiased and cooperative study and analysis of each area of endeavor.

After the visiting committee of the regional association has completed its work and the seminary receives the certificate of approval by the association, it is only natural that the members of the seminary staff will nurse the ambition to retain that approval and strive for continued growth and improvement in maintaining high standards. It should be a welcome challenge to have a recognized professional association such as the North Central Association looking over the corporate seminary shoulder by way of requirements of the annual report.

The annual report provides an appropriate deterrent against hasty changes in seminary personnel. The temptation to saddle Father X with the dangling mathematics course or the unwanted speech course just because he has less class periods is a temptation that must be resisted by the administrators of an approved school. Last minute changes just before the fall opening, often involving reluctant and unprepared padres, will also vanish from the list of obstacles to efficient administration. The Most Reverend Bishops and the Very Reverend Superiors will think twice before they make definite assign-

⁶ *Evaluative Criteria*, 1950 Edition, Washington, D. C.: Cooperative Study of Secondary-School Standards, p. 45.

ments which might jeopardize the standing of their seminaries in the regional accrediting associations.

- V. Approval by one of the regional accrediting associations provides the members of the seminary staff with the good feeling that they are professionally prepared and alert in the field of education.

Our long years of seminary training make us qualified to furnish expert guidance and direction to the priests of tomorrow. The flush of irritation and resentment comes easily, however, if someone infers that more professional training in the field of education is desired and required. Such an inference is projected by the North Central requirements as to college credits in education for all members of the staff, additional credits for administrators, advanced preparation in teaching areas, and so on. If we can only close our eyes to the irritating letter of such requirements, and concentrate on the spirit of such demands, there is some tranquilizing effect in the thought that entry into the specialized field of formal education should require additional professional training. The general courses in education sandwiched in between philosophy years in the seminary hardly qualify today's priest for all of the challenges of the teaching profession. The priesthood is a vocation, but the complex task of developing appropriate qualities of soul, heart, mind, and body in the priests of tomorrow is both a vocation and a profession.

- VI. Approval by one of the regional accrediting associations enhances the ability of minor seminaries to "let their light shine" also in the field of education.

Isolation from the guiding agencies in American education not only encourages complacency in our self-ratings of our efforts, but also deprives the worthy and sincere movement toward higher educational objectives and standards of our potential contributions. Where can integration be realized better than in the enviable climate of seminary training? Where is there a greater challenge to the task of permeating all aspects of the educational effort with the pre-eminence of the spiritual? If the lives of saintly, scholarly and effective priests attest to the excellence of many aspects of traditional seminary training, there is basis for a modest apostolate of communicating our convictions on the subject to others who labor in the field of education.

Impartial students of the history of education pay high tribute to the influence of the Catholic Church in laying solid foundations for excellence in the field of education. Those who are opposed to membership in one of the regional accrediting associations on the basis that we have progressed so far and have little to receive might at least consider such an association on the basis of what we can give—what we can contribute to the profession by drawing from the rich background and traditions of the Church in her work of training priests throughout the centuries. We are to share with others not only the treasure of our faith but also the rich experiences resulting from the consistent application of religious convictions in areas of endeavor as important as education.

As more and more Catholic secondary schools and seminaries obtain North Central approval, the names of Catholic educators will appear more and more on the lists of members of visiting committees. These contacts with non-Catholic educators and institutions as members of official visiting committees are rewarding, stimulating, and serve to break down the wall of misunderstanding and prejudice between the Catholic and non-Catholic camps in education. The state committee in Wisconsin traditionally includes a priest-administrator of one of the Catholic secondary schools of the state. Catholics, including priests and nuns, are invited to speak at gatherings of professional

educators. These opportunities to influence educational trends and to interpret Catholic convictions and traditions in the field of education are ours largely because Catholic institutions of learning have joined forces with member schools of the regional accrediting associations. There is no good reason why the trend should stop at seminary precincts. Membership in one of the regional accrediting associations can be good for us, and we can be good for them. In the over-all consideration, the advantages do outweigh the disadvantages.

MINOR SEMINARY AFFILIATION WITH THE CATHOLIC UNIVERSITY OF AMERICA

REV. RAYMOND F. HESLER, S.S., ST. CHARLES COLLEGE,
CATONSVILLE, MARYLAND

The process of securing affiliation with the Catholic University of America is very similar to that of getting accreditation from a regional or professional accrediting agency. Initially it must be clearly understood that the minor seminary, an ecclesiastical unit, is neither accredited nor affiliated as a minor seminary. It receives its recognition insofar as its parts fit in the general educational training pattern of our nation's youth. Our young men are trained for the priesthood through a twelve-year process—divided either into two six-year periods, the minor seminary and the major seminary, or, according to a more recent trend, divided into groups conformable to our country's system, high school, four-year college and four-year theological training. Thus, for affiliation or accreditation the first four years of the preparation for the priesthood are considered as high school or secondary school; the next two years as junior college, or, the four years after high school as a four-year college.

When a minor seminary has filed an affiliation request with the Catholic University, the Committee on Affiliation of the University will send the proper application questionnaire: either, the secondary school form or the college form. Although the questionnaires cover the same main general areas, the two forms differ in the nature and type of the questions asked and the nature and type of answers required. These application questionnaires are self-examinations that cover these areas: purposes of the institution, organization and administration, faculty, guidance, library, finances, physical plant and equipment. To supply the requested information, the authorities of the school will necessarily have to look up records, files, written procedural policies and will have to substantiate statements with numbers and figures and maybe even charts.

The Committee on Affiliation is ready, however, to lend its help in the preparation of this first report either by letter or by sending a representative.

When the questionnaire, or questionnaires, have been returned to the Committee on Affiliation, the Committee will, when possible, make arrangements with the authorities of the school to have its personal representative visit the school and make his evaluation. The Committee will depend on the completed questionnaire and the visitor's written report to grant initial affiliation with the Catholic University to the secondary school, to the junior college, or to the college and will issue a certificate to that effect. When initial affiliation only is granted, the Committee will insist on the completion of a prescribed progress report within one or two years. If, up to this point, there has been no representative of the Committee at the school, one will be sent on this occasion. He will submit a written report after his examination. The Affiliation Committee, having considered all the reports on the school, may then request reports, yearly, every two years, or, at the most, every ten years. In addition, at intervals of from five to ten years for most schools, the Committee will plan to have its representative visit the school and send in a written report.

The Committee on Affiliation stresses the written report of its personal representative, and it is through him that the Committee chiefly is able to bring the work done in the minor seminary into a working relationship with the patterns of Catholic education and to fulfill its service objective. The visitor is one active in the field of seminary education or vitally connected with it. Hence, although the questionnaires apply to all Catholic secondary schools and to all Catholic colleges, and are not especially designed for seminaries, and although seminaries have their own distinctive problems, the Committee on Affiliation uses the forms as a taking off point and as a guide in its evaluations. A minor seminary is, after all, an educational institution, albeit an educational institution with a special important purpose, a particular policy and a well-defined curriculum. It completes the questionnaire according to its purposes, policies and curriculum. The visiting representative of the Committee will use the information on the questionnaire and his own experience to notice indications of improvement, or the lack of it, and to see how he can best assist the authorities in their work. His impressions and his suggestions are submitted in writing to the Committee which in turn sends a copy to the school authorities.

The purpose behind the Catholic University Affiliation is to assist in evaluating educational procedures. Its primary concern is the continuous development and improvement of the academic institution. The Committee on Affiliation stresses its service point of view and does not intend to force, or attempt to force, a standardized system of education. It accepts, whenever possible, what is in existence and stands ready to render such encouragement and help as is necessary for improvement. The Catholic University of America will evaluate an institution if there is evidence of:

1. Minimum resources
2. A live institution with an alert administration
3. Willingness to improve

When these conditions are present the University will put its resources at the command of the school.

According to Dr. Deferrari, Chairman of the Catholic University Committee on Affiliation, "emphasis has been placed on qualitative characteristics. While affiliation has established criteria of minimum excellence similar to those of the regional association, it is willing to accept even less when it first affiliates an institution. This it does deliberately, as the primary concern of affiliation has always been the continuous development and improvement of the academic institution. Thus the initial step of recognition and acceptance by affiliation is comparatively easy, but the intellectual and spiritual growth that must follow is much more difficult and of far greater importance. If an affiliate is content to enjoy the result of affiliation without genuine interest in improving its quality as a Catholic school or college, the ranks of affiliation with the Catholic University of America have no place for it . . . affiliation emphasizes continuous growth and development, looking ahead to an extended period of service to affiliates in the attainment of their objectives."

Dr. Deferrari continues: "When an institution receives accreditation from its regional association, many of its early problems, such as attracting more students and becoming eligible for certain grants and benefits, are solved. But an institution makes a great mistake if it thinks that all its major difficulties are thus brought to an end. In reality, it has taken only the first important step in its development. Continued advancement is essential, if, for no other reason, accreditation is not to be lost. What is even more important, however, is that continued development and improvement of the institution

is necessary if its opposite—deterioration and decline—is not to take place. Maintaining a *status quo* academically is almost impossible. Moreover, the principle of self-improvement is especially in keeping with Catholic educational philosophy in general and particularly with the Catholic institution of higher education.” (*The Catholic University of America Affiliation Bulletin for Institutions of Higher Education*, No. 1., November 1958, pp. 2-3.)

Hence, one can see that the Catholic University Committee on Affiliation sets up no final quantitative standards; that is, there are no requirements for a definite number of students, so many teachers with this or that academic degree, or with such and such educational credit, so many balances and microscopes in the laboratory, so many books in the library. The school will, of course, in its own self-evaluation in preparation for affiliation prepare tables and statistics and statements of its quantitative position. These are of the greatest value because they keep authorities on firm ground when the degree of success is to be measured. They prevent aimless theoretical wanderings on the dewy ramparts of a castle in Spain. However, the Catholic University Committee maintains no required book of figures or tables of statistics by which an institution can make a “temperature” chart and thus, mathematically and automatically, calm fears of inferior accomplishment or sustain joys for apparent superior work. This, of course, is in line with modern ideas of accreditation. The day of complete reliance on quantitative requirements is over.

What are some of the resources which the University has for our problems? The activities of the University in this regard may be summarized as follows:

1. Publication of two quarterlies: *Affiliation Bulletin for Institutions of Higher Education* and *Affiliation Bulletin for Secondary Schools*. Current educational events are listed in these quarterlies; timely and important problems are discussed from a Catholic viewpoint.
2. Publication of special documents on phases of administration and organization. Special emphasis is again placed on the needs and problems of a Catholic institution. Roman documents or letters in reference to Catholic education are reprinted on occasion.
3. The University directs annual ten-day workshops at the University during the month of June that are especially planned to aid the affiliates. There is also the Minor Seminary Conference held under the auspices of the Catholic University each springtime during the month of May, when minor seminary faculty members meet for three days to discuss their problems of curriculum and administration. Topics of these conferences usually center around a single phase of minor seminary work, as, for example, at one conference the teaching of Latin in the minor seminary; at another conference, the teaching of English in the minor seminary. These conferences have been held annually for the last ten years and now a cycle of conferences dealing with subjects of the minor seminary curriculum has been completed. The results have been published; in a few areas, a syllabus for the subject has been prepared. It is a direct aim of the Director of the Conference to work up syllabi for every subject. And at each conference there has been a lively discussion on the assigned topic by those present.

Finally we might conclude with a note on the value of affiliation. First of all, it will stimulate our own efforts to do better work. It is indeed true that some stimulation is effected by means of regional accreditation procedures. But where the work is being done with those of our own “religious persuasion”

this stimulation can work in two ways. On the one hand, the criticism that comes from those who understand, really understand, the Catholic philosophy of education, from those for whom minor seminary objectives are living realities, can be that much more intelligent when the language barrier is no longer a great hindrance. On the other hand, we should not minimize the help that can be obtained from these very same educators. Answers to queries, solutions of problems, prescriptions for weaknesses will be more beneficial inasmuch as they are the work of those who have lived and studied and worked in our own educational pattern. Catholic University has given that sort of help in the past as many here can testify. Now the University plans to step up its assistance and soon the Affiliating office will be in full operation as an entirely distinct part of the University operations. It will thus be free to offer more extensive services. Finally, we might add that affiliation with Catholic University gives an assurance of some standing where the requirements of accreditation cannot immediately be met. The very fact that the Catholic University agrees to an affiliation is evidence that the administration of a minor seminary is alert to its problems and is trying to solve them. This in itself is a sign of a lively educational administration.

Within the last month a new *Affiliation Bulletin* has been printed. This issue is concerned with Accreditation and Affiliation.

In conclusion I would like to quote a final paragraph from that issued and written by Dr. Deferrari:

Catholic institutions need both affiliation and accreditation. They need affiliation in order to preserve, at least to some extent, their Catholic character and their independence of secularistic thinking within the realms of educational philosophy. They need accreditation because accreditation has become an integral part of the American educational scene, and it has become impracticable for any educational institution, Catholic or otherwise, which has the best interests of its students at heart to get along without it. The plans of the University for the development of its Program of Affiliation recognize these needs and so include the offering of more extensive and intensive services to assist our Catholic institutions toward self-improvement. This includes the successful meeting of the requirements of accreditation. The educational institution which is constantly improving as a Catholic school or college is not incompatible with an institution which is eminently successful in meeting the requirements of accreditation. (*The Catholic University of America Affiliation Bulletin for Institutions of Higher Education*, No. 3., March 1960, p. 6.)

THE USE OF THE LIBRARY BY FACULTY AND STUDENTS (Summary)

REV. THOMAS JORDAN, C.M., CARDINAL GLENNON COLLEGE,
ST. LOUIS, MISSOURI

The purpose of this paper is to focus attention upon the part the library can play in teaching. It emphasizes the concept that the library has educational functions which are often neglected or ignored. The librarian's role is also discussed.

Today, when so many of our institutions are undergoing accreditation, and when others will soon undertake a similar program, it is essential that we become fully cognizant of the value of a well-stocked library. The accreditation process forces us to thoroughly examine and re-evaluate our library holdings. The improvement of weaker holdings will necessitate increased expenditures, but to obviate needless expenses it is imperative that a well-planned program for developing resources in specified, curricular areas should be inaugurated.

The library amounts to a laboratory for the implementation of the teaching program, or an extension of the classroom for the direction of certain learning processes. It must, therefore, be correctly organized and properly administered if its activities are to be successful and contribute to the achievement of institutional objectives.

All faculty members must take a personal interest in developing library resources in their own fields. The librarian depends heavily upon the knowledge and resourcefulness of the faculty for advice, guidance, and stimulation.

Before a student can benefit from library work, he must first be instructed in its proper use, i.e., the use of the card catalog, indexes, dictionaries, encyclopedias, and general reference works. Education must produce students with the ability to use libraries fully. This can be done only through greater cooperation and understanding between administrators, faculty, and library staff.

**EMPHASIS ON EXCELLENCE IN THE TRAINING
OF THE LESS GIFTED STUDENT IN THE MINOR SEMINARY ***
(Summary)

REV. HERMAN A. PORTER, S.C.J., DIRECTOR OF STUDIES,
DIVINE HEART MINOR SEMINARY, DONALDSON, INDIANA

By less gifted student I do not mean the slow student, the dull student, and certainly not the retarded student. Such students must be excluded at all times. The less gifted student is the boy who possesses all other qualifications for making good, but is borderline in studies. We must search out the cause of his difficulty. Often the cause is lack of proper foundation in English, hence the floundering in Latin. This student will often need only extra time to keep up; sometimes, he will need tutoring for a shorter or longer period, depending on the individual case. Where a better foundation in Latin, English or mathematics is needed, the boy may be permitted to repeat the freshman (high school) year.

Faced, as we are with an ever-growing shortage of priests, I think that we should hesitate before we dismiss the slower student as undesirable material for the priesthood. Such a student often develops sound study skills after a couple of years and no longer needs special handling.

The seminary educator should be on the look-out to detect the student who is faltering because of discouragement in studies and should try to provide the needed help. It is important to distinguish between the less gifted and the lazy or the boy who simply does not have the potentials for ever developing the study skills needed to continue his studies for the priesthood.

A survey covering thirty minor seminaries representative of the various types of seminaries—the large archdiocesan seminaries, the average sized diocesan seminary, the widespread religious order seminary, the smaller orders, regional, etc.—shows that thirty-five per cent of all the boys who drop out of our minor seminaries do so because of study difficulties! This is alarming in view of the fact that all the seminaries responding to the survey questionnaire indicated that they have a close screening process to determine the intellectual fitness of each applicant.

The problem of the less gifted student is a serious one, one which may be solved by paying more attention to the study methods as well as the teaching methods followed in the seminary. The answer to the problem may be the answer to the shortage of priests which is facing us in so many parts of our country and the rest of the world.

* This paper was delivered at a joint session of the Minor Seminary Department and the Vocation Section.

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

Officers of the College and University Department for 1960-61, elected at the 1960 convention in Chicago, are:

President: Dr. William H. Conley, Milwaukee, Wis.

Vice President: Rt. Rev. Msgr. Alfred Horrigan, Louisville, Ky.

Department Representative on the General Executive Board: Very Rev.

Robert J. Slavin, O.P., Providence, R. I.

Class of 1960-64:

Sister Anastasia Maria, I.H.M., Immaculata, Pa.

Rt. Rev. Msgr. James P. Shannon, St. Paul, Minn.

Very Rev. Paul L. O'Connor, S.J., Cincinnati, Ohio

Dr. C. Joseph Nuesse, Washington, D. C.

REPORTS

REPORT OF THE COMMITTEE ON MEMBERSHIP

The Committee on Membership recommended to the Executive Committee the following institutions for Constituent Membership in the College and University Department:

For Junior Constituent Membership:

Sacred Heart Junior College
Cullman, Alabama

For Senior Constituent Membership:

Marillac College	Notre Dame College
Normandy, Missouri	St. Louis, Missouri

Blessed Sacrament College	Marian College
Cornwells Heights, Pa.	Poughkeepsie, N. Y.

Molloy College
Rockville Centre, N. Y.

The following institutions have been admitted as Associate members:

St. Joseph College	Thevenet Institute
Orange, Cal.	Hyattsville, Md.

The membership in the College and University Department is now as follows:

- 199 Senior Colleges with Constituent membership
- 11 Junior Colleges with Constituent membership
- 19 Senior Colleges with Associate membership
- 26 Junior Colleges with Associate membership

This total represents an increase of 6. (Total present membership—255 institutions.)

Two other institutions have applied for membership but their applications have not yet been processed.

Respectfully submitted,

EDWARD J. KAMMER, C.M.,
Secretary

REPORT OF THE COMMITTEE ON GRADUATE STUDY

This report covers the activities of the Committee on Graduate Study since the last report to the membership given at Atlantic City on April 1, 1959.

1. *Fall Meeting 1959.*

The committee sponsored the annual fall meeting for deans and directors of graduate schools and programs at Villanova University, December 5, 1959. Twenty-nine institutions were represented. General problems of graduate education were discussed and in particular the program for the open meeting to be sponsored at this convention by the Committee on Graduate Study was planned.

2. *Sister Mary Thecla, I.H.M.*

I regret to have to report the untimely death—at 42—of Sister Mary Thecla, I.H.M., Dean of the Graduate School at Immaculate Heart College, Los Angeles. Sister passed away on November 29, 1959. She was currently a member of our Committee on Graduate Study, the first Sister ever to be appointed to this committee. She was an intelligent, energetic and devoted Catholic educator, and we had entertained the highest hopes for her future work. May she rest in peace.

3. *Dean Michael C. D'Argonne.*

I have also to report the death last fall of Doctor Michael C. D'Argonne. Doctor D'Argonne was for many years Dean of the Graduate School at Xavier University in New Orleans. Prior to his recent retirement, he regularly attended the meetings of the graduate deans and participated actively and energetically. He was a sincere, straight-forward Catholic gentleman, always devoted to the best interest of Catholic education and of the Catholic Church. He was a warm-hearted and good man. May he rest in peace.

4. *Proposal for Cooperation Between the Newman Association of Great Britain and the Catholic Universities of the United States.*

In June 1959 Reverend William J. Rooney, the Executive Director of the Catholic Commission on Intellectual and Cultural Affairs, brought to the attention of the chairman of the NCEA Committee on Graduate Study a proposal put forth by the Newman Association of Great Britain for cooperation between that Association's International Committee and the Catholic universities of the United States. After an exchange of letters with Doctor Francis Aylward, Chairman of the International Committee of the Newman Association of Great Britain, the matter was presented to the deans and directors of graduate schools at their fall meeting held this year at Villanova University on December 5.

As a result of the discussion at this meeting, I was instructed as chairman to rework the proposal in accordance with the suggestions presented to me by the group.

After rewriting the proposal and obtaining a mail approval from the Committee on Graduate Study, I made a complete report to the Executive Committee of the College and University Department, NCEA, at its meeting in Boston on January 11, 1960. The Executive Committee approved the revised proposal and instructed the Chairman of the Committee on Graduate Study to continue handling the negotiations.

Hence, I officially submitted our revised draft to the International Committee of the Newman Association of Great Britain under date of January 26, 1960.

Subsequently, I received letters, dated March 5 and March 6, indicating to me the full approval and agreement of the International Committee of the Newman Association of Great Britain. We are now waiting for confirmation of the London representative of the Newman Association. When we have this information, a complete description of the program will be sent to all American Catholic universities and colleges.

5. *Fall Meeting 1960.*

The fall meeting for deans and directors of Catholic graduate schools and programs will be held December 3, 1960, at Saint Louis University. This meeting is open to all deans and directors or their delegates.

6. *Listing of Deans or Directors of Catholic Graduate Programs.*

The Committee on Graduate Study attempts to maintain a currently accurate and complete list of all Catholic graduate schools and programs and the official in charge. If any institution having graduate programs has not been receiving communications from the committee, I would appreciate obtaining the appropriate names and addresses.

Respectfully submitted,

ROBERT J. HENLE, S.J.,
Chairman

ADDRESSES

AN ANALYSIS OF THE MEANING OF EXCELLENCE

VERY REV. ROBERT J. SLAVIN, O.P., PRESIDENT,
PROVIDENCE COLLEGE,
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"Before the might of excellence the high gods have set exertion. Long is the road thereto and steep and rough at the first. But when the height is achieved, then there is ease though grievously hard in the winning."

—*The Works and Days*—Hesiod.

The contemporary interest in intellectual and technical excellence has become so much of a commonplace in educational circles that it is now in danger of losing the kind of long-term interest which must be given to it if all our discussions of excellence are not to end in futility. We are all familiar with the usual explanations for the need to develop a high degree of competence among more and more of the members of the generation which is now in our secondary schools, colleges and universities. The technological explosion of our times, the necessity for specialized knowledge, the recognition of the need for planned research, the growing demand for "gifted generalists" as managers, teachers and critics—all these and many other factors have served to bring the question of the pursuit of academic excellence into the foreground.

A deep-seated fear of losing the scientific race with communism has aroused concern for higher education in areas of American life that had neglected to think of it before. This negative motivation, however, is largely superficial. As Toynbee has said: "When creative thinking declines, we are in the presence of one of the symptoms of a dying culture." Yet as much as Catholic educators may be concerned with the vitality of western culture, our concern and enthusiasm for intellectual excellence is more profoundly based. It rests upon a fundamental regard for the dignity of objective truth. Our enthusiasm for intellectual activity and scientific research is not characterized by the simple confidence of the TV commercials which describe progress as the product of electricity and proclaim a better life through chemistry. We do not limit our horizons to the somewhat doubtful attractions of plastic palaces, synthetic steaks, and vacations on the moon.

Our concern for human progress is a concern that man may have an ever deeper love for truth. This should not only make us share in the desire for excellence that stirs so many of our secular academic contemporaries; it should put us in the forefront of those who seek to attain it. But, as a speaker at the annual meeting of the Association of American Colleges held in Boston last January remarked: "Excellence is like heaven: we talk about it and yearn for it, but nobody has experienced it."

There are questions that naturally come to mind when we project ourselves into a discussion of excellence. What is excellence? Why the general concern with excellence in education? Is there any reason why Catholics should have a special concern with excellence? Is excellence an absolute or a relative term? May one have capacity for excellence never fully put into operation? Is motivation necessary for excellence? Does excellence apply only to gifted students or may others show a degree of excellence? Is excellence incompatible with education to the level of one's capacities provided this capacity be in conformity

with the aims of higher education? Does the pursuit of academic excellence make demands on the aims and objectives of an institution, on the administration, on the faculty, on the curriculum? Does excellence require us to have only the intellectually elite in our colleges and universities?

Perchance excellence is a problem that we must constantly wrestle with and one intimately bound up with the fundamental questions. What is education, what is the nature of man, and by what means can man fulfill the demands of his nature? We are saved the anguish of many of our contemporaries who seriously search for the truth about man, his worth and destiny, the solution of the conflict between good and evil in man's nature, not to mention the question of the existence of a Supreme Being creating, guiding, and protecting man. What unaided reason cannot grasp, revelation has made known to us and has likewise guaranteed many things that reason could discover.

What unaided reason glimpses in part, the Word of God reveals in the fullness of its beauty. Not only is man endowed with spiritual powers, but there is reflected in him the image of the Divine and the likeness of his Maker. Man's destiny is not an earthly one for he is made for union with God in heaven. All will be lost unless man reaches the excellence of that destiny.

Those for whom any mention of the supernatural is abhorrent are not likely to follow along with any thinking which begins with the premise of a Divine origin and destiny for man and which accepts original sin as a fact. The cry for a *way out* of man's anguished dilemma is echoed from the gloomy gatherings of the existentialist elite to the basement world of the beatniks. Yet, the suggestion that the *way out* must inevitably be the *way back* to God is repugnant to those who have been nurtured in the soil of materialism. Yet, only the truth can make men free, and the truth is found in the teachings of Jesus Christ and His Church. Therein is unfolded a vision of human nature wounded by sin yet raised to divine heights.

When education brings out in true intellectual perspective this vision of the nature and destiny of man as a creature stamped with the very image of God and lifted by grace to horizons of knowledge beyond the immensity of the physical universe, then one can truly say that it is fulfilling its task.

As education points men and women to a goal beyond the stars, so will it motivate them to walk on the earth as the sons and daughters of God, inspired to the attainment of true intellectual excellence by the knowledge of the everlasting vision which God has prepared for those who know and love Him.

Animated by so great a goal, the Christian scholar cannot but have a conception of academic excellence which is at once dynamic and creative. Even on the natural level, he feels the compelling attraction of his supernatural goal. The Latin origins of the very word, *excellence*, have a special connotation for him. *Excellere*, to rise, speaks of the very essence of the Catholic intellectual and spiritual life, for are we not called to rise with Christ from the death of our slothfulness and the mire of our iniquity? Does not *celsus*, the state or condition of being raised on high, ring with challenging force to the mind which contemplates that height of the Beatific Vision to which, by the grace of God, we are permitted to aspire? And are we not called to the hard discipline of excellence in all that we undertake by the crucified figure of Him who was lifted up from the earth on the lofty tree of mortal suffering and Divine victory?

That academic excellence which Catholic education seeks is not simply the product of intellectual curiosity. It is a great deal more than what Montesquieu once described as the desire "to render an intelligent being yet more intelligent." Catholic academic excellence is, of course, marked by the scientific

passion to know; but, like Matthew Arnold's idea of true culture, ". . . It demands worthy notions of reason and the will of God, and does not readily suffer its own . . . conceptions to substitute themselves for them." It is, in brief, moved by the force of the true love of perfection. Consequently, our conception of academic excellence might well be defined as "*the achievement in a superior way and through proper motivation of a capacity for the pursuit of intellectual perfection.*"

This definition might be applied to an institution, to individual members of the faculty, or to the student. However it is applied, it must necessarily involve three things: (1) *the actual capacity for excellence*; (2) *the actualization of this capacity which consists in operation*; and (3) *an end or purpose to which the subject is ordered and in the attainment of which its excellence is realized.*

In other words, we may distinguish a threefold excellence: *essential, dynamic, and purposeful.*

Let *essential* excellence stand for inborn capacity, the source of individual differences that are not merely accidental but of a substantial order. To the proposition "all men are created equal" the Christian mind is the first to give its assent, for it was from the teaching of Christ himself that the dignity and worth of each man was made vividly clear as it never had been before His coming. Yet, true democracy is not achieved by the reduction of all society to the level of common capabilities. Democracy opens the way to the full realization of individual potentialities by providing for a true equality of opportunity. Certainly, it has never been considered un-American to encourage and reward high individual performance in business, sports, and the glittering world of Hollywood. In the past we have not shown quite the same enthusiasm for eminent "eggheads," but the challenge of the explosive era of the atom has aroused even the most obtuse to the awareness that the very survival of democracy may well depend upon our ability to recognize and develop individuals gifted with a high degree of intellectual potentiality. If our belief in the equality of all men is not to be reduced to the mockery of Orwell's fictional Commissar's cynical remark, that "among equals some are more equal than others," we must make full use of those very individual capabilities that make freedom possible.

The *dynamic* aspect of academic excellence measures the operative capacity of the subject and those qualities required for its proper actualization. It takes account of the fact that the educational process is a gradual unfolding of the subject's potentialities, as well as an experience in which he exercises his native abilities. Parenthetically, it may be remarked that while dynamic excellence demands self-activity the teacher as an instrumental cause is the stimulus, as he ought to be the inspiration, by which this self-activity comes to life. The "do-it-yourself" spirit sometimes inhabits the lonely heights of scholarship, but Emerson's comment applies even to the best of students and teachers: "Our chief want in life is someone who will make us do what we can." No aggregation of visual aids, no amount of closed-circuit television lecturing, no assembly of tape recorders can supplant the living force and example of the teacher who is filled with enthusiasm for his subject and the desire to share it with his students.

Yet *dynamic* excellence and *essential* excellence must have a goal to which they are directed. *Purposeful* excellence, or the motivation of the end, is, therefore, necessary. No activity in the intellectual life can be either salutary or of enduring importance which is bent on activity for its own sake. With all their wealth of means, it is now a generally admitted fact that some areas of

twentieth century education have none the less been tragically characterized by a fundamental meaninglessness. And, as has been well observed, for all of our modern, utilitarian emphasis in education, we have too often seen "futilitarian" results. An intellectual life that is satisfied with relativism, a mind that despairs of the search for ultimate truth, an intelligence which is the slave and not the master of special areas of inquiry—this cannot but lead away from true excellence into the quagmire of aimless, egocentric activity.

Without purposeful excellence, without the high goal of the "man made perfect in Christ," the state of mind of much contemporary intellectual life has, indeed, become rather like that of the intoxicated man who came up the walk of his house one dark night. On the lawn there stood an oak tree. In his confused condition, however, he saw two trees instead of one and decided to walk between them. Running into the solid reality of the oak tree, he was knocked flat. Undaunted, he rose to his feet. Now there were three trees. He repeated his attempt to pass between the trees, with the same sad result, time and again. With each new disaster, the number of trees seemed to multiply, until the poor fellow finally threw up his hands and cried in despair: "Lost! Lost! In an impenetrable forest!"

The sober clarity of a true, stable, and worthy purpose, grounded in reason and a desire to do the will of God, is surely the only guarantee that any attempt to achieve academic excellence will bear fruit. When men lose sight of the motivating attraction of ultimate, objective truth, they become sadly lost in the illusory forest of self-intoxicated despair.

Thus, while *essential* excellence is obviously basic, and while *dynamic* excellence brings it into operation, true motivation can come only from a valid purpose rightly and clearly understood. Educators have a twofold responsibility here: (1) to determine what is the goal of academic excellence; and (2) to evaluate the essential and dynamic excellence of the student in terms of motivation. If education be the achievement and fulfillment of native capacities, then there is a close and vital bond which links these three dimensions of excellence and relates them to each other.

In the practical experience of academic life, the quality of excellence is, like most good things, generally found in varying degrees. Many levels of excellence can, of course, exist within the same order, and the world of higher education is no exception to the rule. This being the case, it is necessary for a realistic understanding of the nature of academic excellence to point out the relationship between various types of excellence and to evaluate their importance and practicability.

There is a distinction helpful in any analysis of the meaning of excellence; namely, (1) *universal, absolute* excellence and *singular, relative* excellence; (2) *total* and *partial* excellence. It need hardly be remarked that while universal, absolute excellence is a target toward which we should aim, yet in the actual operation of any college or university, there is rarely a point at which we can sit back and say there are no imperfections or limitations and that we have attained the ideal. Even the most optimistic will agree that while *absolute* excellence is the ultimate standard by which the degree of our attainment may be judged, it is a fact that within any definite order or category of excellence one must always deal with those *relative* excellences which pertain to the essential or dynamic perfection of a subject or to a particular goal which is not ultimate.

In the academic order, as in all human activity, there is a necessary hierarchy of types of excellence. The Catholic conception of *total* excellence, for example, embraces a concern for the spiritual, emotional, and moral life,

quite as much as it involves the development of the activity of the intellect. Catholic education has an aim which is complete where secularistic indifferentism must always be incomplete. It is inclusive and rich in its ideal of *total* excellence with an inclusiveness and richness which sees man as a creature called and aided by the grace of God to advance to the supra-human.

With that conception of the true scope and aim of Catholic education as the standard of our idea of *total* academic excellence, we can take the measure of those very *partial* excellences by means of which the higher goal is to be attained. *Partial* excellence involves the excellence of the subject in only one respect or in an incomplete manner. Any partial excellence has meaning and value only insofar as it contributes to a total excellence. This it does by perfecting a man with respect to some particular aspect of his total potentiality; for example, it may perfect his intellect in relation to a particular academic discipline, such as philosophy or physics. The danger, of course, is that with the unavoidable specialization demanded by the complexity of modern knowledge *partial* excellence in one branch of learning may be mistaken for that total excellence to which it is in reality no more than one means. Even our advertising sometimes reflects this very tendency. Someone who has attained to an obvious excellence as a movie star will, for example, be shown endorsing the mechanical qualities of the latest expensive automobile, with the inference that an expert in one thing may be regarded as an authority in all things.

In every endeavor to perfect even the partial excellences of academic life it is, therefore, important to guard against the temptation to overrate any single, intellectual discipline. It is no less important to approach the question of academic excellence with the prudence and wise humility which remind us that, no matter how excellent education may be, it is never going to eliminate the dimension of imperfection. To think that it could or should do so is to invite a sense of frustration and the frantic expenditure of wasted energy. In matters of the intellect, as in matters of the spirit, scrupulosity can be a source of despair. Dr. Lee DuBridge, President of the California Institute of Technology, said recently: "Mankind's ignorance is so colossal, so far-reaching, and extends into so many fields that it actually beggars description. . . . But even if we could stuff into one head all the knowledge that men have accumulated through the ages, the owner of that head would still be an ignorant man. In fact, he would probably be more keenly aware of his ignorance than those of us who know so much less."

APPLICATION TO OUR INSTITUTIONS

(1) *The Aims and Objectives of Our Colleges and Universities*

While the ultimate end of higher education might be the same for all, there are intermediate aims and objectives which each institution sets for itself. It does this by constant re-examination and self-study perfecting strengths and correcting weaknesses. All institutions have in this respect a call to excellence that in some restrictive areas may be called "absolute" and in others only "relative." It is important to note that aims and objectives may be excellent but not realistic, either in terms of faculty or student body; so too, the faculty may be excellent and the students lacking in essential capacity, dynamic operation, or purposefulness. It is only when the aims of an institution, together with faculty and students, are in harmony with no inherent discord that we can say such an institution is in pursuit of excellence. It may be only a relative and partial excellence, but nevertheless, it is striving for excellence.

(2) *Administration and Faculty*

Of these two, the faculty is more important even though responsibility rests with the administration. Some of us have faced the difficulty in the supply of teachers of quality, or let us say teachers with excellence; most will have to face the problem in the future. We have a right to expect in our faculty the threefold excellence described above. Students are quick to perceive the excellence of teachers, and there is nothing that brings out the potentialities of the student better than a teacher of quality who challenges students to the utmost of their capacity. The administration must treasure good teachers, not only by providing for their financial security, by giving them opportunity for the research and study necessary for them to advance in excellence, but also by making them molders of the aims and objectives of the institution.

(3) *Curriculum*

Is it possible to have excellent aims, a faculty of quality, and a student body willing to be challenged to the level of its ability and yet have an inadequate curriculum? In this case the rumblings coming from the faculty and students would demand revisions. Rigorous re-appraisal by committees of the faculty and by the faculty as a whole would suggest courageous experimentation viewing essentials and non-essentials in the curriculum. It is the curriculum which determines whether the excellence sought be absolute or relative; total or partial. To be realistic in terms of objectives and student body, it is not a sign of mediocrity—but salutary—for institutions to set their sights on a relative and partial excellence. This is no reflection on the institution but rather recognition of how and where it can do its best work and yet not lose sight of excellence.

(4) *The Student Body*

In a very definite sense, herein lies the nub of the problem of excellence. We want quality education for all our students who have the essential excellence needed for higher education. If students fail to manifest purposefulness or are indifferent or too lazy in fulfilling their capacity, then they do not belong in a college or university. After a period of guidance and counseling, they should be told this fact.

But does this mean that in the pursuit of excellence we are to restrict ourselves to the intellectually elite? Are only the gifted students eligible for admission into our institutions? Once again and with the knowledge that this should promote discussion, it should be suggested that in the field of essential excellence, there is a hierarchy of individual differences, a range of abilities and inborn capacities. Granted that a certain minimum, in accordance with the aims of the institution, must be required for entrance into college (and each college should set its own goals in this regard), what then? Some of the students will be extraordinarily gifted, and special programs should be set up for these students. Others should be classified according to their abilities and challenged to operate, produce, and achieve in accordance with their ability. This is within the purview of excellence. If students through motivation and concentrated intellectual work achieve in a superior way their capacity for perfection consonant with an institution of higher learning, then the institution and the students are engaged in the pursuit of excellence.

GENERAL OBSERVATIONS

(1) *Questions Restated*

Some of the questions asked at the beginning of this paper may now be restated. Is essential capacity in the student needed for excellence? May an institution be excellent in one or more schools or departments and deficient in others? Is the objective truth we seek a more compelling reason for

excellence in Catholic institutions of higher learning? Should the specially gifted be challenged to the utmost of their ability? Should all students in our institutions be challenged by standards of excellence? Should individual specialists work as constructive members of a cooperative academic group, pursuing their own specialties while sensitive to the pursuit of excellence by others in the institution?

(2) *Responsibility of Institutions*

We cannot expect to be presented with a blueprint and detailed specifications for excellence, but we are encouraged that our shooting for the goal will be better if we are convinced that we will not hit the target of excellence by drifting along but only by a deliberate and concerted aim. We emphasize the proper balance between specialization and general intellectual development. We seek for an understanding between the humanities and the natural sciences. We know we can be menaced by the illiterate expert in technical matters as much as by the literate humanist who takes a defensive pride in his ignorance of science. It might bear repetition to state what has already been said; namely, educators have a twofold responsibility: (1) to determine what is the goal of academic excellence for their particular institution; and (2) to evaluate the threefold excellence demanded of the student in terms of the aims and objectives of the institution.

ONE CONCLUDING NOTE

Is there danger in man becoming lost in being the servant of technological excellence in our day? Must we adapt our education to the necessity of spaceships? While living in a kind of exploding universe, we dare to assert that the age in which man is at home is not the space age but the age of man in relation to his God. Is there danger that the space age will make man inhuman? Not if higher education accepts the task of revealing the full spiritualizing significance of our scientific and technological excellences. In referring to successful ventures into outer space by the Russians, President Eisenhower said: "This is spectacular, but we also should be willing and anxious to exploit our own philosophy—that man is a creature of God and receives dignity from this fact. We should not forget our spiritual strength and should not become too hysterical about materialistic accomplishments."

At the annual meeting of Delta Epsilon Sigma in 1953, Russell Kirk quoted a statement made over thirty years ago by Irving Babbitt: "The Catholic Church may be perhaps the only institution left in the Occident that can be counted on to uphold civilized standards." Mr. Kirk concluded that "those conditions are wholly in sight." If he is right, it would not be the first time that Catholics have faced such a responsibility. The history of the Church and its institutions of learning cannot be separated from the history of true civilization since the day when the infant apostolic community first dared the might of the Caesars. There is no area of cultural excellence that cannot be shown to have built its finest and most enduring attainments upon those principles of right reason, that awareness of beauty, and those appreciative evaluations of the multiplicity of goods for which the Church has ever been the guardian, patron, and expositor. It is a paradox to all but the truly Christian mind that those who have best served the proximate ends of art and science have been those whose minds and hearts were set upon the love of supernatural truth.

The fundamental question which confronts us now, as we consider the challenge of academic excellence, is: how are we to bring the full dynamic power of that same love of supernatural truth to bear upon the life of our institutions whose future attainment of an ever-growing excellence is in our hands?

THE APOSTOLATE OF EXCELLENCE

RT. REV. MSGR. JAMES P. SHANNON, PRESIDENT, COLLEGE OF
ST. THOMAS, ST. PAUL, MINNESOTA

Several years ago as a young priest, or should I say as a younger priest, it was my good fortune to sit in a graduate course taught by Robert Penn Warren. The course was entitled: "The Technique of the Novel." In the opening period, contrary to accepted pedagogical practice, Mr. Warren frankly admitted that he could not possibly define a novel. He realized, of course, that this crippling admission would cost him several points in the minds of his industrious note-taking students. In defense of his position, he explained that he had indeed read several novels and had written a few, but was still unable to provide his students with an acceptable definition of this literary genre which would include such disparate compositions as *Pride and Prejudice*, *The Sound and the Fury*, *Barchester Towers*, and *Manhattan Transfer*. Having made this disarming admission, Mr. Warren then asked permission of his students to proceed on the assumption that all members of the class knew in some general way what was meant by this elusive term "the novel." The class got on splendidly after that refreshing introduction.

I fear that it will be necessary for me to ask the same favor of this audience. This term "excellence" has a wealth of connotation and means many different things to many different people. Speaking in Boston a few months ago, Dr. Margaret Clapp, President of Wellesley, observed that the state of excellence is like heaven. Very few of her acquaintances have ever visited either place and returned to describe it. By definition those who excel in anything are always a minority. Moreover, their position is always relative to the attainments of other persons or institutions. A further difficulty facing anyone who would discuss excellence in education at this time is the fact that this term has achieved a kind of fashionable distinction in academic circles this year. Since the publication of the *Rockefeller Report on Education*, no convention could hope to be respectable without at least a few papers on some facet of academic excellence. I can hope that at least the title, if not the content, of my remarks today will lend an air of respectability to the closing moments of this august assembly.

In his deservedly-famous treatise on the vulgarity of mass-culture, Jose Ortega y Gasset defines an educated man as a man who understands the cultural tradition which produced him and who is willing to spend himself in his lifetime to make some contribution to extend and perfect that culture. He also remarks that, contrary to what is usually thought, it is the man of excellence and not the common man who lives in essential servitude. "The select man, the excellent man is urged by interior necessity, to appeal from himself to some standard beyond himself, superior to himself, whose service he freely accepts." The excellent man is distinguished from the common man by reason of the greater demands which the former makes on himself. The common man makes no demands on himself. In the mind of this Spanish philosopher the good life, the noble life, is the life of discipline. Nobility is therefore defined by the demands it makes upon the person, by obligations, not by rights, *noblesse oblige*. In the words of Goethe, "To live as one likes is plebeian; the noble man aspires to law and order."

¹ Ortega y Gasset, *The Revolt of the Masses* (New York City: W. W. Newton Co., 1932), p. 63.

More than a century ago Alexis de Tocqueville predicted that American democratic institutions would inevitably lead to the canonization of mediocrity. Any careful observer of the contemporary scene can hardly deny that the prediction has been realized. In making his original statement Tocqueville was speaking as a friend of democracy. But his enthusiasm for government by the people was qualified both by his realistic fear of the dangers inherent in the majority rule and his fond recollections of the advantages conferred on any society by an aristocratic class worthy of the name.

In our day, the democratic dogma enjoys such popular veneration that anyone who uses words like *aristocracy* or *aristocratic* is immediately suspected of dangerous tendencies. Last year in a press conference, I spoke admiringly of those colleges which habitually put before their students the vision of greatness and of excellence. I was trying to make the point that colleges must seek to train leaders who by their greater knowledge and vision and discipline are qualified to control and direct for the common good the society in which they live. The next day I was denounced by one reader of the public press and branded as "undemocratic."

Why is it considered undemocratic for an educator to recommend to his students the highest level of academic performance? Is it not because Tocqueville's prediction has been realized in our day? The parable of the talents in which Our Blessed Lord warmly commended those who would use all their gifts profitably has been supplanted by a new version in which the fullest use of one's talents is censured as somehow unbecoming or shameful.

This suspicion of excellence has only recently become an accepted part of the American tradition. Possibly it is a corollary of success, particularly of material and economic success. When the nation was young, Thomas Jefferson, the son of an upland Virginia farmer, was not afraid to boast that this country, properly governed and guided, could raise up its own aristocracy of talent and training. No one was quicker than Jefferson to denounce the empty aristocratic castes based on accidents of birth and perpetuated by social injustice and political tyranny; but he was also linguist enough to know that *aristos* means *the best*. He reminded all who would listen that any nation which fails to recognize early and train thoroughly all the talents of its students is shutting itself off from leadership among the other nations of the world.

This solid Jeffersonian premise could serve as a summary statement of the *Rockefeller Report on Education*. It is also, I submit, a basic premise in the recent and provocative novel, *The Ugly American*. This best-selling publication expresses in popular fashion and on many levels of meaning the deep concern felt among many men today about the viability of our free society in competition with younger, more vigorous, more dedicated nations. In this book in his long letter to the Secretary of State of the United States, the protagonist, Ambassador Gilbert Mac White respectfully observes, "It has been my experience that superior people are attracted only by challenge. By setting our standards (in the diplomatic service) low and making our life soft, we have, quite automatically and unconsciously, assured ourselves of mediocre people."² In the end the ambassador loses and is forced to resign; but his resignation is seen by the reader as another triumph for mediocrity in a democracy.

It may be worthy of note that in each of the citations just listed (Tocqueville, Jefferson, the *Rockefeller Report*, and *The Ugly American*) there is implicit or explicit the firmly held principle that a free democratic society cannot

² Crest Reprint, Fawcett Publications (1960), pp. 226-7.

survive unless it regularly discovers and develops individual potentialities at all levels. No society will long endure, at least as a leader, unless it learns how to cultivate quality in considerable quantity. This is a necessary, not an optional, apostolate if our free society is to survive.

John W. Gardner, one of the panelists responsible for the *Rockefeller Report*, in an address last December reaffirmed his conviction on this point. These are his words: "(A necessary) ingredient in the strategy of freedom is a regard for excellence. This is not the place to explore the innumerable invitations to mediocrity which exist in our kind of society. Suffice it to say that they *do* exist and that their very existence requires powerful counterpressures. Free men must cherish what Whitehead has called 'the habitual vision of greatness.' Those of us who are most deeply devoted to a democratic society must be precisely the ones who insist upon excellence, who insist that free men are capable of the highest standards of performance, who insist that a free society can be a great society in the richest sense of that phrase. The idea for which this nation stands will not survive if the highest goal that free men can set themselves is an amiable mediocrity."³

You will recall from your printed program and from the introductory remarks of our chairman that the stated title for this address is: "The Apostolate of Excellence." In this first portion of the paper, I have tried to demonstrate to your satisfaction that such an apostolate does clearly exist in a *secular* sense in our free civil society and that its existence and importance are recognized and accepted by a growing number of serious minded citizens who fear the growth and endorsement of mediocrity as a norm for individual performance and even as the standard for choosing and judging political leaders.

I should like to use the remainder of my time to narrow the focus of this discussion and consider whether or not there is any binding obligation on Catholic educators to accept any similar burden for the cultivation of excellence within our Catholic school system.

The primary apostolate of the Catholic Church in education is not an apostolate of excellence. It is a mission of elementary instruction in the saving truths of the Incarnation and the Redemption. This fundamental apostolate is implicit in the mandate of Our Blessed Lord, "Go, therefore, and make disciples of all nations."⁴ This command says nothing about the quality of instruction. It is a simple administrative directive by which the truths of salvation are to be made known to all men of all nations until the end of time.

The world-wide missions of the Church today graphically demonstrate the seriousness with which this apostolate is accepted and fulfilled. In the United States the growing number and population of our parochial elementary and secondary schools, and the increasing popularity of our religious inquiry classes for adults, are evidence that this primary apostolate is being fulfilled more extensively in our day than ever before in history.

More than seventy-five years ago at the Third Plenary Council of Baltimore the Catholic Bishops of the United States charted the course that has led to our present American Catholic school system. It is the most extensive program of formal religious education ever devised. Without seeking to make odious comparisons, I would vigorously defend the proposition that this system has done its primary work well. Recent publications by Father

³ John W. Gardner, "The Strategy of Freedom," Lecture at McGraw-Hill Fiftieth Anniversary Program, December 9, 1959.

⁴ Matthew, 28:19.

Joseph Fichter, S.J., and his associates in the field of parochial sociology have opened our eyes to the dangers of leakage from the Church, the extent of apostasy, and the numbers of nominal Catholics on our parish rolls; but they have also given us for the first time reliable and objective statistics for judging the enormous success which the Church has had in this country in training her children to be faithful to the teachings of Christ. I believe that the Catholics in the United States are as well instructed in the doctrines of their sacred faith and as devout in their practice of it as the Catholics of any nation in the world today.

Please bear in mind that I have deliberately limited these consoling and laudatory, if somewhat debatable, comments to a consideration of our basic or elementary responsibility as disciples of Our Blessed Saviour. The question before us today, however, is one which has troubled thoughtful men in every age; namely, is our educational mission accomplished once the masses have been instructed in the simple truths of salvation, or does the following of Christ involve us necessarily in dilemmas not covered by the admirable if cloistered devotion of Thomas a Kempis? Remember the predicament of Christian, in *Pilgrim's Progress*, when, facing the temptations of Vanity Fair, Christian realizes that, "The way to the Celestial City lies just through this town, where this lusty fair is kept; and he that will go to the City and yet not go through this town, must needs go out of the world."⁶

In a recent address to the Southwestern Regional Unit of this Association, Bishop Robert J. Dwyer of Reno commented on our isolation from intellectual currents with these words: "Where Catholic professional training and social action have grasped readily enough the necessity of interaction between the Church and the world, our more purely intellectual disciplines have preferred on the whole to remain in a walled garden apart. It is this lack of contact, to use a despicable word, which accounts in some measure at least for the atrophy of intellectual interest as a continuing and vital absorption of our Catholic alumni."⁶

Preaching to the assembled hierarchy of the United States in the Cathedral of Baltimore in 1889, Archbishop John Ireland commented on this dilemma of a Christian in a secular society. These are his words: "We should live in our age, know it, be in touch with it. . . . Our work is in the present, and not in the past. It will not do to understand the thirteenth century better than the nineteenth; to be more conversant with the errors of Arius . . . than with those of contemporary infidels or agnostics; to study more deeply the causes of . . . the French Revolution, than the causes of the social upheavals of our own times. The world has entered upon an entirely new phase; the past will not return; reaction is the dream of men who see not, and hear not; who, in utter oblivion of the living world behind them, sit at the gates of cemeteries weeping over tombs that shall not be opened. We should speak to our age of things which it feels and in language that it understands. We should be in it, and of it, if we would have it listen to us."⁷

An alarming illustration of our failure or inability to maintain precisely this kind of communication with the world around us appeared in the recent CBS television documentary entitled: "Population Explosion." In the panel discussion at the end of the film an internationally famous American scientist expressed the firm personal conviction that suicide is less objectionable, morally speaking, than the practice of continence in married life as a means of limiting families. I should like to use this brilliant and influential

⁶ Quoted from *Rockefeller Report on Education*, p. 14.

⁶ February 27, 1960, San Francisco College for Women.

⁷ *The Church and Modern Society*, Vol. I (St. Paul, Minnesota, 1905), pp. 90-1.

scientist as a spokesman for the secular society of our day. He is a member of that select hierarchy which is being given more and more voice in the direction of our national political and educational policy. He is being rewarded with generous material compensation by a grateful society that sees in his class the only means of saving the nation from the contemporaneous threats of technological inferiority and atomic destruction.

I pose the question for you. What grasp or agreement do such powerful and important leaders in our society have of the simple saving truths of the Gospel of Christ? Can we say that these new leaders in our society have accepted the fundamental Christian tenets on moral responsibility, the common good, the justice of God, and the dignity and value of the human person? If you answer that, by and large, these new leaders are neither in agreement with the Church nor among themselves on these crucial moral issues, whose fault is this? Is it possible that some of the fault is ours, that we have for too long a time seen our apostolate to the world as a too simple mission to the backward and the uninstructed?

Recall that the mandate of Christ sends us out into the *whole* world to make disciples of *all* men. This command includes atomic scientists, research engineers, astronauts, poets, artists, and philosophers. They are the children of God quite as much as the primitive tribes which live in jungles in far-off lands. And in all probability the safety and salvation of more persons are contingent on the successful evangelization of these civilized leaders than on the conversion of the jungle tribesmen.

If you accept the premise that our apostolate as Christians is to all men, you must also accept the corollary principle that we have a serious moral responsibility to make the teachings of Christ known and intellectually respectable to the intellectuals, the leaders, the elite of every age. To do this we must be able initially to meet them on their own ground and we must be able to earn their respect and confidence by our competence in their professional discipline. I do not say that only astro-physicists can speak to astro-physicists; but I do say that theological and moral teachings will carry very little weight with scientists and artists and political leaders unless the religious message can be presented as an answer or an explanation of dilemmas which the specialist has already found in his discipline but has thus far been unable to resolve.

What steps are we taking to insure that the channels of communication will be kept open between ourselves and the highly trained specialists who are being prepared to lead our complex society? Whose responsibility is it to train the spokesmen who will maintain and extend this dialogue in time and influence?

It would seem that the old and reliable formulas for Catholic education in the past have come into a new era. We can no longer be sure that the old formulas will work as well in the new age as they have in the old. We cannot afford the luxury of saying that we shall continue to do business as usual, that men of good will are invited to learn the message of salvation, and that all men who do not come to us for this knowledge are men of ill will and as such beyond our concern.

Dr. James B. Conant has noted in his recent research on the American comprehensive high school that in this era of the mid-twentieth century a shift has taken place in the function or the purpose of the American high school. He remarks that in time past it was expected to serve as an agency for Americanizing the immigrant and as a vocational school for teaching the new arrivals a trade or a craft. Now all this has changed. In the new

age, the comprehensive high school must adjust its curriculum and its objectives to conform with the current needs of a highly specialized society and a growing economy which demand greater and greater numbers of well-trained leaders capable of handling advanced academic studies and competent one day to assume the roles of leadership in the society.

I would submit that a similar and related shift has occurred in the responsibility of our Catholic school system. In an earlier age, Catholic immigrants in the United States looked to the Catholic school system as an agency for teaching their children the simple fundamentals of correct expression and conduct which would assure for the second generation a degree of social acceptability not accorded to the earlier arrivals. This need resulted in those schools and curricula which gave more attention to questions of etiquette and social propriety than to matters of academic excellence or intellectual discipline. In this day, however, the needs of a former generation cannot possibly stand as a defense for a flabby curriculum or the precious and insulated atmosphere of a finishing school. We run the alarming risk of being faithless to our God-given apostolate if we refuse to see or accept the fact that our mission puts new and different demands on us in each generation. It is a mistake of cosmic proportions to assume that our mode of presenting the teachings of Christ to the world is changeless simply because the truths of salvation are ever the same. One could easily demonstrate that the opposite position is true; namely, that the supreme value of the Gospel message puts us under obligation to match its splendor with the beauty and the effectiveness of our rhetoric. If this new wine is all that we say it is, we would never want to carry it in the old wine skins.

With your permission, I should like to explore one other corner of our educational apostolate. That is the intellectual atmosphere of our seminaries and novitiates. Unfortunately the extent of my personal experience with such institutions is not wide. I must, therefore, rely on the opinions of others more experienced than I and on published materials concerning these centers of learning.

In our collective efforts to make our rhetoric match the value of our message in Catholic education, it seems to me that two current programs within this educational association are especially deserving of comment and praise. They are the Sister Formation Movement and the work of Father Dukehart in our Seminary Departments. Ultimately, the whole structure of Catholic education will be strong or weak depending on how strong or weak is the training and the formation given to our priests and religious in seminaries and novitiates.

A few years ago, while visiting in a large metropolitan city, in this country, I was surprised to find three young priests in one rectory who agreed that a teaching assignment in one of their diocesan high schools would be regarded by men of their generation as the equivalent of banishment to Siberia. As one of them expressed it, "We were trained to be parish priests and to minister to the needs of the people." This young man still does not agree that one of the basic needs of the people is careful, patient, enlightened instruction. If it had been only one priest, I would have regarded him as an exception. However, it became clear to me very quickly that these young men had been formally instructed in a seminary course to endorse the opinion that academic work and the intellectual apostolate are not fitting occupations for one called to be a parish priest.

I was at first surprised and then depressed by my inability to shake their sturdy confidence in their narrow view of the functions of the priesthood.

Again and again they quoted the refrain, "We were ordained to take care of the people." And they revealed in their conversation that these "people" are somehow seen by them as simple, docile, quiet, uninstructed, undemanding, and unthinking. I tried in vain to make the point that priests are not ordained to serve the "people" only in some parochial setting, but to serve the Church, to perfect the Mystical Body of Christ on earth. In the end I failed. These young men had the assurance of their seminary courses that a teaching assignment was a waste of time for a man with the sacred powers of the priesthood. If their bishop should ever give them teaching assignments, I am certain that they would consider themselves martyrs and the bishop a very mean man. Bear in mind that these young men were taught to think this way. I submit that their theological training was hopelessly inadequate for the demands of the apostolate today.

I am confident that the training given them is not typical of the theological training given in our seminaries across the country. However, there are a sufficient number of similar instances to give us pause as educators. Is it not possible to defend the proposition that the intellectual apostolate is a respectable and necessary means of sanctification? Certainly we have no hesitation in recommending to our students "The Little Way" by which Therese of Liseux sanctified even the most menial tasks of daily convent life. Is it not equally defensible in the spiritual formation of our aspiring religious to put before them the intellectual life as a channel of divine grace by which they can sanctify themselves, edify their neighbors, and worship God. Can we not explicitly urge them to cultivate assiduously and humbly the splendid God-given talent of pursuing truth in all its forms in order that this revelation of divine influence in the world might be made known to other men who would then be brought closer to the author of truth and the source of all beauty.

Possibly my position as a college president has made me excessively sensitive on this issue. And yet I ask you how many times you have heard a religious superior or a mistress of novices express concern over the inquisitive intellect of a new postulant in the community? And how many times have you heard the same persons explicitly counsel their charges that being a good religious and being a first-rate artist or a first-rate writer are somehow incompatible. How can we defend the proposition that mediocrity in one's intellectual or academic pursuits is even compatible with holiness in the spiritual life? I know a young man who entered a seminary some years ago with a degree in chemistry. He had been a professor and an industrial chemist. In the seminary he confided to his spiritual director that he would like to use his summer vacations to do more graduate work in chemistry. The director immediately told him that such an ambition was unbecoming in a candidate for the priesthood, that he had put his hand to the plow and that he could not look back on these forbidden joys of secular life. My question is how can we be certain in advising these generous young men and women that God does not intend their natural intellectual curiosity and talent as an indication of their proper channels of grace and sanctification?

If there is a suspicion of excellence in our secular society today, it must follow that some of this blight has fallen upon us Catholics who live in this atmosphere and breathe its air. Moreover, there is also evidence to indicate that this suspicion of excellence especially in intellectual matters has been reinforced among us by a kind of academic Jansenism which sees all excellence as egregious pride. There is, of course, a danger of pride for all persons who excel in anything. Successful high school quarterbacks, college debaters, and even ordained pulpit orators can make the angels weep by their excessive admiration of their own accomplishments. But their failure to observe an

appropriate standard of personal humility cannot support the theological opinion that all excellence must be banished simply because some practitioners of it have lost their heads when the flush of success was upon them.

In the central portion of the *Rockefeller Report*, that carefully reasoned document makes this plea for excellence in a democratic society: "It is now widely recognized that our society has given too little attention to the individual of unusual talent or potentialities. . . . Every democracy must encourage high individual performance . . . (and) Our society will have passed an important milestone of maturity when those who are the most enthusiastic proponents of a democratic way of life are also the most vigorous proponents of excellence."

It would seem to me undeniable that the Catholic Church has an even greater stake in the cultivation of excellence. Its values and its objectives are far more basic than those of democratic government. In fact, Aristotle and St. Thomas Aquinas defend the proposition that a benevolent despotism is preferable to a purely democratic rule; whereas there is no acceptable alternative to the way of salvation marked out for us by the teachings of the Church. Would it not therefore follow that the Church, above all other institutions, has an overriding need to discover and a responsibility to cultivate excellence on every level and among all its members? If you will permit me one more quotation from the works of Archbishop John Ireland, I should like to use his words as the conclusion of this paper. He delivered these remarks on the subject of leadership and excellence at the observance honoring the twenty-fifth anniversary of the episcopal consecration of Cardinal Gibbons. But I submit that they are equally valid and valuable for us to consider in the present discussion of educational standards and academic excellence.

"I am tired with the common; I am angry with it. If I am, myself, compelled to plod its wearisome pathways, I wish, at least, to see others shun them; I wish to see men rise far above their fellows, and by their singular thoughts and singular deeds freshen human life, and give to it the power to place itself in those lofty altitudes where progress is born. The common never puts humanity forward, never begets a great movement; nor does it save humanity when grave peril threatens. The common! We are surfeited with it; it has made our souls torpid and our limbs rigid. Under the guise of goodness, it is a curse. The want in the world, the want in the Church, today as at other times, but today as never before, is men among men, men who see farther than others, rise higher than others, act more boldly than others. They need not be numerous. They never were. . . . But while the few, they take with them the multitude and save humanity."

DISCUSSION SESSIONS

EXCELLENCE IN THE RETENTION OF FACULTY

REPORT

Under the chairmanship of Rev. Edward J. Drummond, S.J., a panel of eight discussed the problems related to the retention of faculty. Participating as members of the NCEA Committee on Faculty Welfare were: Rev. W. Mulligan, S.J., Loyola University, Chicago; Sister M. John Francis, S.S.N.D., Mount Mary College, Milwaukee; and Dr. Martin J. Lowery, De Paul University, Chicago. As resource persons, the panel included: Mrs. Agnes Hamm, Mount Mary College, Milwaukee; Rev. Norbert J. Tracy, S.J., Marquette University, Milwaukee; Mr. Joseph W. Kifner, Advisory Officer, TIAA, New York; Mr. Raymond C. Maul, Research Division, NEA; and Dr. E. Paul Gautier, Marquette University, Milwaukee.

After introductory remarks by Father Drummond stressing the importance of faculty, the meeting was begun with three-minute addresses by the resource panelists. Mr. Maul directed himself to the general subject of salaries and indicated the need for improvement in this area. He referred to the percentage increases in salaries from 1955 to the present. The annual percentage increases beginning in 1955 were as follows: 5.6%, 6.9%, 8.2%, 6.3%, 6.7%. Mr. Maul had prepared a report drawn from current NEA statistics which separated the Catholic institutions. The report was distributed for future discussion. Mr. Joseph W. Kifner of TIAA then spoke on the subject of retirement and insurance programs. He indicated that the first concern of the colleges should be for retirement programs. Second in concern should be group life insurance programs, the minimum value of which should be the equivalent of one year's salary. The third item of concern should be a health insurance program over and beyond Blue Cross-Blue Shield, such as major medical insurance. As his last point, Mr. Kifner spoke of the rising interest in total disability insurance.

Mrs. Hamm directed herself to the question of faculty morale. In a survey of her colleagues as to why they remained with the institution, she found the most common reply to be, "I like it." Behind this general answer Mrs. Hamm felt that the important features of retention were a published salary scale and the size of teaching load. Mrs. Hamm also stated that consideration should be given to the possibility of the institution paying the entire cost of retirement plans as part of salary increases, thereby avoiding tax on the employees' portion. Professor Gautier stressed the importance of salary and fringe benefits, but directed his main attention to the problem of developing a sense of belonging or identification with the institution. To develop this feeling he stated that policy participation was an essential feature. Most faculty meetings are merely preludes to refreshments. Such meetings should be serious and frequent, perhaps bi-monthly, with the tenured faculty having a vote on policy matters. Father Tracy spoke on the orientation of new faculty, the subject of his dissertation at the University of Minnesota. After mentioning types of orientation meetings which are held, he suggested several items of importance which seemed to stand out in his interviews: the need for departmental orientation; the need for a faculty handbook; the need to differ between experienced and inexperienced personnel; the need to limit, perhaps to three, the number of

orientation meetings during the fall term; and the need for three or four small, informal social gatherings. Throughout, he stressed the need for clear communication with the faculty.

In the discussion period attention was predominantly directed to salaries and the methodology of statistical reporting of salaries. Mr. Maul expressed the need of reporting salaries for the dedicated, non-salaried personnel on the staff. If these were available, a better picture of salary structures would result. Doubt was expressed in the discussion as to whether salaries will double in the decade as has been stated. Also discussed were matters of faculty housing, tuition grants for faculty children, a tuition exchange program, and loan programs. The last minutes of the discussion were devoted to the questions of identifying and evaluating the work of the faculty. The sum of the discussion indicated five sources of evaluation: (1) the faculty member himself; (2) the dean of the college; (3) the department head; (4) the student; and (5) the alumni. In conclusion, the answer to retention was sought, assuming a realistic salary basis and fringe benefit program. The Chairman pointed to the necessity for excellent administrative-faculty relationships; the importance of good communications; policy participation; and departmental identification.

MARTIN J. LOWERY,
Recorder

EXCELLENCE IN TEACHING

REPORT

The chairman opened the meeting with the concise summary of that portion of Father Slavin's address which referred to excellence in teaching. Dean Matre's own remarks effectively stimulated discussion, especially his statement that it is easier to recognize a good teacher than to define him, and that quality and excellence are not synonymous. The comments and questions from the floor were concerned with the means of excelling in instruction, the motivation which might inspire greater effort in that direction, the recognition of excellence on the part of the faculty where it exists, and its promotion.

Among the means suggested by which teachers might improve their contribution were: the effort to relate materials to the lives of the students; the policy of demanding more from the students, counting more heavily on their capacity to assimilate information and insights through reading, and insisting that they do so; greater emphasis on writing skills by all teachers, not only those in English; the assigning of materials written in modern foreign languages where they can be used effectively, and not merely in language courses; and the use of syllabi.

Ideas for motivating faculty improvement included: a clarification of the objectives of each of our institutions; awards made to outstanding teachers; the provision of better conditions of work for faculty members, seeing, for example, that their office facilities were more comparable to those used by public relations, or other non-academic personnel; clarification of the criteria for raising rank and salaries; relief of the ablest teachers, as far as possible, from routine tasks; and establishment of Sabbatical Year programs for religious and lay faculty members.

The problem of accurate recognition of excellence in teaching by the administration was admitted to be a difficult one. Opinion about how much significance should be attached to student opinion was diverse, but it was agreed that "student reaction" is a more suitable term than "student evaluation." The custom of a teacher's asking for comments on his course from the students, various systems for ascertaining student opinion of course offerings, and requests for evaluation sent to alumnae were suggested. In regard to the importance which should be attached to research achievement, a distinction was suggested between research which is and research which is not related to teaching.

Suggestions about the promotion of good teaching included: the training of young college instructors by encouraging them to visit the classes of experienced faculty members; the visiting of their classes, with helpful criticism, by older teachers and administrators; internship programs, such as the one in use in the English Department at the University of Detroit; an attempt to determine the truth about the relative efficiency of small and large classes, and plan accordingly; specific training in college teaching methods as well as the pursuit of academic disciplines in graduate school; and an alleviation of the dichotomy in purpose between faculty and students (a dichotomy which results from the fact that most students come to college for social and economic reasons, rather than in a genuine search for intellectual development).

In the end there seemed to be general agreement that the problem is more the excellent promotion of student learning than excellence in teaching. Wide agreement was indicated with the chairman's acceptance of the late Father Daniel A. Lord's, S.J., definition of a good teacher as one who can communicate interest.

SISTER JOAN, S.N.D.,
Recorder

EXCELLENCE IN CURRICULUM

REPORT

Fifty-two educators considered the topic "Excellence in Curriculum." Sister Mary Nona commented briefly upon the several questions provided the participants. The fifty-two men and women were then distributed into groups of four, each group naming its own chairman.

The thirteen buzz groups devoted a half-hour to a discussion of the fore-mentioned questions and the contributions of the individual members. The chairmen then reported the opinions and recommendations of their individual sessions. The reports of the chairmen posited the timeliness of the topic, for most institutions represented were engaged in independent studies in curriculum improvement.

The following recommendations were made:

1. Faculty members and administrators should give more thought to making assignments that will challenge the students' creative abilities.
2. Administrators must encourage faculty self-evaluations that will lead to the continuing improvement of instruction.
3. There is need for better integrated curricula structured around a hierarchy of liberating disciplines.
4. Faculty members and administrators should strive to make the curricula consistent with the institutional objectives.
5. Deans should regularly meet with their several departments to achieve excellence in curricula.
6. The opinions of students should be sought in curriculum planning.
7. A significant part of each course should be given over to critical analysis and evaluation. Students should be given sufficient time for reflection.
8. Honors reading programs and independent undergraduate research should be encouraged.
9. The number of course offerings should be reduced and the character of those remaining should be intensified.
10. Avoid the excesses of specialization by intensifying an appreciation for general education.

DR. J. A. BYRNE,
Recorder

SISTER FORMATION SECTION

REPORT

MEETING ON PERSONNEL POLICIES FOR SISTER COLLEGE TEACHERS

The first meeting of the Sister Formation Section at the National Catholic Educational Association Convention took place at the International Amphitheatre, Chicago, Wednesday, April 20, 1960, at 10:00 A.M. with Sister Catherine, D.C., presiding. The Reverend William J. Dunne, S.J., Associate Secretary of the N.C.E.A. College and University Department, opened the meeting with a prayer. Sister Catherine welcomed the audience, composed of higher superiors and presidents of sisters' colleges, and then turned over the chair to Sister M. William, C.S.J., President of The College of St. Catherine and chairman of the committee on Personnel Policies for Sister College Teachers.

Sister M. William outlined the program which had been prepared and introduced the speaker, Father Dunne. Because the topic to be discussed was a continuation of the one which occupied this group at the 1959 convention and because Father Dunne is in such an advantageous position to contribute so forcefully to the improvement of Catholic education, he was asked to address the delegates again. The text is included in these *Proceedings*.

Next, Sister M. William introduced the members of her panel: Sister Mary Augustine, President of Alverno College; Sister Emmanuel, Dean of The College of St. Teresa; Sister Mary Cleophas, President of Mount St. Agnes College; Sister Frances Marie, President of Loretto Heights College; Sister Mary Humiliata, President of Immaculate Heart College; Sister Madeleva, President of St. Mary's College; Sister Margaret, President of Trinity College; Sister Mary Benedict, President of Clarke College; and Mother Saint Egbert, President of Notre Dame College of Staten Island.

Copies of the nine items of the "Personnel Policy for Sister College Teachers," which had been drawn up in 1959, were distributed. Sister M. William reminded the group that the first three items had been approved last year but a recapitulation of the points was made by Sisters Margaret, Frances Marie, and Mary Benedict, respectively. Short commentaries on the remaining six points were read by Sister M. William and the other committee members. Following the discussion of each point the chairman asked for a vote of approval. In each instance this was given in the affirmative.

Of particular importance was item nine. Sister Madeleva made a strong plea for its adoption because its tripartite statement of numerical appropriation of Sisters to be selected for study and the suggestion for securing official sanction of the policy is the document's spearhead for its implementation.

The meeting closed with expressions of thanks from Sister Catherine and with a prayer at noon.

Respectfully submitted,
SISTER M. CLEOPHAS, R.S.M.

PERSONNEL POLICY FOR SISTER COLLEGE TEACHERS

Proposed Policy

1. As a matter of general policy, we should plan to educate any Sister selected and trained for the college apostolate in the future to the Ph.D. level or to that of the highest degree available in her special field.

2. Sisters destined for the college apostolate should be selected as early as possible. They should be recommended by an educational policy committee within the community.¹ Selection should be made on the basis of religious stability, maturity of outlook, personality, good intelligence, love of study, and teaching ability.

3. Sisters selected for the college apostolate should have pre-service undergraduate training under the guidance of college administrators who are, in turn, advised by novitiate and juniorate personnel. This pre-service training should include solid grounding in the major field and in philosophy and theology and a competency in languages—whichever ones will be helpful later. Sisters transferred to the college apostolate should be told that they are selected for higher studies in plenty of time for them to build up their competency in the fields for which they are destined.

4. Sisters intended for administrative positions should be given the experience of bearing ever increasing responsibilities over a period of time. If possible, an apprenticeship program should be set up. New appointees should always be given the opportunity to attend an appropriate workshop or institute before assuming the new position. This will insure a readiness for the new work and tend to prevent loss of time and dissipation of energy.

5. In-service training for college teachers should be liberally provided. This means that every college teacher should have at least every third summer for her own improvement by way of private study or refresher courses. Every college teacher should belong to the professional organization in her own field and be encouraged to participate in its activities.

6. The in-service training of faculty members should be the direct responsibility of college administrators. The administrator should plan in writing with each Sister her in-service development, keep a copy for her own files and send one to the Provincial or the General Superior. Both the college administrator and the Sister faculty member should regard the carrying out of these individualized programs of in-service development as an obligation to the community. Annual reports, therefore, should be made on this point, to the Provincial or General Superior by both the administrator and the faculty members.

7. Because college administrators are responsible for the present and future welfare of the college, they must provide for both lay and religious teachers ample opportunity for study, research, and writing. The adherence to the maximum teaching load of twelve hours a week will provide some such opportunities. More extended periods of time should be provided by regular sabbatical leaves planned within the framework of the religious life in consultation with the religious concerned and the administrators of the college.

8. An additional insurance that the Sister teacher will not fail to carry out to the best of her ability the teaching mandate of her community is to save her time for the things for which she has been especially and expensively trained by providing her with those helps which she needs in order to do her part expeditiously and well. This should mean release from general household duties which could be done by others less highly trained than she is, secretarial help from others more highly trained in this area than she is, fewer interruptions for her day with a multitude of little things, of "chores" which exhaust the spirit if not the body. Such releases give freedom to study, to write, to

¹ The membership of such a committee should be such that it does not change too often. It is suggested that on it should be the General Superior and/or the Provincial Superior of the community (as an active or an ex officio member), and representatives from the college, the novitiate or juniorate, and such supervisors as cover the areas of education in which the specific community engages. The plan of selection developed by the educational policy committee for the selection of Sister college teachers should be objective and made known to the community as a whole.

read. Such freedom helps to create an atmosphere of scholarship which is of the greatest importance if our Sisters are to be scholars equal to lay personnel in their own fields.

9. It would be desirable community policy, probably to be established by chapter ordinance, that each year a group of professed Sisters equal in number to 20 per cent of the "graduates" of the juniorate will be assigned to full-time graduate education to provide for all community needs (e.g. formation of staff supervisors, administration, high school and college faculty).

MEETING ON PROBLEMS OF ORGANIZATION AND ACCREDITATION OF SISTERS' COLLEGES

This second closed session was likewise a continuation of the discussion begun in 1959. Attendance was again limited to major superiors and to the administrative heads of sisters' colleges. Preliminary correspondence had emphasized that this meeting would be concerned with the problems of sisters' communities whose Sister Formation programs were for some reason still in the planning stage. Although it was clear that it was only these communities which would be discussed, major superiors and administrators of accredited women's colleges or accredited all-sisters' colleges which offer off-campus or institutional-branch arrangements to other communities of sisters, were welcomed.

Delegates who made written requests for admission tickets were also invited to submit specific issues which they wished to have discussed. One hundred and forty-seven participants presented forty-nine distinct problems by mail. These were sent to the panelists for preliminary research or consideration.

The meeting itself was opened by the National Chairman of the Sister Formation Conference, Sister Catherine, D.C., at 10:00 A.M., on April 21. Sister Catherine stressed the importance of collaboration among the sisterhoods, and the necessity for sisters' colleges to maintain the highest academic standards and to achieve regional accreditation. Before the presentation of the program chairman and the formal discussion, the group heard a message from the National Chairman of the Conference of Major Superiors of Women's Institutes, Reverend Mother Mary Consolatrice, B.V.M., pledging the continued support of the major superiors for the Sister Formation work, which is done under their authority.

The discussion was again conducted by way of submitting the proposed questions to each of a panel of Sisters having some expert competence in this area. These were Sister Thomas Aquinas, R.S.M., Dean, Mount Mercy College, Pittsburgh; Sister M. Augustine, O.S.F., President, Alverno College, Milwaukee; Mother Judith, F.C.S.P., Provincial Major Superior, Sisters of Providence, Seattle; Sister Bertrande, D.C., President, Marillac College, St. Louis; and Sister Mary Gratia, R.S.M., Dean, Mercy College, Tarrytown, New York. Questions concerned accreditation, affiliation, off-campus and institutional-branch arrangements, curriculum and physical facilities for sisters' colleges, library requirements, consultative service on regional accreditation, financing of sisters' colleges, collegiate nursing programs, and allied subjects. There was audience participation throughout.

Since only about a fourth of the questions listed were covered in this session, which adjourned at noon, and since the delegates expressed a desire to continue the meeting, those participants who were able to return convened again

at 6:00 P.M., in the Williford Room of the Conrad Hilton Hotel, and continued their deliberations until 9:00 P.M. It was the consensus of this meeting that there should be further opportunity for the sharing of ideas and resources in this area.

Respectfully submitted,
SISTER MARY EMIL, I.H.M.,
Program Chairman

PAPER

PERSONNEL POLICIES FOR SISTER COLLEGE TEACHERS

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Just so that all of my tale will not be twice-told, let me begin with a current topic which has made the headlines recently and which some persons may regard as a delicate subject. My own opinion is that some issues are regarded as delicate subjects mainly because they are whispered rather than talked about and that this topic is neither delicate nor to-be-whispered-about. Do we have too many Catholic colleges? Do we have too many sisters' colleges? I think that such questions should not be answered because they should not be asked in this form.

Answerable phrasing would be, "Do we have too many low-standard colleges? Do we have too many low-standard sisters' colleges? Do we have too many low-standard colleges operated by brothers or by priests?" And my reply to these more important questions is, "If we have one low-standard college, then we have one too many. If we have twenty low-standard colleges, we have twenty too many."

When we reflect, my dear Mothers and Sisters, that only thirty per cent of our Catholic college-age youth are in our own institutions and that seventy per cent are attending secular colleges or universities, and when we reflect further on the estimates given us by Newman chaplains that thirty, forty, fifty per cent of these students eventually lose their faith, to say nothing of the erosion which takes place for the rest, the problem surely does not seem to be one of "too many Catholic colleges for our Catholic college population." Our first problem—your first problem to be discussed at this meeting today—is how to save these souls, how to save for the Church this intellectual leadership in the home, in business, and in the professions, how to get this seventy per cent of the Catholic collegians into our own institutions. Our Lord gave us an example of concern for one sheep out of ninety-nine. Here we have seven out of ten, if not lost, then at least straying in dangerous pastures, while we wonder if our pasture is perhaps too big!

Now I do not mean to suggest that those who are wondering, in whispers and in newsprint, whether we have too many Catholic colleges, are unmindful of or complacent about the dangerous pastures outside. They just see holes in our own fences, and they think we should attend to them first.

We should of course. But if there is any group of Catholics who can attend to fence-mending and fence-lengthening at the same time it is perhaps the sisters, whose faith and courage have led them to success so many times already in our American history, times in which failure seemed inevitable.

Critical as our times are, they are not as critical as the decades in which the pioneer missionaries who established your communities in this country battled cholera and poverty, wolves and Indians, Know-Nothings and A.P.A., in order to erect a parochial school system which is the wonder of the Catholic world and a chain of colleges which has no parallel out of our country. And significant as your role has been in the Church of the United States, I, for one,

believe that we do not understand it fully yet. It is an emerging role. Sister Formation is one of its developments. The place you are called on to take in higher education will be another. And in the discussion you are having today these two developments find a point of contact.

And now, having made my acts of faith and hope in the as-yet-undreamed-of development of the Sisterhoods of the United States, in the mission of Sisters in higher education, in the unique and indispensable role of your women's colleges for the training of women, and the similarly unique and indispensable role of your sisters' colleges for the training of sisters, may I turn to the expression of some fears. They are fears voiced in friendship and in admiration of what you have already done and are now doing, but they are real nevertheless.

The general form of my concern affects not only the sisters' colleges but all Catholic colleges, and for that matter, all privately-supported colleges. The perils for all of these colleges are the same. What is different about them, I believe, is the manner in which they should act to forestall the disasters which may be in the offing, and this is why our recommendations for what the sisters' colleges should do is different from what we would offer the men's colleges and why, as we will explain, the remedies fit within the context of a meeting on Sister Formation.

I can illustrate my concern with some prophecies made at the January 1960 meeting of the Association of American Colleges by President Louis Benezet of Colorado College. He drew a parallel between the private colleges and the nation's private preparatory schools which are not endowed and which must, therefore, charge the full cost of their operation. "The private elementary and secondary schools only enroll a little more than two per cent of the school-going population," said Dr. Benezet, "while the private colleges enroll about forty-five per cent of the college population, but the current fee trend may hasten the time when the private college may serve the same tiny proportion and class of Americans now served by the private preparatory school." He concluded that this would mean that only about twenty per cent of the private colleges will survive.

Coming at this point in another way, and using a mid-western state as an example, President Benezet pointed out that "in 1939 the tuition at the state university was just under \$100, and in 1959 it was \$200. One private college in the same state in 1939 charged \$215, and in 1959, \$600. A second private college, having the strongest academic reputation, charged \$320 in 1939 and \$1,200 in 1959." These comparisons, you will agree, are not very encouraging. What they amount to is that it would cost a student, in the state cited, from \$400 to \$1,100 a year *more* to attend a private college than to enroll at the state university. Before we inquire into what we propose to give them for this "more" let us look at some further figures.

On March 29 of this year the U. S. Office of Education released some tuition, room and board statistics covering the last three years in both public and private colleges and universities. These figures are based on national averages and represent perhaps a wider and more accurate coverage of tuition trends than do President Benezet's statistics. The last three years, which include the present academic year, have shown an increase in tuition in public institutions generally of \$13, while in private institutions the average increase in three years has been \$89. If we look at women's colleges only, and include figures for room and board, total cost in public institutions has increased only \$47, while private institutions have been forced to ask for an increase of \$155. This, dear Sisters, is the trend. This also explains in great part the steady

increase in enrollment since 1952 in the tax-supported colleges and universities as compared with the private schools. You may recall that I pointed out last year that 1952 represented the first point in our entire educational history in which public higher education enrolled 51 per cent of the college population, that this had increased to 58 per cent in 1958 and to more than 60 per cent in 1960. What this means is that the last bulwark of private education, one which most educators and most thinkers generally admitted to be vitally necessary, namely the college and university, has now been breached, and there is every indication that we have on our hands a trend that is not only irreversible but one which will be accelerated by its own momentum.

Now I hope that you will not look upon these national figures lightly simply because your own college has shown an increase in enrollment for the last few years. Most of our colleges have had such an increase. It is due to the burgeoning population. The increase we have had is an illusory gain. We are not holding our own.

It is hard to see, perhaps, that you are not holding your own when you have more students than you ever had before. Well, I do not need to tell you that you have more debts, in all probability, than you ever had before, and more astronomical interest charges. The proportion of your expenses which you can defray through student income is less. Your lay faculty salaries have doubled, and unless you turn to using unsuccessful high school teachers, they may very well double again in the decade ahead. It has become more expensive in every way to run colleges. Books cost more; science equipment is fantastically more complex and fantastically costly. You need a placement office, a development office, a publicity office. You need student unions and lounges and hi-fi sets and dormitories with picture windows. And meanwhile there is the heightened competition from public education. Municipal universities will never again be dismissed lightly as diploma mills for immigrants' children. They are getting foundation grants and blossoming out with experimental colleges of many and advanced kinds. The state university may throw up a million-dollar extension center within blocks of your own campus. And the humble little teachers' colleges have almost all disappeared, to emerge as full-fledged universities with liberal arts flavoring.

In view of these inescapable trends and the dangers they contain, the future requires careful thought, serious planning, and the most prudent use of all our resources. We simply cannot find the solution by turning the whole problem over to Divine Providence. God feeds the birds of the air but He does not put the food in their nests. Faith we must have, but above all things else we must remember that we who carry the responsibility are a major part in the plans of Divine Providence.

So, among the serious considerations for your future, many of you must plan on the expansion of your physical plant. Many of our Catholic colleges have not yet caught up in providing adequate facilities, and there is an urgency about this in view of the increase in college population projected for the next ten years. Some of our Catholic colleges which have caught up in their building programs are struggling to carry a debt which is out of proportion to their annual and foreseeable income. Here is a danger signal. As the physical plant is expanded and more room is made for students, there will be need for more teachers. And even if you do not engage more lay teachers, you will have to pay more to the ones you have. And where is the money coming from for all of this?

Our sisters have had a remarkable record of getting the funds "somehow or other," but I fear that we are beginning to run out of "somehow or other." We know where the state-supported schools will get the funds and we know

where the big name private colleges and universities will get them—from the same sources supplying them now, taxpayers for the state schools, business, industry, wealthy alumni, generous foundations for the big name private schools. And always, of course, we entertain the quiet, watchful hope that we will receive government assistance. But the prospects for such aid, as you know, are in a precarious state, and it would seem that we do not know precisely ourselves whether we want it or not or how much we want if we do desire such support.

Our sisters' colleges certainly, and in fact women's colleges generally, do not have the same pragmatic appeal to big business and industry which the men's colleges have. Nor can you tap the same sources of wealth among your alumnae as can the male colleges. It is hard enough for our men presidents to spend most of their time on the road, drumming up funds, but it is very much harder and much more undesirable for our sister presidents to be obliged to do it. There is a possibility, which may have been exploited to some extent in the past, of relying upon your other community works, like the lower schools or the hospitals, to make up the deficit for your colleges. In the case of the schools, your income opportunities here will be increasingly small. In any event, to use the savings if there be any, on the small stipends of your teaching sisters, would surely mean to deprive them of in-service helps which they desperately need. The works of the Church are not furthered if you subsidize the education of young lay women at the expense of the training of your own sisters. As for income from your hospitals, this cannot, in justice, be more than the salaries of your sisters, and these too are funds which you need for the formation of the young sisters and the care of the aged and infirm. Whatever may have been the practice in the past it would seem to me to be unsound practice, both fiscally and from the standpoint of community relations, to rely permanently upon income from other community enterprises to support your colleges for women.

And here we seem to be at an impasse. Our sisters' colleges, like all private colleges will need more financial support in the period ahead. They cannot or should not rely on greatly increased financial help from the outside. If they are so relying, therefore, there is trouble ahead, if the trouble is not here already.

Now when we look at this problem of enhanced needs without enhanced income from every possible angle, it appears to me that we must give prime consideration to your greatest resource, one with which neither state institutions nor even Catholic colleges and universities for men can compete, and that is your own sisters. This was the point we stressed last year, and I suspect that it is the one which is most important this year. I believe that in the Sister Formation movement you prize action over originality, and that you never mind repeating a point, about which not enough has yet been done. I am emboldened, therefore, to repeat to you that I think the answer to your problem lies in the direction of assigning more sisters to preparation for duty in your colleges.

I say this, dear Mothers, with full awareness of the general problems you face in the distribution of your sisters among apostolic works—all of which are pressing upon you. The sister presidents cannot speak to you with the voice of a pastor, and the voice of a pastor is apparently a strong and insistent one. Well, I know that you realize that the problems of the apostolate cannot be solved by listening to the strongest voice. They call for long-range planning and for the making of policies in the light of what is best for the apostolate. And I think that, even in the light of what is ultimately best for the elementary and secondary schools which your pastors represent, it is urgent that you

assign more sisters to the work of higher education and that you do this on a systematic and continuing basis. I have three reasons for this recommendation.

The first and lowest reason is the fiscal one which we have been considering in terms of the financial straits of our colleges. The sister presidents tell me that the lay salaries constitute the single largest operational expense of their institutions. If a college has ten full-time lay teachers on its faculty it is facing at least a \$50,000 annual payroll. If it is not, it probably does not have high quality people or it may be questioned whether the papal encyclicals are receiving much consideration. And even if you have some high quality people now, you will probably not hold on to them very long unless that payroll goes up and up, with none of us able to see the end of it.

I have been asked, in some of the sisters' colleges, what ratio of sisters to lay teachers I would suggest. If I were pressed to give a number, my most educated guess would be that you should aim to keep your ratio at 75 per cent sisters to 25 per cent lay teachers, and that if this ratio begins to change because of increased enrollment or because you do not bring up reserves for the sister faculty which is retired, and you drop to 70 per cent sisters and 30 per cent lay, or 60 per cent sisters and 40 per cent lay, then you are heading for difficulty. What is still worse, if some of these lay teachers should be non-Catholics, and we seem steadily forced to hire more such, then we are beginning to dilute Catholic education to the point where we can commence to doubt the significant influence of Catholicism on the lives of our students. I am not entirely satisfied with this 75-25 formula, however, because it does not take into account the sky-rocketing of college professors' salaries and because it does not include the very necessary releasing of your sister college teachers from sub-professional duties. I would say that once you have replaced the sister professors at the switchboard, at the mimeograph machine, in the laundry, and in the guest dining room with sub-professional lay help, and once you have set up a just salary schedule for excellent lay teachers, you can afford only as many lay teachers as you can pay out of your ordinary income. If you are forced into extraordinary fund-raising just for operational costs, then you are in for real trouble. Or if you cut back into needed expenditures for library, for equipment, or for lay employees to do sub-professional tasks, you will inevitably dilute the quality of your instruction.

There will always be a need for fund-raising, I suppose, but sound fiscal policy for your colleges would seem to demand that it be confined to extraordinary costs, like buildings and equipment for new laboratories. The presidents of our sisters' colleges are beginning to become as much involved in fund-raising and development as the presidents of our men's colleges, and I suppose that this is inevitable, but I hope that their activities will be contained within the necessary capital funds campaigns for the construction of new buildings and not extended to the constant pressure of raising money to operate the school.

The sisters' colleges, alone among the forms of Catholic higher education, I believe, can survey the future in terms of something they *can* do with their own resources, something which will make them independent both of federal aid and of fund-raising for current expenses. It may even be that the presidents of the sisters' colleges can return from development activities to higher education as a primary interest.

All this may sound rather strange, coming from a person who was president of a college for men for sixteen years and who was responsible for many things quite the contrary of what he now proposes to you. Well, I suppose I am

proposing it because of a knowledge of what it means to be carried forward by a momentum that is almost impossible for any man to resist. My regret is that fifteen or twenty years ago we men did not sit down, all of us, to discuss personnel policies in the way that you are doing now. I think that we might have decided to control our expansion according to our human resources. My contention is that you are in a position today so to control your expansion, because you have not yet over-committed yourselves. Where your position differs from ours is that an effort to keep our enrollment to a point where we could handle it with religious teachers and pay for the education we were giving out of current income would have meant a drastic and permanent curtailment of the numbers we could serve. In your case, because of the greater number of sisters upon whom you can draw for your faculties, it would mean planning ahead so as to assure your sister presidents of a steady supply of new teachers over a period of years. You would need only to supply sisters to match your enrollment; it would not be necessary to cut down enrollment to match a small supply of sisters.

And if you are thinking now, "Father has not heard of the sister shortage," let me assure you that I have indeed heard of it, and I would advise you to direct a steady flow of young and trained sisters into your colleges or even into the colleges and universities of other communities, not in spite of but because of the sister shortage. And this involves me in my second reason for urging the use of more sisters in the college apostolate—one which we might call the community reason. The first of these community reasons is the hope of attracting vocations from what will surely become your best vocation pool. Some of your communities, I am told, are already drawing over half their vocations from their colleges. I am told further that these are precisely the communities which have invested young sister professors in their colleges. If it is true that you need to spend money to earn money, it is likewise true in another, and in a supernaturally prudent sense, that you have to spend people to attract more people. I would expect that any single young and splendidly trained sister professor whom you insert in your colleges would replace herself many, many times over by the girls whom she will attract to religious life. And this is my answer to the voice of the pastors and to the sister shortage.

Another community reason for educating more of your sisters to the doctoral level and giving them some experience in higher education is that your congregations need this kind of leadership group. I hope that God will speed the day when you will be able to appoint provincials, juniorate mistresses, and presidents, who have the Ph.D. without the awful feeling that they are being "wasted." Something has happened to our values when we all begin to think that way. Now, sisters, I am not saying that a provincial, or a novice mistress or a juniorate mistress must be a doctor in something or other, but I am saying that when you do have the right person and she does have her doctorate that we cannot allow ourselves to think that "we cannot afford to take her away from the college." We should have enough sisters constantly en route to the doctorate so as to provide for all these needs and at the same time to give your colleges for women the fifty per cent Ph.D. faculty of which we spoke last year, and your very small all-sisters' colleges an even higher number.

My third and highest reason for suggesting to you that we should have more highly trained sisters is that the Church needs them. There is no time to develop this point now, but your own Sister Formation literature has made the point more than once that it is not a healthy sign that only one per cent of all teaching sisters hold the doctorate, and that in the most gifted group of our 97,000 teaching religious we have one of the largest untapped scholarship pools in the Church today.

My second plea to you, made last year and reiterated today, is that you will permit every sister whom you now prepare for college work, and who is able to take the studies, to go on for her doctorate and not to stop at the master's degree. I know of nothing which will more quickly add to the strength and prestige of our colleges. I can tell you frankly, dear Mothers and Sisters, that when I am asked to evaluate a college, or when I visit an institution for the first time, I do not assign primary importance to its buildings, whether they are old ones or new ones. New buildings may mean new debts and I wonder what solid means are in sight of liquidating those debts. Neither do I look at its enrollment, or the recent growth in its enrollment. That may simply mean over-expansion, as we have already said. My first estimate of a college is gained from leafing through its catalog to observe the size and the qualifications of its faculty. If it is a sisters' college, I look at the sisters' faculty. Even when I find outstanding lay teachers on the sisters' faculty, I wonder how long the sisters will be able to pay for them or how long it will be until one of the Catholic men's colleges raids the sisters. And after that, I wonder how long it will be till a state university raids the men's colleges. And if I want to estimate the probable strength of the college a decade from now, I ask how many sisters it has in doctoral studies this year. I think that this fact is the most significant single index of the vision of the planners and the strength of the institution.

My third plea to you this morning is that once you have given the college faculty member adequate initial preparation, you will give her opportunity to continue to grow as a scholar. This is one respect in which I believe that we in the orders of men are doing considerably better than you are—and this even though the fathers and brothers do not always make the same use of their opportunities that your sisters would. We expect of the sister college teachers the same performance and the assumption of the same responsibility as we do of the religious men. I believe that, if we gave the sister the same kind of teaching load, relief from non-professional and sub-professional tasks, and opportunity for further study and participation in professional organizations, the sisters would astonish the scholarly world by what they would accomplish.

I have worried sometimes during the last twelve months when my remarks about the switchboard were recalled somewhat ruefully in the sisters' colleges I visited whether my examples were perhaps not too realistic. Let me take them this year from another apostolate which I have had occasion to observe. Just as an outsider I would be impressed that you do not use your sisters who are surgical nurses to wash down the furniture in the patients' rooms; you do not have X-ray technicians running the dish-washing machine; above all you do not use your surgeon to slice the luncheon meat. I think you would rightfully consider all these uses of highly trained personnel akin to a violation of poverty.

Well, I have heard figures recently to show that every four sisters you put into your college with doctoral training are equivalent to an endowment of a million dollars in the lay salary they will save you. But it is impossible to estimate in terms of money what the endowment in terms of scholarship could be if these sisters were encouraged to develop themselves for the sake of the community and college and to do productive work. Such work is not a frill or an extra; it is as much a part of the sister's apostolate as her actual teaching, and it is a waste of a precious resource which the Church needs to use her on tasks which could be done by the graduate of a high school commercial course.

If you leave your college sisters with the time and energy to do those things for which you have educated them, their work will come to the attention of the learned societies in their fields, so that they will be invited to serve on impor-

tant local, regional, and national committees. Now if there is one serious deficiency which has become clear to me during the two years I have served in my present office at the NCEA, it is the absence of Catholic educators, especially priests, brothers, and sisters, on important cultural and educational committees. There are some notable exceptions, but these are unfortunately the isolated cases. This may very well be one of the many factors which have contributed to the rather common belief that we have been wanting, in this country, in Catholic intellectual leadership. If our educators do not appear in the leadership positions, we can hardly expect our students to follow.

The Church in the United States, and your colleges themselves, need the prestige which service on these committees would give. What is more important than prestige, however, is the policy which is made in American education, not by some single monolithic force, but in consequence of thousands of meetings and discussions by every kind of committee, conference, and commission. Sometimes we get impatient with all these meetings, but those of us who get impatient, I have noticed, are the first to complain of the actions taken or policies formulated by these groups. Certainly we have no reason to express dissatisfaction with "bad" policies adopted by various associations if we have done nothing about securing representation and taking an active part in the forming of these policies. All too often this kind of effort is left to a mere handful of priests, brothers and sisters, on the national level, who are on a kind of merry-go-round, where they do a pretty good job, but where they are completely inadequate in numbers and in influence. I have been thinking recently that a man from Mars who would pore over a list of the fifty or seventy-five most important committees in American education might come to the conclusion that there was gross discrimination against Catholics and grosser unfairness in overlooking sisters. He would be wrong, I think. Those who make the appointments to such committees are often anxious to give Catholic representation. They make the selection on the only fair basis on which it can be made, known academic accomplishment. And there has not been enough of this on our part to come to their attention. Nor need you fear, sisters, that if a sister of your community is placed into some position of prominence that this will endanger her humility and her whole spiritual life. You should indeed fear any action or any position in a sister's life which escapes from the motivation of the apostolate but this can happen as well in the hoarding of erasers for the fourth grade classroom as in the accumulating of committee assignments. And I wonder if there is anyone in this room who will not agree that the bigger the job the bigger the worries and the opportunities for humiliation which it brings with it?

I hope, therefore, that you will make it a part of the pre-service Sister Formation programs which you are all inaugurating and of the in-service programs which you are all trying to deepen, to instill in your religious the conviction that all other things being equal it is better to want to do a big thing for God than a little one. The apostolate of higher education in our country is a very big thing for which you are in part responsible. I hope that your desires will extend to the improving and the multiplying of excellent senior colleges and junior colleges, to the forming of better sister teachers for these institutions, and to the release of their talents for the highest and most efficient service of the Church.

For many years now I have thought much about Our Divine Lord's parable of the talents and how it affects religious. When a young woman enters religious life and eventually pronounces the vows of religion, she is far from abdicating personal responsibility—even through her vow of obedience. Within the limitations set for her by obedience she becomes *more* responsible—to per-

form her actions with the perfection required by an act of the virtue of religion. But even the limitation which is set by obedience does not mean that anything is given up, in the real order. It is the superior then who assumes the responsibility for the best use, as it seems to her before God, of the most valuable community goods entrusted to her keeping, the talents of her sisters. Let us pray that those of us here who are in charge of others may be able to say when we are called on for the double reckoning of our own talents and of those committed to our direction, "Of them whom thou hast given me, I have not lost one."

MEETING FOR COLLEGE AND UNIVERSITY ADMINISTRATORS

EFFECTIVE UTILIZATION OF RESOURCES

ALVIN C. EURICH, VICE PRESIDENT AND DIRECTOR,
THE FUND FOR THE ADVANCEMENT OF EDUCATION.
THE FORD FOUNDATION

The opportunity to join with you in a discussion of the effective use of our educational resources is, for me, a pleasure and an inspiration. Few groups in the United States have been as aware as yours of the need to extend our educational *facilities* for our growing population and few organizations have done more to meet that need than the Catholic Church. You have been building schools and colleges at an accelerated rate and have devoted much effort to enlarging your existing educational institutions. Furthermore, some of our most important experiments, designed to improve the quality of education, have been carried out in Catholic institutions. That you have scheduled a session on more effective utilization of resources is further evidence of your concern with better education for your children.

When talking about the more effective use of facilities and staff there is always the danger of being gravely misunderstood. Educators, teachers and parents often conclude that we are more concerned with mechanical arrangements than with the instruction of children. They accuse us of applying automation to the schools which, they say, works in industry but not in education. They suspect that, by looking for efficiency, we are merely trying to save dollars, and are forgetting about the child and what he has to learn. They add that we are dehumanizing education and treating individuals as if they were robots.

In order to avoid, insofar as possible, such misinterpretation, let us focus our attention on the learning process and consider the teachers, teachers' aides, books, and class arrangements simply as means of assisting the child in learning. After all, schools exist for only one purpose and that is to develop the capacities of our children so that eventually they will be effective and constructive members of our society. This goal must be kept firmly in mind in any discussion of procedures. In brief, our emphasis will not be on the need to educate more people, but on the quality of education we are providing. Our school buildings may attain architectural beauty, our libraries may include the latest and most expensive equipment, our athletic fields may impress even the Spartans, our teachers may have master's and even doctor's degrees and may be well fortified with methods courses, but if our children do not learn all they are capable of learning during the years they spend in school, we have failed.

And how do students learn? If we only knew more about it, we would, I am sure, try to create better educational conditions both at home and in school. But though our knowledge about the human learning process is limited, some things we do know. We know, for example, that everything a child learns he must learn for himself; no one can learn it for him. Parents, schools, teachers, books, microscopes, motion pictures, or television can only assist him, possibly inspire and stimulate him, and thus simplify the learning process.

In thinking of a school situation we too often assume that the student learns precisely what the teacher teaches. We make such an assumption, for instance,

in planning the subject matter to be taught though we know that nothing could be farther from the truth. There is no one-to-one relationship between teaching and learning. Learning does not flow from the teacher to the pupil like water through a pipe either by gravity, pressure, or magic. In fact, a student seldom learns all that a teacher intends to impart. Whatever the teacher says is interpreted by the student in terms of his own experience, knowledge, and diversified competencies. And since no two students are alike, they do not learn exactly the same things even though they are exposed to identical instruction. Every teacher has had the disillusioning experience of discovering on examination after examination the vast differences in what his pupils have learned.

If learning, then, is a personal, individualized experience, what is it that the student must do to learn? Long before the days of modern psychology, we knew that human learning occurred through the senses. The student learns by seeing, hearing, feeling, tasting, and smelling. In addition, he learns by talking, writing, reading, practicing, memorizing, solving problems, and working on particular projects. And although the quality of his work and the extent of his learning in a given period of time is related to his abilities, they do not change the essential nature of the learning process.

And what does the teacher do to assist in the learning process?

Our assumption in the past has been that optimum conditions for learning are attained when one teacher meets with a group of twenty-five to thirty pupils and does everything that needs to be done to facilitate their learning. Some of you have heard me describe my search for the origin of this seemingly important teacher-pupil ratio which determines the construction of our schools, the number of teachers we employ and, in turn, our capital and operating expenditures. My search ended when I found that this ratio was originally recorded in the Talmud at about the middle of the third century. And today, seventeen centuries later, we still adhere rigidly to this figure despite the advent of books, motion pictures, radio, and the many other means of communication. And yet, education is basically a process of communicating the wisdom and the accumulated knowledge from one generation to the next.

For me the issue of class size has become obsolete. Hundreds of experiments during the past sixty years have been made comparing the achievement of students taught in large classes with that of students taught in small classes. Tests have been devised to examine the relationship of class size to student attention, discipline, self-reliance, attitudes and work habits. These tests have been carried out under a variety of conditions and at all educational levels. The results show no significant differences in learning between students taught in large and in small classes. In fact, the results are so one-sided that the burden of proof must rest on the proponents of small classes.

Just as the issue of class size has become obsolete, so too has the conception that one teacher alone has to take care of everything that facilitates learning. What, specifically, does the teacher do in the self-contained classroom?

1. He talks; that is, he explains, exhorts, makes assignments, inspires, clarifies.
2. He demonstrates—as with an experiment before a science class or on the blackboard.
3. He shows other graphic materials such as charts and maps.
4. He gives students the chance to solve problems and corrects their answers so that they know when they have made errors.

5. He leads discussions and answers questions.
6. He helps students with their individual problems.

In addition, he performs many routine activities such as keeping records, grading papers, distributing books, pencils, etc., and cleaning the blackboards.

This is by no means a complete list but includes enough of the major activities in which a teacher engages.

Suppose a teacher is talking in order to describe, explain, or inspire. Clearly what is needed here to promote maximum learning is the most vivid and accurate description, the clearest explanation, and the greatest possible inspiration to motivate the students. Are all teachers equally competent in such presentations? Obviously not. If not, is it not desirable to expose pupils to those teachers who have the highest competence or the greatest facility to explain and inspire?

From the standpoint of the student's learning, is it essential that he be in a group of twenty-five or thirty in order that the teacher's discussions make the maximal contribution to his learning? Again, obviously not. The important element is that he be able to see and hear clearly the best explanations regardless of whether he is in a group of twenty-five, two hundred and fifty, one thousand, ten thousand or more. Before we had modern means of communication it was essential that pupils, in order to hear, be gathered in small groups. But the microphone, the radio, the motion picture, and television have made the small group less important. Perhaps that is the reason why the use of television for regular instruction has spread more widely and rapidly during the past decade than any other development in educational history. From a small demonstration in single classrooms, it has spread to cities such as Pittsburgh, St. Louis, Chicago, to counties, as in Hagerstown, Washington County, Maryland, to states, as in Alabama, to regions, as around Oklahoma and North Carolina, to the entire nation as with instruction in college physics and chemistry over a national network. With the airborne television to be launched here in the middle west next year, a single flying television station will be able to reach approximately five million students throughout the school day in 13,000 schools and colleges over an area of about 300—400 miles in diameter. For the first time children in small understaffed rural schools will be able to see and hear the same fine teachers as their contemporaries in the best modern urban schools and the inadequacy of educational programs in rural areas may become a thing of the past. The quality as well as the efficiency of education will thus be raised by making more effective use of an existing resource, that is, merely by extending the services of the really superior teacher to reach a multitude of students.

Although the most highly publicized results of television instruction are usually discussed in terms of numbers—the huge numbers of students who were reached by exceptional teachers, or the careful comparisons showing that the achievement of hundreds of students taught by TV is equal to or better than that of students in a small classroom—to me one of the most gratifying results has been television's effect on the art of teaching. Not only has it brought superb teaching to more children than ever before, but it has given young teachers a chance to see effective and experienced teachers at work.

To share with you just one example of the different kind of challenge TV teaching presents, I would like to read parts of a thoughtful letter sent to me recently by Sister Annette of the College of St. Catherine, St. Paul, Minnesota, about her experiences in teaching an elementary course in psychology. She observes:

... I am ... tremendously excited over the possibilities of this remarkable medium of teaching. ... As we proceed with this course, I become increasingly aware of the fact that we cannot compare TV teaching with ordinary classroom teaching because TV offers many opportunities for demonstrations which require a different kind of test from the ones we use in other classes. For example, I am preparing plates with visual materials used in this course, but which could not be used in the ordinary large classroom, and will use these plates in the final examination. ...

How successful Sister Annette has been may be judged by the enthusiastic response to her course, which is being kinescoped as she lectures. Three prints of the kinescopes are being made and used on a staggered basis in thirteen Sister Formation Centers throughout the country. Advance orders for the kinescopes have been received for as far ahead as 1962. This procedure illustrates another advantage of television instruction, namely, that it can be made available like a book and in the same way can be used over and over again. But neither the book nor television can in and of itself carry the whole burden for most effective learning—nor is television always superior. But, fortunately, if it is inferior, it can be detected much more readily than poor instruction in a small classroom because television teaching is exposed.

I have stressed here television's role in providing descriptions and explanations. It has a comparable role in providing demonstrations and displaying graphic materials which, for the most part, can be more clearly seen on the screen than when shown on a table in a small classroom.

When it comes to directing discussions, answering questions, and helping individual pupils with their problems, television is no more effective than a book. In conducting these activities the role of the classroom teacher is of paramount importance. But again, the important aspect is to match the special competence of the teacher with the activity to be performed. Of what value have discussion periods in the learning process if they are directed by a teacher incompetent to lead discussions?

Furthermore, our most skillful teachers have always been ingenious in providing exercises and drills for the students to check their own progress. But with today's electronic teaching devices even the less skillful instructor can provide his students with exercises and drills that accelerate their learning process. These machines really are tools that furnish more individual instruction. By following the basic principles of the Socratic question-and-answer method, they actually allow the student to instruct himself at his own rate. No teacher working with a class of twenty-five or thirty can offer this degree of individual attention or flexibility to each student.

The most widely known teaching machine was invented by Professor B. F. Skinner, a brilliant research psychologist at Harvard University. The effectiveness of his machine has been tested in subjects as varied as reading, grammar, spelling, algebra, German, psychology, and physics. He found that, in general, students who used the machine were more highly motivated, worked harder, and learned more in a given amount of time than students taught by the conventional methods.

In one test, for example, second grade pupils, allowed to go at their own speed in spelling, finished nine weeks' work in five. At another academic level, Hamilton College used Skinner's machine to compare the teaching of college logic to gifted high school as well as college students. The examination results for the high school students compared favorably with those of college students. Another advantage cited was the saving of class time usually devoted to rou-

tine checking, drill, or unprepared students, which amounted to an estimated increase of classroom efficiency by at least one third.

Another remarkable new teaching tool is the electronic tape. At a small Catholic school for girls in Covington, Louisiana, the ingenious Sister Mary Theresa has set up electronic classrooms. The teacher's desk is equipped with four tape recorders and the necessary switches. Each child's desk is equipped with earphones. Lessons are taped beforehand, to enable the teacher to instruct at four different rates simultaneously. By the flip of a switch, she can make available any one of the four tapes to any child, and thus adjust instruction to the child's rate of learning and level of ability.

In another room at Covington's school the walls are lined with electronically equipped booths, each of which can be used by one or two pupils. This arrangement enables the teacher to speak directly to any child without disturbing others in the room, or to listen to any student's reply to a question, or practice speaking in a foreign language.

Again the results are astonishing. On a trial run for *six weeks* one summer the pupils made a *six-months'* gain in learning to read. Here, then, is another means of "mass communication" that enables a teacher to give each pupil far more individual attention than is possible in a conventional classroom.

From this experiment which started four years ago, the tape-teaching method has spread to include more than twenty-nine classrooms in fifteen schools located in Louisiana, Texas, Kansas, Missouri, and Kentucky. Instruction is being given to about one thousand students, and gradually a "tape curriculum" is being produced, which embodies extensive improvements on the curriculum. A total of eight hundred separate tape lessons are now available for use in the schools. Publicity resulting from this experiment has evoked interest throughout this country, as well as in many foreign nations where educators are considering the establishment of similar electronic classrooms.

Similarly, language laboratories are now in operation successfully in more than one hundred colleges and universities. They, too, provide more individual instruction than a teacher ever could working with a class of twenty-five pupils.

Thermoplastic recording, a new electronic process which combines aspects of magnetic recording and of photography, opens up even greater possibilities for the future. In just one minute this process can, in theory, copy the entire twenty-four volumes of the *Encyclopedia Britannica* onto a reel the size of a spool of thread—truly a prospect to stagger the imagination!

Thus, when the educational process is viewed from the angle of what the student must do to learn, or from the quality of instruction, no defense can be made for a rigid pattern of class size or for having one teacher carry on all the work required in a classroom. When a student uses his eyes or ears in order to learn, the important element is the *quality* of what he is looking at or what he is listening to. When a student reads or writes, he must carry on this activity virtually unassisted. When he works on exercises, solves problems, or memorizes a lesson he learns more effectively if he knows when he makes errors. When he is pursuing individual projects he again works unassisted with some direction. When he takes part in discussion he needs others to carry on the conversation and, to learn most, he needs direction; without that, discussion becomes aimless, scattered, and is ill-advised. With these considerations in mind the teacher becomes a planner and director of learning activities who uses every kind of resource that will help his pupils learn the most.

The mechanical devices available now make possible new approaches to the use of people or human resources in our educational system. Perhaps the

most comprehensive program involving these new approaches is that carried on, for the past four years, by the Commission on the Experimental Study of the Utilization of the Staff in the Secondary School (appointed by the NASSP). The Commission sponsored experiments in about a hundred schools, and believing that greater flexibility was needed to improve education, explored many approaches. Foremost among them have been team teaching and the use of teacher assistants, various patterns of class organization, size, and scheduling, curriculum improvement, and the use of new technological methods for instruction. No single pattern was stressed, but rather, schools taking part in the experiments were encouraged to develop their own plans for change. In general, the adjustments were found to be very successful; they also showed a need to place more responsibility on the student for learning.

I have tried, then, to show that teaching situations should be arranged on the basis of what the pupil must do in order to learn. The modern conception of teaching must once and for all abandon the hoary figure of the teacher on one end of the log and the student on the other. The invention of printing was only the start of a long line of developments that have revolutionized our capacity to offer better education to more and more students. The changes in communication techniques have broken education's sound and sight barriers. What matters now is not whether the new concepts are accepted by some people and rejected by others, but the fact that they have become as much a part of our lives as has atomic power.

I have tried, further, to show that teachers, like any other professional group, vary. They possess different kinds of skill and competencies and, if we are really concerned with quality in education, we should make the maximum use of their special qualifications for the largest number of pupils. This requires flexible rather than rigid arrangements.

As I close, I realize that there is much on the effective use of educational resources that I have not even touched upon. Such items as better use of space, and cooperative arrangements among institutions to use each other's resources, I have completely neglected. But in all these the principle is the same, namely, that of extending the services of the really able teachers and utilizing a variety of individuals on the basis of their special talents. With imagination our vast educational resources can make teaching an even more thrilling experience and learning much more fascinating than heretofore. With so little time in which to learn so much, we can ill afford in these critical times to make less than maximum use of all our education resources. This is the challenge we must meet with confidence, imagination, energy, and a renewed hope for succeeding generations.

SECTION ON TEACHER EDUCATION

EXCELLENCE IN THE LIBERAL EDUCATION OF A TEACHER

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Having listened to very scholarly presentations on excellence in education, I trust you will bear with me in this brief consideration concerning excellence in the liberal preparation of an elementary teacher.

The problem of a liberal education for an elementary teacher contains many important ideas each of which is sufficient to challenge discussion. But to stay within the allotted time I would like to suggest that we think on the problem by briefly considering:

1. Some concepts of excellence.
2. Elements of excellence in:
 - a. The college teacher preparing the young teacher.
 - b. The college student preparing for elementary teaching.
3. The liberal curriculum in the preparation of an elementary teacher: its objectives, content, methods, and accomplishments.
4. The relationship of this striving for excellence to:
 - a. The home, school, and life.
 - b. The individual as a person and teacher for time and eternity.

Thus you will see that it becomes increasingly difficult to consider excellence in the liberal education of the teacher without taking into consideration the role of the home as the parents prepare the child for formal education; the formation of body, mind, and soul during the tender years in the elementary school; the challenging years of high school; and the continuing pursuit of knowledge in and beyond college years. For all of this, there are basic principles which do not change with the times. The curriculum pattern and the necessities of child and teacher may and do undergo changes but the fundamental principles underlying a sound and excellent education, liberal and professional, remain the same.

. . . Each of the means of education must be recognized and assigned its proper place in our educational system, so that the full educational potential existing in our country can be brought to bear in the most effective way on each person to be educated.¹

Concept of Excellence

Education, to merit the title of excellence, must endeavor to develop the full potential of man; it must encounter greatness at as many points as possible. But what is this excellence? The dictionary defines it as a superiority, a surpassing goodness, something in which a person excels, a particular virtue. We shall consider the virtue part of this working concept. For the concept let us consider excellence as the deepening and the developing of the mind for which

¹ W. D. Nutting, *Schools and the Means of Education* (U. of Notre Dame: Fides, 1959), p. 110.

is required a power of penetration and a continued, methodical effort.² There cannot be any satisfaction with *mediocrity*.

The Virtues

Sertillanges in *The Intellectual Life* has superbly treated the intellectual virtues that a teacher must develop in herself, if she expects to lead others to that same development. As foremost, I have placed the development of will power, a discipline of body and mind. Real teaching requires a tremendous expenditure of energy and cannot be done well without a sense of tonus in the body as well as in the mind.³ Assisting will power, is the ardent, courageous person who persists in overcoming the innumerable obstacles that lie in the path of the intellectual life. Sloth, sensuality, pride, envy, and irritation are, according to Sertillanges, some of the enemies of the intellectual pursuit. Despoiled of pride, unselfishly the mind should pursue truth for the love of truth. This pursuit implies not only a spirit of study but *serious study*, that is commenced in prayer, continued through prayer, and finds its culmination in a closer union of the creature with the Creator. A teacher cannot hope to nurture such excellence unless she herself has striven to practice the intellectual virtues conducive to the acquiring of a degree of excellence. Having striven to expect much of herself, the teacher has earned the right to expect much from others. "The essence of *excellence* in education is the teacher . . . and good teacher training means a good liberal and professional education."⁴

These virtues are an essential part of the preparation of both the teacher to be *trained* and the *teacher doing the training*. Where should these virtues first find expression? Nutting points out that excellence starts in the home where the basic skills are learned.⁵ The high standard of excellence set there admits of no second best. Beyond the beginning training, the arts of the intellect—straight thinking, expression of thought, and quantitative calculation—must be sharpened. This sharpening is part of the excellence desired of the elementary curriculum. To wait until one gets to college to take logic is to wait far too long. Logic belongs in the first eight grades where the habit of straight thinking can be inculcated in every process of the child's thought. The arts of the intellect must constitute the basis of elementary school learning. Children must come to know the possibility of passing from ignorance to knowledge by dint of intellectual effort for, with the basic arts, learning can be acquired, but without them learning can never be organized or wholly understood.

In our democratic way of life all go to school until the age of sixteen. What provisions have been made in our system of education to insure the right education for all? *Equality* can be so emphasized as to militate against *quality* in education. Perhaps that partially explains what has happened in the high school. Since all are not able to do the same amount and kind of work, have we perhaps sacrificed a degree of excellence in the endeavor to try to educate all? Low standards honor the *common* student to the neglect of the *uncommon*, whose ability demands the best—the most excellent curriculum and the most excellent teachers.

If our secondary schools were maintaining that degree of excellence desired and demanded for a liberally educated person, why did the report of J. B. Conant⁶ create such a stir in academic circles? Secondary administration examined its professional conscience and found much wanting. The barriers of

² A. D. Sertillanges, *The Intellectual Life* (Newman Press, 1959), pp. 3-4.

³ E. Trueblood, *The Idea of a College* (Harper, 1959), p. 37.

⁴ Rev. E. B. Rooney, S.J., *Incentives to Excellence* (unpublished paper).

⁵ Nutting, *op. cit.*, pp. 95 and 100.

⁶ J. B. Conant, *The American High School Today* (McGraw-Hill, 1959).

excellence had been let down and mediocrity had entered into "the house of intellect." The teacher in preparation may develop an excellence irrespective of the curriculum, but by and large the curriculum and the teachers of that curriculum affect the preparation of the future teacher. St. Thomas never lost sight of the fact that education is primarily an instrument for the communication of truth, from one human mind to another. The teacher is the extrinsic, instrumental agent who uses knowledge and verbal skill only to help the student see the truth with his own mind. In education, the teacher must be in possession of a definite content of knowledge and a definite habitus of mind which makes her go out after knowledge. In striving for excellence in the liberal education of the teacher, the curriculum and its sequence is very important.

The Liberal Curriculum

The liberal curriculum is the flexible pattern by means of which the college administration and faculty guide the development of the future teacher. Is the curriculum such as to produce only conformity or does it induce creativity? Is its nature such that it provides an atmosphere wherein potentials may be realized and developed? Does it take the future teacher from the world of learning into the realm of independent thought and creativity? In every area are there lacunae left to challenge original investigation?

Before one considers the liberal curriculum, the mind, according to Newman, must be liberated. This liberation of mind, this developing of the power of independent thought and of analyzing, this stepping from total conformity to a degree of conformity with much creativity and finally to a fuller expression of one's potential should be predominant throughout all the years of education, if a truly liberal and excellent education is desired.

Liberal education has always had its standards. Times and people satisfied with mediocrity have attempted to change these principles, but now has come the realization that before the teacher are the minds of the leaders of tomorrow. Excellence demands that we have teachers superlatively trained, thoroughly disciplined, and with brilliantly creative minds. This is not mediocrity but excellence.

Trueblood¹ in *The Idea of a College*, the title of which is a paraphrase of Newman's *The Idea of a University*, condemns the cult of mediocrity—a most frightening thing when it appears in educational establishments. We are the happiest when we produce at the level of excellence. This produces a joy not known to mediocrity. One committed to excellence, perfection, cannot tolerate the corrosive element of mediocrity.

If liberal education is to better meet the necessities of the teacher in preparation and the teacher in-service, it may well have to undergo a change in content without in any way sacrificing the ideals that make for greatness and excellence. If *great ideas* and *great ideals* are to be found in contemporary science, social science, art, literature, music, and philosophy, then why not substitute these for the culture of the Greeks and the Romans? This substitution is part of what McGrath advocates when he states: "... education has been vital and effective when it has been concerned with the real life of the period and lifeless and fruitless when it attempted to preserve culturally outmoded forms and practices whose reason for being had passed."² To take some of the harshness from this statement, I quote Trueblood:

The old education based almost entirely on the works of Greece and Rome had merit. Strong and wise men were produced but this is not the only

¹ Trueblood, *op. cit.*, Chapter XII.

² E. J. McGrath, *Liberal Education in the Professions* (Columbia U. Press, 1959).

way of producing strength and wisdom. The virtue of the system . . . lay in the production of the vision of greatness both in the character of the teachers and in the treasures so laboriously unearthed. No student can understand his own culture merely by studying the contemporary fruits; he must also know the roots.⁹

In this exciting work of striving for excellence are we agreed that the total of the modern has proven its worth?

McGrath, not one to be considered lightly in educational circles, continues to make his point on the need for the modern in the liberal curriculum by pointing out what medical and engineering schools are doing with their curriculum. They have made drastic changes, shifting the emphasis from a narrow preoccupation with technical details and how-to-do-it skills to broad subject matter. Any specialization needs a training much broader than one's specialty.

A student in our Catholic educational system who completes a professional education of four or more years with a distinguished record but with little or no knowledge of English, literature, philosophy, theology, economics, and natural science can hardly be thought of as one liberally educated.

In keeping with this thought is that of Gross who states: "A thorough liberal education is more important for a teacher than for anyone else, regardless of the age level or ability level at which he expects to teach."¹⁰ The trend in teacher education is toward more liberal arts study. "The teacher education of the future will seek more and more to produce educated persons through providing students with a liberal education and at the same time orienting them to the profession of teaching."¹¹

But the curriculum offerings in the liberal education must not be in the nature of a further specialization. Where, in such an approach, is the cultural, the liberalizing, the modern, and the challenging aspect?

There must be a reason why teachers in returning to do graduate work less often elect liberal education courses. Have they not been inspired with a burning dedication to the apostolate of teaching? The answer may be contained in the *approach* to liberal education in the undergraduate division.

In this striving for excellence in education, some consideration should be given to the manner of presentation in the college classes. Excellence is just not a way of doing, but the way an inspired teacher with a variety of methods does the doing. If the student rises above the teacher, well and good. Student potential has been challenged. At one time the way of teaching will be the living voice of the teacher in an artistic and flexible lecture. The teacher has so well prepared herself that she has need to use notes but rarely in the course of the hour lecture; or she uses notes as a guide to be supplemented with illustrations, chalk board, etc. The outline unfolds itself as the lecture progresses. A well-prepared lecture supplements student reading, provokes discussion, and opens many avenues of thought. For lecturing of this quality, students and teachers alike need time for research, discussion, and reflection upon the great issues and the problems that confronted, and are still confronting, great minds. This is bringing the student to grips with the great issues of times and lives.

Crossing the barrier from fact to an analysis of data and then to creative thinking is difficult. For this it is necessary to have small discussion groups. It goes without saying that only a very well-prepared teacher, using skill and

⁹ Trueblood, *op. cit.*, pp. 190 and 192.

¹⁰ C. E. Gross, "A Rationale for Teacher Education," *The Educational Record* (April 1959).

¹¹ Harvey Rice, "Teacher Education for the Future," *Yearbook AACTE*, 1959, pp. 4-5.

energy, can direct a good discussion without seeming to dominate. A discussion or seminar follows best upon extensive reading and personal analysis. In the give and take of a good discussion ideas can be clarified, sharpened, and expounded in the liberal education of elementary teachers, then perhaps all of this kind of teaching is difficult, but it has its reward in the stimulation that it offers. This is indeed an opportunity to challenge and develop the potential of all involved. Such a technique cannot help but develop original thinkers. The great men of all times have been original thinkers.

For the more gifted student the teacher uses the way of independent investigation—essays and theses, and individual consultation. With large classes and little time, these ideal ways are almost impossible. But if one would settle for only the best, then to enable the inspired college teacher to shoot for excellence the classes must be small, students grouped according to ability, and the teacher not overburdened with teaching and other duties. The majority of teachers in training will go out and teach as they have been taught. Part of our commitment to excellence is to see that by example and precept we have given them the best.

If this limited presentation has brought to the foreground some common problems in the liberal education of elementary teachers, then perhaps all of us can share experiences in discussion. Let us not be content with the commonplace in intellectual attainment. Let us be dedicated to seeking the very best, to accomplishing the very best, and to exacting perfection. This is indeed excellence in Christian education.

EXCELLENCE IN PROFESSIONAL EDUCATION (Summary)

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Before considering the question of how to instill excellence into professional education, we must define the type of education being discussed. Professional education, as the term is used in this paper, is that sequence of courses intended to prepare a person for the actual practice of teaching, and concerned with some aspect of that practice.

Against these professional education courses many accusations are leveled today: they are too numerous and repetitious, they are not practical, they are lacking in substance. How shall we approach objectively these and similar criticisms? In such practical matters it is customary to establish one's premises from what is "generally accepted."¹ Therefore, we shall first cite some current opinions on professional education and then suggest what we believe to be a path to excellence.

The report of the Second Bowling Green Conference in 1958 states that in its meetings "present courses in 'education' were criticized most often because of repetition and redundancy of content."² The same thinking is found in *New Directions in Teacher Education* by Paul Woodring.³

A remedy for such deficiency is suggested in the following quotation by R. Freeman Butts: "Without the systematic and rigorous study of the foundation fields, education cannot be a genuine professional study." Morris L. Cogan reinforces the far-reaching value of the foundation fields when he maintains that "nothing is so practical as theory."⁴

Within this last paradoxical quotation is epitomized the thinking of the individual educators just quoted, as well as that of many others belonging to the same profession. Their conviction has had to struggle for existence in the midst of urgent requests from many beginning students for more practical courses. However, if it is true that "nothing is so practical as theory," then a grasp of theory is actually the best possible answer to even the most practical of problems.

Why should this be so? The answer is envisioned in Aristotle's classical words, "The beginning is thought to be more than half of the whole."⁵ By "beginning" is here meant the *principles* of a given science or art, including that of teaching. Since one cannot prepare the future teacher for every situation that he will meet, the only alternative is to acquaint him with certain universal principles, together with some possible applications.

Granted that the teaching of principles would confer upon professional education a very real excellence, where shall we find such principles with certi-

¹ Aristotle, *Topics*, I, 100a 30.

² National Education Association, National Commission on Teacher Education and Professional Standards, *The Education of Teachers: New Perspectives* (Washington: The Association, 1958), p. 31.

³ Cf. Paul Woodring, *New Directions in Teacher Education* (New York: The Fund for the Advancement of Education, 1957), p. 12.

⁴ R. Freeman Butts, "The Seed Ground," *The Journal of Teacher Education*, X (September, 1959), p. 384.

⁵ Morris L. Cogan, "Professional Requirements in Programs for the Preparation of High School Teachers," *The Journal of Teacher Education*, IX (September, 1958) p. 277.

⁶ Aristotle, *Ethics*, I, 1098b.

tude? As Catholics, we will seek the guidance of the supreme teacher in human affairs, the Church.⁷

The answer of the Church is clear to all, for it is well known that the principles of St. Thomas Aquinas have her fullest approbation. St. Pius X, in his *Motu proprio, Sacrorum Antistitum*, underscores the importance of Thomistic doctrine, especially for the beginnings, the principles, of knowledge: "... We warn teachers that they correctly hold this, that to depart from Aquinas, even to a small amount, especially in metaphysical matters, is not without great damage. 'A small error in the beginning,' borrowing the words of Aquinas himself, 'is a great one in the end.'"⁸

The reason given by the Sovereign Pontiff for great carefulness in the selection of principles is explained even more specifically in the writings of Aristotle. In his work, *On the Heavens*, he states that "the least initial deviation from the truth is multiplied later a thousandfold. . . . The reason is that a principle is greater in power than in extent; hence that which was small at the start turns out a giant at the end."⁹

In addition to noting the mind of the Church concerning the choice of principles, we would like to point out that such principles are casual in nature. Since the causes are four, principles in education would fall under four main categories. Thus one would discuss principles bearing on the *form* of education, such as whether it should be undertaken in the relative solitude of Rousseau's *Emile*, or in the social group of the school. One would also determine whether the *end* of education is making a living or knowing God, or both. Under the *matter* of education, one would arrive at principles concerning the relative value of the different subject matters and the education proper for students of varying ability. Under the *efficient cause* of education, one would discuss the nature of learning and teaching: Does one start from what is most true or from what is best known? Should the teacher work in accordance with the natural process of discovery?

Plainly, principles that would afford accurate direction in such questions would be of daily application, would give the future teacher a sense of knowing *the reason why*, as well as knowing *how to go about it*. We submit that such principles are abundantly available in the teaching of St. Thomas, so unceasingly proposed by the Supreme Pontiffs.

⁷ Cf. Pope Pius XI, Encyclical *Christian Education of Youth* (Washington: NCWC, 1936), p. 8.

⁸ St. Pius X, *Motu proprio, Sacrorum Antistitum*, Acta Apostolicae Sedis, II (1910). pp. 456-657.

⁹ Aristotle. *On the Heavens*, 271b 10

EMPHASIS ON EXCELLENCE IN LABORATORY EXPERIENCES

(Summary)

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Doctor John Flowers defined professional laboratory experiences as "all those contacts with children, youth and adults (through observation, participation, and teaching) which make a direct contribution to the understanding of individuals and their guidance in the teaching learning process."

Examples of such experiences include working with children in school and in recreation centers, cooperating with teachers and parents in school projects, and participating in college organizations. Many persons in teacher education believe every professional course should include laboratory experiences. Liberal arts courses often provide them also.

The provision of professional laboratory experiences has emerged as the most serious problem in teacher education today. Programs often suffer from poor organization and inadequate finance and/or faculty supervision.

Providing excellent laboratory experiences will not be possible until this area of teacher education is clearly accepted as the joint responsibility of the college, the cooperating school system, and the state. The program should be planned by a council on laboratory experiences whose membership would include faculty members and administrators from both the college and the cooperating schools and students and graduates of the teacher education program. This council would recommend to the college administration policies pertaining to the amount and kind of laboratory experiences needed, when and where they should be provided and how they should be evaluated. The state department of education should encourage institutions within the state to cooperate and seek solutions to their mutual problems. The state should also provide funds to support this aspect of the teacher education program as one means of guaranteeing to the parents of that state well-qualified teachers for their children.

The college is responsible for selecting students carefully, providing theoretical instruction and supervision of student teaching by qualified personnel, and for making readily available those materials necessary for effective modern teaching.

The cooperating school should be accredited by the college, thereby certifying that an excellent faculty and adequate plant and equipment are available for the task to be accomplished. The principal of the cooperating school is a key person who interprets teacher education to his faculty and to the community and provides strong leadership.

The laboratory experiences provided should reflect the rationale of the program as a whole. If one stated objective is realistic preparation for the teacher, one would expect to see the student gaining experience in the many activities the teacher actually performs. If secondary education graduates are expected to be able to teach in their minor as well as in their major areas and in the junior as well as in the senior high school, we should be able to see this built into the student teaching program. Similarly, the elementary teacher will have direct experience at many grade levels and in most, if not all, of the subject areas. She should work with children and adults of many races, creeds, and backgrounds if she is apt to do so upon graduation.

A great deal needs to be done to improve this aspect of teacher education. Objectives must be clearly defined and continually evaluated. Cumulative records should be used so that it is possible to tell quickly what experiences a student has had, how well she did, and what she still needs to attempt performing. Routine tasks such as collecting milk tickets over and over again should be discontinued and the use of time more rigorously examined.

PROMISING TRENDS TOWARD EXCELLENCE IN TEACHER EDUCATION

(Summary)

SISTER MARY AUSTIN, O.S.B., MOUNT ST. SCHOLASTICA COLLEGE,
ATCHISON, KANSAS

To predict promising trends toward excellence in teacher education is both challenging and difficult since no one knows to what extent the preparatory program affects the teacher achievement in a given classroom. Moreover, the real but intangible values of education cannot be calculated; neither can one give an absolute answer to the question, "what are good teachers?"

Nevertheless, the specific discernible trends which seem to manifest quality in teacher education divide themselves into five areas, namely:

1. The enrichment and strengthening of the liberal education of teachers.
2. The use of new teaching media.
3. The development of cooperative programs.
4. The initiation of five-year programs.
5. An all-institutional approach to teacher education.

These areas are not mutually exclusive but are separated according to emphasis for purposes of analysis. Moreover, the programs referred to do not constitute a complete survey, but include only a sampling for purposes of illustration in any given category.

Concerning the first area, that of liberal arts, it is safe to assert that the essential basis for solid preparation for teaching in any school is a superior quality of liberal arts education. Some trends indicated by programs designed to strengthen the liberal education of teachers include those in which professional courses are reduced to a minimum, as at the University of Pennsylvania; those in progress of development through college self-studies; and those directed to assist in or to meet the needs of the Sister Formation program.

In the second area, that of new media, the most extensive field of experimentation has been in the use of television. That television can multiply the effectiveness of able teachers and that it can bring to the student educational experiences quite beyond the potential of conventional means of instruction is being demonstrated by its use in the teacher education programs such as those of the University of Minnesota and Hunter College in New York City.

The development of cooperative programs, the third area, takes various forms. Wells College and Cornell University share the responsibility for the professional education of secondary school teachers. St. Benedict's and Mount St. Scholastica Colleges, Atchison, Kansas, strengthen certain academic and professional areas by pooling faculty resources. Again, a number of colleges are working out coordinated programs with the public school systems to articulate practicum experiences with theoretical courses, to provide more extensive and meaningful opportunities for guided observation and participation in classroom work both prior to and during the regular student teaching period.

Still another classification involves cooperative programs between graduate and undergraduate schools, namely, the fifth-year programs, which furnish

the fourth area of trends. Advance placement seems to provide many possibilities here. Teaching internships during a fifth year or reserving professional education sequence for that time also represent programs being used experimentally in some undergraduate institutions. In initiating fifth-year programs, Dr. L. Haskew, Dean of the College of Education at the University of Texas, warns against "adding time" to rather than strengthening the "quality" of existing programs.

In the final area of trends, the all-institutional approach to teacher education arises from the realization that the important role of future teachers demands the interest and service of all the faculty in their education. Although vital enough in itself, this trend toward faculty committees or councils on teacher education and the general all-institutional approach is an indirect result of the standard set by The National Council for Accreditation of Teacher Education which indicates that a single agency should be responsible for coordinating the program provided that such a unit be representative of the varied groups in the college or university.

Although many of the trends herein discussed seem to arise from current needs, they may well serve as the foundation of a promising future for education in America. Whatever the trends, basic values must always be retained.

Therefore, promising teacher education programs must be: idealistic and realistic, logical and psychological, philosophically oriented and theoretically structured. Such programs should produce teachers who have a profound conviction of serving the highest spiritual and cultural interests of youth and imparting to them the riches, values, and wisdom of an enduring education.

Finally, programs of teacher education so initiated and directed as to assure such excellence in teachers will make a contribution to the national security, unequalled in its lasting effects.

MEETING FOR REPRESENTATIVES OF JUNIOR COLLEGES

REPORT

As soon as the panelists assembled, Sister Jean Marie, O.P., President, Saint Catharine Junior College, Saint Catharine, Kentucky, opened the meeting with general remarks on the problems of administration in the junior college. She has previously written to all the college heads and requested a number of problems that they would prefer to discuss. From this list the topics for the panelists were selected. The other problems were mimeographed and presented to each member attending the meeting. The following topics were discussed:

(a) *Requirements for Admission to Junior College*

In dealing with this phase of the subject, Sister Mary Silverius, R.S.M., Registrar, Mount Aloysius Junior College, Cresson, Pennsylvania, stressed the necessity for quantitative and qualitative requirements. She felt that two difference types of entrance requirements should be established; namely, (1) for those who will transfer to senior college, and (2) for those whose education will be terminal.

Sister spent quite some time in posing the question whether or not the junior colleges should follow the open-door policy and accept everyone who wishes to attend. Are we educational or missionary institutions? If a student meets the College Entrance Examination with a score of 425 or more or has an IQ of 110 or over, admission should be no problem from a scholastic basis.

In conclusion as a probable solution, Sister recommended that we establish our admission policy on a basis acceptable to and commensurate with accrediting agencies; that we must recognize that we cannot be "all things to all men"; and that we must educate future applicants and their parents on the importance of good high school preparation.

(b) *Entrance Requirements*

Sister Jerome Keeler, O.S.B., Dean, Donnelly College, Kansas City, Kansas, recommended the ACE, SCAT, and the ACT, stressing the fact that ACT has been adopted by at least fifteen states. She felt that they were thorough and complete. Sister also felt that the high school transcript and the principal's recommendation should be given consideration.

(c) *The Transition from High School to College Mentality in Terms of the Approach to Studies*

In approaching this problem, Mother M. Benedict, R.S.H.M., Marymount College, Tarrytown-on-Hudson, New York, discussed it from three angles; namely, basic personal equipment, curriculum, and instructional methods. She considered the most important element influencing the new college student to be the climate of learning that pervades the institution. One of the greatest factors contributing to this is the individual and personal magnetism of sensitive teachers with strong value commitments of their own. Such an intellectual environment is a joint product of clear-cut goals and high scholastic ideals sustained by scholarly, humane faculty members.

(d) *Remedying Reading Deficiencies and Poor Study Habits*

Sister Anna Marie, P.B.V.M., Dean, Presentation Junior College, Aberdeen, South Dakota, dwelt upon the idea that good readers usually come from homes where good reading is the common fare. But, since the college teacher has to accept the student at the point where "he is" and not where "he should be," the freshmen should be given an enriched diet of good books. Sister also stressed the importance of well-trained teachers, teachers who are readers themselves, the Great Books Program, the proliferation of paperbacks, and the substitution of good study habits for bad ones.

(e) *The Gifted Students*

Mother Rose Maureen, S.L., President, Loretto Junior College, Loretto, Kentucky, stated that she felt that gifted students are either saved or lost in the first semester of college. They must be challenged. The Honors Reading Program with which she has experimented had been very successful.

Three factors contribute greatly to caring for these gifted students: (1) quality of the teacher; (2) quality of the class; and (3) quality of the course. Another basic need for these students is creativity.

(f) *How Can the Status of the Junior College Be Improved?*

Before we can set out to improve the status of the junior college, Sister Mary Gregory, R.S.M., President, Gwynedd-Mercy Junior College, Gwynedd Valley, Pennsylvania, stated that we must first know what the status is. Regional accreditation has certainly helped, but the strength of any college is in its faculty.

The status might be improved by college entrance tests, financial help from alumni, fund-raising campaigns, support from industry, and improved public relations.

A short discussion period followed in which the following questions were discussed:

1. Are junior colleges making use of the National Defense Education Act for student loans? (Very few.)
2. Why is it difficult to get loans or scholarships for transfer students from junior to senior colleges?
3. If, as a group, we are not appreciated by the four-year institutions, could it be because our goals and objectives are not clearly enough established? (Most agreed.)

One of the professors of Loyola University in Chicago and a sister from Barry College, Florida, felt that the transfer of students had been successful. The man from Loyola wondered why there were not more junior colleges, especially Catholic ones, around the Chicago area.

Respectfully submitted,

SISTER MARIA, O.P.,
Recorder

THE TRANSITION FROM HIGH SCHOOL TO COLLEGE MENTALITY IN TERMS OF APPROACH TO STUDIES (Summary)

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A high school student's successful transition to a college mentality in terms of approach to studies depends on various factors: her basic personal equipment, that is to say, her mental, emotional, social, and physical maturational levels; the curriculum, its depth and scope and, in particular, the intellectual challenge it presents; the instructional methods and their effectiveness in lighting and keeping alive the indispensable spark of interest.

As important as all these factors are, there is still another which effects notable changes in a student's attitudes and academic goals—the climate of learning that pervades the institution.

Two well-known educators, Professor Philip E. Jacob, author of *Changing Values in College*, and Ordway Tead, author of *The Climate of Learning*, stress the importance of creating an intellectual atmosphere that will enkindle and sustain a passion for learning and for personal intellectual growth.

This environment is the joint product of well-defined and high scholastic ideals allied to effective teaching by scholarly, humane, academic-minded faculty members.

The high school student, entering this intellectually rarified environment, will have many adjustments to make. However, she will not be left to fight the battle alone, but, guided by able advisors, will be led to an understanding and appreciation of that integral learning through which she will attain the full stature of her womanhood.

To attain this end, good teaching is indispensable, as Gilbert Highet emphasizes in his *The Art of Teaching*. Thus, instructed by professors who are thoroughly imbued with and enamored of their subject and who enjoy communicating with their students, the college neophyte will be inspired to meet the challenge which the pursuit of truth presents.

REMEDYING READING DEFICIENCIES AND POOR STUDY HABITS

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After spending a few hours of research on the subject of reading, I found a quote from Charles Lamb who said: "I love to lose myself in other peoples' minds. When I am not walking, I am reading; I cannot sit and think. Books think for me." Then I came across the gem from Sir Arthur Helps: "Reading is sometimes an ingenious device for avoiding thought," so I decided to stop reading and to think. Francis Bacon said: "Reading maketh a full man; conference a ready man; and writing an exact man." So I took to writing.

Let us analyze the situation. We have the effect—reading deficiency. The cause must be found and cures suggested.

It used to be that the college simply blamed the high school for the deficiencies of its entrants, as the high school had blamed the elementary school, as the elementary schools had blamed the parents. The note a mother wrote to the kindergarten teacher pinpoints the blame more specifically.

Don't scold the child, he's not to blame
His father's folk are all the same.¹

If the home is the cause, then the solution lies in the Marriage Guidance Courses of our colleges. We must teach the future parents of America to create the kind of homes that are "good for reading." Ability to read and being a good reader are not the same, of course. Most good readers, and good readers are often good students, come from homes where parents are good readers, where they read to their children and have their children read to them, where books are discussed, where books are purchased for gifts, where books are loved, and where the use of the library is encouraged. In such a home, parents are a little blind when a light under a child's door at night means someone is reading late into the night.

But in the meantime, while waiting for the children from these book-loving homes to reach college, the college must begin "where the students are." The college must do the remedial work. As Robert Frost once said: "College is mainly a second chance to read the books you should have read in high school."² The question is how will the college provide remedial reading?

When South Dakota ranchers purchase a herd of skinny cattle, they practice forced feeding, enriched diet, and all that. The educator must do likewise. Give the freshman, half starved as far as good reading goes, an enriched diet.

This enrichment calls for well-trained teachers (or to continue the figure of speech, dietitians). The better the teacher, the more material their students will cover and the more they will know and understand. Teachers who are well read themselves, and who are enthusiastic, will inspire their students to good reading. The national trend for higher salaries for teachers in order to attract the better teachers is a movement of great merit. Pursuing the NCEA theme, "Emphasis on Excellence," Catholic colleges should compose their own Great Books lists with quantity levels, pre-college level, freshman college level and so on. Graduate students are familiar with such lists of readings in their own fields of specialization prior to taking comprehensive examinations.

¹ Sister Jerome Keeler, O.S.B., "Teach Them How to Read," *The Catholic Educational Review* (Dec. 1959), p. 609.

² "The Race to College," Quoted in *Time* (Mar. 7, 1960) p. 64

Of course quantity is not sufficient. There must be reading for understanding too. Students must learn to think. Mortimer Adler in the preface to *How to Read a Book* says: "The art of reading well is intimately related to the art of thinking well—clearly, critically, freely."³ Mr. Adler, by the way, includes a list of Great Books in his *How to Read a Book*. There is no doubt that most college freshmen who have read much, have read much that is useless. Philip Gilbert Hamerton says: "The art of reading is to skip judiciously." In the forced feeding process, only the enriched diet should be served.

With the proliferation of paperbacks, students should be encouraged to build up their own libraries, especially of the classics. Not all paperbacks are science fiction, murder mysteries, sex romances, and westerns. A substantial percentage of the output is philosophy, religion, history, biography, high quality fiction, and poetry. The Catholic Daughters of America hold a book fair each year at Presentation Junior College. It is gratifying to see college women patronizing their booth of secondhand books to build up their private libraries. Needless to say, use of the college library is a *sine qua non* in developing readers.

The second part of this paper deals with poor study habits. In correcting any bad habit, the rule is—substitute a good habit. It was a mild shock to me last fall when the Dean of Women proposed having a supervised study period for resident college students. The good students had been asking for it as a defense against the gadabouts; the poor students need it as a discipline to *learn to study*. To me it seemed like depriving students of a liberty that goes with being a college student—to study when and where he pleases. But liberty, of course, means the "freedom to do what you ought to do" and when it is not done, perhaps it is right to offer help. Supervised study has not been entirely successful. But you have to take college women "where they are" and develop what her "father's folk" never taught her.

Our counselors have also helped students make out time budget sheets to utilize study time more effectively. Not all preparation can be done between 11:00 P.M. and 2:00 A.M. Procrastinators can learn to do things on time, but the learning process is very painful. The time budget sheets by Lyle L. Miller of the University of Wyoming are helpful, but ultimately good study habits result from self-discipline.

Most important of all, as religious teachers we should try to impress our students with what Archbishop Spalding says: "A life of study is not far removed from a life of piety." We must continue to teach the importance of a morning offering, to sublimate study, to make study count for eternity. Let each study period begin with a prayer for *light, concentration, and understanding*, and remind students to say "All for Thee, O Sacred Heart of Jesus."

³ Mortimer J. Adler, *How to Read A Book* (New York: Simon and Schuster, 1940) p. IX.

MEETING UNDER THE AUSPICES OF THE COMMITTEE ON GRADUATE STUDY

SELECTION OF UNDERGRADUATES FOR ACADEMIC CAREERS IN COLLEGES AND UNIVERSITIES

REV. PAUL E. BEICHNER, C.S.C., DEAN,
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NOTRE DAME, INDIANA

This topic comes dangerously close to being the same as recruitment among college students for academic careers. At any rate, selection and recruitment go together. If, therefore, I encroach upon another panelist's topic, I trust that the repetition will be considered emphasis. The problem of insuring an adequate number of well-trained teachers for colleges and universities has, of course, preoccupied many educators and educational organizations for a decade. There is no easy way to solve it.

With regard to selection I shall try to give some answers to three questions: who? when? and how? I shall be concerned with lay students, although the same questions should be asked concerning religious and appropriate answers sought, as I believe the Sister Formation group has been doing. However, a good deal of what I say could be applied, *mutatis mutandis*, to the selection of young religious for college teaching.

Who should be selected in college as prospects for college teaching careers? The simplest answer is, "The best people—the ones who will make the best college teachers or teacher-scholars." A list of essential qualities of the good teacher would run somewhat like the following:

1. A high order of intellectual ability. Expressed perhaps at the student stage as a "B" average, or better.
2. Emotional control or an even temperament. Probably recognized as "maturity" in the student.
3. A deep interest in students and other people. Probably manifested in the good prospect by a willingness to help or work with classmates less gifted than himself without becoming impatient about it and without being pulled down by doing it.
4. Enthusiasm for the subjects one teaches. Likely to be the same subjects for which there was a love or an enthusiasm when they were formally studied.
5. Curiosity and imagination, at all stages.
6. Drive. Probably manifested in the student as persistence, "sitting powers," or staying with something until it is done well; sustained effort or disciplined application. Some young people cannot study more than a half hour without becoming fidgety or without getting itchy feet.
7. A sense of humor. Though this quality may not be essential in a college teacher, it is highly desirable. There is so much solemn pedantry about us nowadays that the bright student will find the

teacher who has a sense of humor much more stimulating than the teacher who lacks it. Besides, a sense of humor implies a keen awareness of values and deviations therefrom.

Obviously these qualities, even in embryo, will not be evident or discoverable in a freshman in the same way that they will be discernible in a senior. But the quality which will first distinguish prospects for academic careers from other students is the *high order of intellectual ability*. Its development can be followed from class to class, or from year to year, while the investigation of the other qualities goes on. A teacher or a dean may know that he has some very bright freshmen, but no one knows yet whether they would have an abiding interest in, or enthusiasm for, one branch of learning rather than another, or whether they would have an interest in imparting knowledge to others as teachers. But they are prospects and they are to be watched.

A high order of intellectual ability is not merely a nice talent for a college or university faculty member to have. It is a necessary thing for a student to get that far, because he must have sufficient ability to do successful work for advanced degrees in graduate school; and nowadays this ability must be so clear that somebody is willing to invest real money in this further advanced training. Nobody wants to bet on a sure loser at any time. If funds are limited, no one wants to bet on a dark horse and trust to luck. In other words, the student should have such good grades that he can reasonably hope to receive a fellowship, assistantship, or scholarship for graduate study, not necessarily at the school of his first choice, but somewhere in the country.

In their study, "Who Goes to Graduate School?" (published in September 1959) George L. Gropper and Robert Fitzpatrick offered questionnaire figures to prove a good many points which every graduate dean knew already in some fashion but without the benefit of questionnaire evidence. They say that "few graduate students receive either partial or complete support from their families." I have remarked on more than one occasion that the attitude of parents seems to be, "They are of age, let them shift for themselves. We must take care of the younger children." Gropper and Fitzpatrick go on: "They depend primarily on earnings from jobs they hold or on scholarships, fellowships, or assistantships" (p. 60). Our authorities also observe that to graduate school go "mostly men with high college grades whose fathers have high occupational status and educational attainment, but undistinguished incomes; and to professional schools go mostly men whose grades are less distinguished but whose fathers have more distinguished incomes" (p. 56). A facile generalization would be that at the present time there are two kinds of graduate students; namely, full-time students of scholarship ability and part-time students of lesser ability who have full-time jobs and are still trying to make some progress toward an advanced degree. The college senior who suspects that his academic record is not good enough to win for him some financial support for graduate study is much more likely to be interested in an interview with a company recruiter concerning a job than in an interview with the chairman of his department concerning graduate study.

The high order of intellectual ability, which can hardly be overemphasized, should be judged by rigid standards. For winning a national fellowship of some kind, v.g. a Wilson, ability of this kind is necessary. The truly outstanding student of the future will be able to work for his Ph.D. with fewer interruptions and delays caused by financial aid.

Not all students who go to graduate school enter the academic profession. There is a tremendous difference between fields. I believe that practically

all of our own Ph.D.'s of the past ten years in English or in history are now in academic life, but I think we would be lucky if 15 or 20 per cent of our Ph.D.'s in chemistry are in colleges and universities. In some fields, chemistry or physics for example, most undergraduate majors plan on graduate study both because of the great demand for Ph.D.'s in these fields and because of the financial support available from both government and industry. However, the selection of science majors for academic careers and active recruitment for the teaching profession should be carried on in the college and not left to the graduate school. This is especially true if a college expects to get back a few of its own bright students as teachers of the sciences, otherwise the attraction of the high salaries of industry or the good positions in government research installations can soon offset everything but a long cherished desire to teach. On the other hand, students of the humanities who aim at the doctorate do so because they are interested in teaching careers in college, and the decision is usually made in college. The social sciences lie somewhere in between, and some majors may enter graduate schools to prepare for college teaching and others to prepare for other careers in which their specialized knowledge can be used.

When should selection begin? As early as possible, so that recruitment can be started early. Of course, there will be continuous revisions and refinements of the evaluations made of the prospects.

What machinery for selection should be used by the college? Whatever works best. The selection machinery can be simple or complex, informal or formal, depending chiefly on the size of the college and other circumstances of a local nature. It may be merely one person, a faculty member charged with this particular responsibility—a teacher-talent scout; it may be a dean's office; it may be a committee. It may be a combination of these, now working separately and now working together. But somehow student prospects have to be spotted as individuals, talked to as persons, directed as students in their undergraduate programs so that they will have prerequisites, and informed about graduate study and graduate schools, and about fellowship and scholarship programs, assistantships and other means of financing. On many campuses where there is formal machinery for the selection of students for college teaching careers, it developed out of the machinery for informing students about fellowship competitions and for screening or interviewing the candidates.

At the earliest stage the dean's office, or someone in the dean's office who has access to the high school record as well as college records, can be most effective. Exceptionally talented students can be spotted before they arrive on campus; their programs can be drawn up so that they are placed in honors sections or so that they are given challenging programs for superior students. The dean's office can determine whether these students work out as well as expected. It can also look for slow starters and late bloomers. The faculty and the talent scouts should be informed about the prospects so that they can keep in touch or follow their progress. The chairman of a department becomes more important in the scheme of things when the student chooses his major, and he or his colleagues will later be expected to give needed information concerning graduate schools. A committee can be most effective in a panel discussion of various fellowship programs, to which honors students, prospects for the teaching profession, and students on the Dean's List are invited by the dean. Others may be permitted to attend, but they should not receive a "summons" or special invitation from the dean. This panel or committee should include the Woodrow Wilson Fellowship representative, the Fulbright adviser, the Danforth, the Rhodes,

the Marshall, and even an expert on answering questions about National Science Foundation fellowships and National Institutes of Health awards. It is important that one meeting be held in the spring so that juniors can do some serious planning during the summer, and a similar meeting in the fall so that applications may be secured and submitted before deadlines. And in spite of all efforts there will be some students who, as we say, fail to get the message. This same committee, augmented by other faculty members, can be used as a screening or interviewing board, if interviewing, screening, or ranking are required for a particular fellowship program. Incidentally, the use of a large committee not only impresses the students, but also effectively involves more faculty in the whole search for academic talent.

Although selection and recruiting machinery can be set up or developed rather quickly, it takes much longer to establish a tradition capable of forming campus public opinion. But if such a tradition can be developed, that the best students apply in fellowship competitions, go to graduate school, and enter academic life, then current campus public opinion becomes an effective instrument in the selection and recruitment process. The good student then does not consider himself an egghead or impractical dreamer if he plans to choose a teaching career; but on the other hand, if he does not at least seriously consider teaching, he feels that he is letting down not only himself but also all of his friends. Good students in lower classes catch a little of the fever, for they know the upper classmen who compete and who win. The whole process gathers momentum from year to year. It does not happen by itself, but it is well worth the time and effort that must be put into it to make it work. And you know it has succeeded when you get back on your staff former students who have held Wilsons, NSF Fellowships, and the like.

HOUSE OF PEDANTRY

DR. HANS ROSENHAUPT, NATIONAL DIRECTOR, WOODROW
WILSON NATIONAL FELLOWSHIP FOUNDATION, PRINCETON,
NEW JERSEY

A Protestant feels honored by the invitation to address Roman Catholic colleagues but also humble for he is sharing his thoughts with men and women whose concern with the larger context of graduate education is deeper and more sustained than his own. Alas, not only Protestant laymen, but also the academic profession as a whole has lost sight of the fundamentals of education, and not for lack of interest in the subject. Today the topic of education dominates all others.

We are all encouraged because our fellow citizens share our concern. However, let us not confuse words with works. The besetting evil of democratic peoples is their infatuation with sound of their own voice. Our contest with the Communist world will be settled not by our explanations but by our deeds.

Unquestionably, some of our talk leads to action. But what are the themes discussed so eloquently and exhaustively? Some of them are: the dramatic increase of college enrollments in the sixties; the compensation of teachers in general, and of college teachers in particular; the length of time taken for the Ph.D. degree; the conflict between the graduate school's preoccupation with research vs. its function as a professional school for future college teachers. There is also some discussion of the topic with which the Woodrow Wilson Foundation is particularly concerned—manpower.

We tackle cheerfully the quantitative problems of manpower posed by college enrollments of the sixties for it is something we are confident we can achieve. In World War II we trained quickly and well not only fighting men, but also technicians in highly developed skills, radar specialists, cryptographers, interpreters, and economic analysts. Small wonder that we are confident that we can provide academic manpower following a pattern similar to that which was successful in two recent wars. The President of our Foundation and I are happy that our program draws into the academic community young men and women of unusual promise. The example set by us and many other equally selective fellowship programs, notably that of the National Science Foundation and of Title IV of the National Defense Education Act, is bound to bring about a significant improvement in the general level of graduate education by attracting to an increasing extent outstanding young men and women. Already many promising students who in earlier years would have entered professional schools are drawn into careers as college teachers. As a matter of fact, we may be robbing Peter to pay Paul by siphoning off excellent students who previously would have entered medical and law schools. We can only hope that through deeper and earlier recruiting we will be able to find additional manpower.

The quantitative progress made in recruiting for the profession of college teaching is encouraging indeed. The question which continues to trouble us is: "*What is happening to our new recruits after they enter graduate school?*" In the long run the answer to this question will determine our success in motivating undergraduates for an academic career. In posing that question we return to the initial query: what fundamental concerns have been neglected? Perhaps, you say, graduate schools can't be expected to be any better than the graduate students who attend them. If our young prefer Kerouac to Kant and

Presley to Priestley, how can we, their teachers, be expected to promote the millennium?

Every year Sir Hugh Taylor, the President of our Foundation, and I visit several hundred Woodrow Wilson Fellows at their graduate schools. Almost without exception they fail to conform to the prevalent cliché of the disenfranchised generation. They are cautious, yes. Only one in twenty volunteers in his autobiography, which is part of his application, opinions about national or international affairs. Only a handful will make the kind of crusading statement concerning political or religious issues which our generation made when we were young. If they have convictions about atomic fall-out or desegregation, they keep them to themselves. But haven't we, too, become careful? As one student put it not long ago in the *New Republic*, "Perhaps we are the silent generation," he wrote, "but after all, haven't we been taught for a long time by a silent faculty?"

Our young are not silent because they have no basic sense of values. The outstanding graduate students who have been elected to Woodrow Wilson Fellowships display the same idealism and dedication to service which are found among the finest members of our profession.

You would all do well, if you have not already done so, to read a short novel which many students consider an important document of their generation. It is Salinger's *Catcher in the Rye*. You may be shocked by certain passages. You may not care for the private prep school and Park Avenue atmosphere. But like other works of greater literary merit, *Catcher in the Rye* is fundamentally the story of a young person in quest of faith. The answer found by the protagonist is completely secular, to be sure: at the end of an agonizing weekend of search for something to sustain his soul the hero discovers that the love of those near him, here symbolized by his little sister's loyalty, provides direction to his life. The important fact is that, like Bunyan's pilgrim and Goethe's Faust, the hero never ceases to strive. Like him the youth who starts out on an academic career, similar to the young in all periods of human history, seeks for a pattern and a plan to his life.

What happens when he enters graduate school? With few exceptions, he is confronted with a large, an enormous mass of information which he is expected to master. Whether any of these factual data interest him, whether they contribute to an idea which may have grown in his heart, whether any of it could be of possible use to his development as a human being is not, at this stage, of interest to his teachers. The stuff is assigned, and it has to be learned. As one of the Fellows in his first graduate year at a southern graduate school put it: "This is like a fifth year of college."

At first, graduate students like eager draftees respond vigorously to the challenge. They spend long hours in the library and without being sorry for themselves, put away such things as walks in the country, outdoor picnics, or even Saturday night dates. For a long time graduate study has been thus. We need not worry that our young become too intellectual, especially at this early stage of their careers. Since a man does his best work when physically vigorous, the complete neglect with which graduate students treat their own bodies ought to concern us. Occasional relaxation is also necessary to recharge one's intellectual batteries; but these neglects are minor flaws. Unfortunately there are bigger ones.

A brilliant student at a midwestern graduate school was asked why he had dropped Anglo-Saxon. He replied, "The teacher is so fascinating that I found myself giving all my time to his course, and neglecting assignments in my three other courses. To do justice to my program, I had to stop the one thing

I really enjoyed doing." Most graduate courses of study make it difficult for students to discover that great joy which consists in giving your best to the pursuit of something which at that time absorbs your interest.

Someone has written a crusading article to the effect that ours is the age of the goof—that our waiters are sloppy, our office help tardy, our technicians careless. We are today rediscovering the virtues of intellectual discipline traditionally encouraged in Roman Catholic schools and colleges. However, in reforming secondary and higher education, let us not lose sight of the fact that an adult over twenty-one after sixteen years of formal training should be allowed to do what he wants to do—at least some of the time. In contrast to the legendary six-year-old in a progressive school who complained that he didn't want to do what he wanted to do, the young man absorbed by his interest in Anglo-Saxon, being twenty-one and presumably free should certainly be allowed to dedicate himself wholeheartedly to Anglo-Saxon. The graduate school's function is to make sure that what he does is workmanlike and scholarly. It is not to tell him in detail and day by day with what to concern himself.

Please don't assume that graduate students as a group are unhappy with their lot. The large majority, accepting the discipline imposed upon them, lead reasonably happy lives. However, those who accept discipline most willingly are not generally the most promising ones. It is the most gifted who often become discouraged and dispirited. Not many are as articulate as the Harvard Ph.D. whose letter to *The New York Times* of March 2, 1960, referred to the dissertation-by-ghostwriter scandal.

Let us hope that we are not now to witness a general condemnation of those graduate students who have patronized ghostwriting bureaus. I am still close enough to the writing of my own dissertation to see that theirs was only the healthy, instinctive response of creative and vigorous minds which refused to be submerged and deadened by masses of meaningless detail.

For four years I watched my relations with my wife, my children, my students and my soul grow strained and barren as I worked weekends and nights on that monstrous thing, which is too pedantic for our university presses to publish and far too remote to interest more than a very few, among whom, alas, I can no longer number myself.

What is the basic reason for the tyranny of pedantry? Deep mistrust of humanity. You may have seen a recent book on the life of the intellectual in our days. Creativity, this book maintains, has nothing to do with education. Rather, what the intellect needs is training and discipline. Without saying so, the author assumes and is inevitably convulsed by the thought, that most of his contemporaries are lazy and stupid. Confidence in human worth can be easily demonstrated to be misplaced. Since it is a matter of faith, let us take the leap—if you will permit the Protestant phrase—and maintain that potentially man is ambitious and intelligent. Once we make that assumption we can reform graduate education from the bottom up. We are no more concerned lest occasionally a student neglect his assignment. At last we achieve that serenity which characterizes the teachers of adults. It is founded on the belief that young men and women, left alone to roam among the treasures of the human spirit, develop into thinking human beings.

A second step toward a reform of graduate education consists in establishing a community among graduate teachers. Today, each individual graduate teacher, everyone in his own dim or bright light, does the best he can. Generally, he is so deeply committed to research that he rarely asks whether

a student's soul will profit from following him; he simply assumes it. As for the relative merit of his own specialty within the total curriculum, he trusts that some special academic deity will see to it that everything comes out all right. The professor furnishes the pieces; let the student find the big pattern. Since nobody considers the graduate curriculum his personal responsibility, the demands of the individual professors have mushroomed to a point where a graduate student in order to be admitted to research must pass comprehensive examinations which few of his own professors could pass. Under the pressure of demands placed upon him, the student's initial personal concern with particular aspects of his fields is destroyed. Like the tired scholar of old China or of modern France, he becomes instead a living repository of large numbers of unrelated facts.

If you argue with a proponent of the status quo that things ought to be changed, he will inevitably point out that to give in to the demands of the young that they be allowed to do what they want to do would be to "lower standards." The cry "lowering standards" affects modern scholars as the cry of "Hep, Hep" alarmed people in a medieval city. Inevitably "standards" are expressed in quantitative terms. Even in doctors' examinations subjects are touched upon rather than explored. Doctoral committees settle down happily as soon as a candidate can assure them that he has read a certain book. Whether he has absorbed it, found it useful or useless, agreed with it or disagreed with it, is a matter which concerns nobody.

Why have we become so preoccupied with details? Why have we lost sight of fundamentals? Because we have lost sight of the whole. We have no intellectual interests outside our specialty, no human concerns outside the small magic circle of our field, few social contacts beyond our family and colleagues. And the training we give our students, whether we are aware of it or not, rather than tie them to the human mainland cuts them off so that they become academic islanders. A few are aware of the fatal isolation and alienation of the intellectual in our time. But who wants to undertake the task of establishing unity? Reforms take *time*: time for reflection; unless you are at leisure, you are not apt to ask why you are doing something and whether there is a possible better way; time to convince others that the reforms are necessary.

In my travels I have so far found only one graduate dean who seemed to have time. The rest were busy like the proverbial beavers.

Having no time for reflection is certainly not a unique characteristic of graduate deans. Rather, being too busy describes our whole age.

I don't agree that our world has become so complex that the demands on our time are heavier than in previous ages. We are still masters of our destinies. If we are too busy to think about fundamentals, the conclusion is inescapable that deep in our hearts we prefer not to think about fundamentals. We prefer doing trivial things in a hurry because we want to avoid the devastating feeling that our lives have neither purpose nor significance. Because we are essentially lonely and lost, what little comfort we derive comes from contacts with our fellow men. Because we do not share deep convictions regarding man's destiny, about his place in an ordered universe, the least, or rather the best we can do is to waste time discussing trivia in badly aired and artificially illuminated committee rooms.

Only a few days ago I read the words of Karl Marx chiseled into a huge marble slab in the entrance hall of Berlin's Humboldt University—the university into which East Germany's Communist government is pouring millions of marks in order to make it an academic showplace to impress or to frighten

the Free World. "Die Philosophen haben die Welt nur verschieden interpretiert," it runs, "es kommt aber darauf an, sie zu veraendern."

Haven't the philosophers of the West spent altogether too much effort on interpretation of reality? Haven't they generally assumed that their job was finished with interpretation?

To tear down the house of pedantry will take more than your and my conviction that the time is ripe. Unlike our academic brothers behind the Iron Curtain we are not permitted, nay we don't want to use dynamite. We must begin, inevitably, by convincing the tenants that drastic changes need to be made. In setting about the slow and heartbreaking task of demolition and rebuilding we must never forget that it is much later than we like to admit.

Discussions of details must not divert us as long as we agree on strategy. Where we begin the job, for example, is a matter of tactics. Restoring to our students their rightful position as partners may be one way of beginning. Or we may first break the dominance of subject matter departments. Eventually every individual graduate teacher must understand that his responsibility goes further than passing on the most up-to-date information. All of us, teachers, students and administrators alike, must build a new edifice simultaneous with the destruction of the House of Pedantry.

In this new house every particular aspect of reality studied becomes an avenue of access to general insights into man and the created world in which he has been placed. In this new view of graduate education the house we inhabit is not a separate edifice but one of the many mansions in a larger kingdom—the kingdom in which for better or worse man has been placed to reflect upon and shape his destiny.

PREPARATION OF UNDERGRADUATES FOR ACADEMIC CAREERS

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The question before us is what preparation can we give in our undergraduate programs to produce more and better teachers, researchers, and administrators for our schools. Let me disclaim immediately any secret knowledge. There is no arcanum, no magic formula for preparing the college teacher. Nor is there a course, some Education 199.9, which can be designed to prepare our students for membership in a college faculty. Still, some suggestions can be made. Mine fall under three headings: (1) intellectual development; (2) academic atmosphere; and (3) course programming. I will try to make what I have to say brief, positive, and practical.

Intellectual development, to plunge right in, is obviously essential for anyone who expects to work at the college or university level. Intellectual development means growth in understanding. St. Thomas speaks of this understanding as *intellectus*, an insight into the truth of things, the grasp of a principle in an application, the understanding of how a conclusion follows from its premises. This is no mere memorizing of formulae. It is not the ability to recite line after line of a textbook. It is seeing the facts in context, perceiving the relation of a given formula to the structure of the science to which it belongs.

Now every member of the college or university faculty has the obligation to see that courses are so constructed and taught that rote memory is not substituted for intellectual application. We can foster intellectual development by encouraging students to go beyond passive fact-gathering and to reach some understanding of the subject. Perhaps one touchstone, though one which is negative, is the amount of "matter" which must be covered in a given course. There is a point at which the law of diminishing returns sets in and the course becomes less substantial and more superficial. Philosophy and theology courses tend to be the worst offenders here.

College administrators can do their share to foster intellectual development by insuring that the courses in all departments are substantial courses with something in them to understand and by urging instructors to teach for understanding, not for memorization. I realize that in telling you this I am not telling you anything startlingly new. But there is a constant temptation to solve the problem of liberal education by exposing the student to more and more courses and more and more subject matter. And to give in to this temptation is to betray the intellectual development to which college and university education must be dedicated.

What I have just said applies to all college students, but it is especially important for the future teachers for no one can give what he does not have. The teacher who has been brought up to look on teaching as the transfer of facts from his notes to the notes of the student without going through the mind of either will surely be a liability instead of an asset to Catholic education. And on the other hand, if our capable students get the idea that college teaching is this kind of fact-transfer, they will not be attracted to careers in teaching. Thus, the first thing necessary in preparing for academic careers is intellectual development.

Our second point is "academic atmosphere." Now there are several factors which foster a favorable academic atmosphere. Perhaps the most important of these is the demand for excellence. Nor is this to be limited to a few selective schools. Every student in every college benefits from this demand for excellence. The "C" student will still get his "C" but with a little more work perhaps. The better student, and this is the one we are concerned with today, by and large needs to be urged on by such a requirement. Not to insist on it will be to allow such students to go through college with flabby minds, for in most cases they will do no more than is required. Besides, without such a challenge either teaching will not appeal to them or, if they do go on for advanced work, they may well find it very difficult to adjust to the stricter standards of graduate school and to overcome the deficiencies of a run of the mine undergraduate training.

A second element in the academic atmosphere needed to prepare for academic careers is the example of personal dedication to teaching and research. The professor or researcher who carries out his task in a routine, bored way will never catch the imagination of undergraduate future teachers in the way that it must be caught if they are to realize their potential in teaching and research. Here as in so many other areas a handful of enthusiastic aspirants will forge ahead on their own initiative, but the large majority of candidates will never grow into interested and devoted academicians without the inspiration and example of a dedicated teacher, who develops future teachers as much by the example of his personal devotion as by any exhortation to excellence.

The third point which we suggested for discussion was course programming. The obvious question here is: Do our undergraduate programs really prepare students for graduate school? Some people think that the answer, especially for the sciences, has to be negative. They point to the fact that many more of our graduates go into medicine and dentistry than into graduate work in biology and chemistry and that more go on to engineering than to graduate work in physics. Consequently, the courses are designed for this end and not for graduate studies. In non-scientific fields a similar complaint is sometimes made. In some schools the majority of students are preparing for elementary or secondary school teaching or for law school. Again, the program is designed to prepare primary and secondary school teachers and lawyers instead of graduate students whose ambition is to teach in college.

These complaints may be justified. But one might return in kind and ask whether the good of the majority of students should be subordinated to the production of academic personnel. Neither side of the disjunction is the answer. We must find some way to do both. We cannot act as though all our students were preparing for graduate studies; nor can we turn our schools into pre-professional and teachers' colleges. Some compromise must be worked out. The first step should be to get the facts. The most important fact, of course, is the experience of our graduates in advanced studies. If they are holding their own in representative schools, the fear that we are slighting our future college teachers and researchers is probably groundless. If on the other hand we find our graduates spending a semester or a year in making up prerequisites or if they show up significantly inferior to students of similar ability from other schools, then we have our work cut out for us. A competent department head should be able to decide this fairly easily. Anyone trained in his field should know what is expected of graduate students. All that is needed then is to compare this with what his graduating majors have learned. Another fairly reliable guide is the Grad-

uate Record Examination. If our best students consistently place lower than they should be in the GRE, we can be fairly certain that our program needs overhauling.

Another suggestion is called for, though frankly I fear it will not be widely adopted. It is this, that any school which finds that it is unable adequately to prepare a student for graduate studies in a particular field counsel the student, say at the end of sophomore year, to complete his major in another school, which can give him the proper training. This may appear to be discrimination against the smaller schools, but it is really no more than an appeal for basic honesty. Just as it is unfair to Catholic education to give our future academic personnel an inferior graduate training, it is just as unfair to Catholic education to cripple our future scholars with an inadequate training in their major field.

One more specific bit of advice concerning course programming should be given. All too many students come to graduate school today without adequate preparation in the tools needed for graduate study. A notorious weakness in this country is our inability to read foreign languages. As a result, graduate examinations in languages have become ludicrous. Many, if not most, doctoral students cram in enough German to pass the doctoral language examination and never read a German book or article the rest of their lives. And many of these people are in fields in which knowledge of German scholarship is essential. The same is true to a lesser degree in French. It seems to me that the only answer to this is an imaginative but realistic program on the undergraduate level to ensure preparation in these languages for those looking forward to academic careers.

A more important tool, and again one which must be acquired on the undergraduate level, is the ability to express oneself in clear and correct English. This perhaps is not so much a problem of course programming as it is of demanding literacy in all work done for any department. No matter how it is accomplished, however, the promotion of literacy must be one of the primary objectives of undergraduate preparation for academic careers.

A third basic tool, though it is needed only in the sciences, is mathematics. Those who are preparing for academic careers in science can be hopelessly handicapped without the proper background in mathematics. To allow them to slip through the bachelor's program without solid courses in the mathematics essential for graduate work in science is to do them a great disservice. It might even cripple them for their academic lives.

I have made no attempt to be complete in this discussion of preparation for academic careers. Instead I have indicated three areas in which this preparation might be improved. My recommendations might be summarized in three imperatives: (1) stimulate solid intellectual development (aim at understanding (*intellectus*) not at amassing facts); (2) create an academic atmosphere in which excellence is demanded and in which professional dedication is the rule; and (3) make sure that your program of courses gives a solid preparation for graduate work and that your students have the necessary tools to do competent graduate work in their fields. The product of a college which follows these recommendations will be welcome in graduate school and will have what it takes to become the kind of teacher and researcher needed today.

FELLOWSHIPS, SCHOLARSHIPS, AND OTHER AIDS TOWARD ACADEMIC CAREERS

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In speaking to you today about what can be done to assist our students in obtaining scholarships and fellowships on the graduate level, it is not my purpose to present a general survey of the activity of our Catholic schools. Instead, I shall describe what has been done at my own institution, Saint Louis University. This account may serve as a practical illustration which, I hope, shall afford you some useful insights for your own programs.

Prior to 1958, the number of major scholarships won by our students was not at all in proportion to their talent and the training which they had received. In the fall of that year, the Acting Academic Vice-President, Father Robert J. Henle, S.J., appointed a University Committee on Extra-Mural Scholarships and Fellowships. Dr. William Korfmacher, Head of the Department of Classical Languages, was named chairman, and I was named to the position of Executive Secretary. Fifteen members comprised the committee.

These members do not represent schools or departments, but rather faculty members who have a general interest and enthusiasm for the work. There is a small executive committee, consisting of the chairman, the executive secretary, and three other members, which can operate in those instances where it would not be advisable to gather the full membership.

In the two years since the committee has been in operation, a total of fifteen Woodrow Wilson Fellowships have been won by our students, six last year, nine this year. This year's record is second highest in total number of awards for any institution in our six-state region.

Last year fourteen National Science Foundation fellowships were obtained. This year thirteen were won, to which we may add one Atomic Energy Commission fellowship. These represent totally eleven Cooperative Fellowships, ten Regular, and six Summer Fellowships for teaching assistants.

This year and last, we had a Danforth Fellow, as compared to a grand total of one previously. Both Missouri state finalists this year in the Rhodes competition were our students, although they went no further.

Also this year, two of our students won Elihu Root-Tilden Scholarships to New York University Law School. Twenty such scholarships are awarded nationally. And, although the awards are not yet completed, we hope this year to equal the four Fulbright awards of last year. To this list should be added a modest number of Title Four National Defense Education Act Fellowships and Graduate Fellowships and Assistantships given by individual universities.

This record is largely due to the work of the committee. The committee functions generally through its sub-committees. The Fulbright Committee, under Dr. Alden Fisher, himself a former Fulbright scholar, has done a real job in providing information, encouragement, direction, and advice in the preparation of study plans. Secretarial assistance for this committee has been provided by the Graduate Office to the extent of more than an eight-hour day's work by one expert stenographer.

The Woodrow Wilson Committee consists of our two Woodrow Wilson campus representatives, who, as one of their efforts, brought together former and prospective fellows during the Christmas holidays at a social gathering.

The National Science Foundation Fellowship Committee consists of the head of the Department of Geophysics, the head of the Department of Biology, and an Associate Professor of Physics. This committee's principal task is to select and rank our Cooperative Fellowship applicants.

Other members of the university committee have specific tasks. A professor of European background has foreign government fellowships as his concern; others, the Ford Foundation, the American Council of Learned Societies, the Rhodes and Marshall Scholarships, the Danforth, and so on.

As Executive Secretary, I have been able to provide a focal point for committee members and students. This is due largely to the accident of my position as Assistant to the Dean of the Graduate School. We have a centrally located office, readily available to both committee members and students. It is thus possible to accumulate and dispense information about fellowships which is most often addressed to the Dean of the Graduate School and information which he also receives even when departments are informed directly. When the Dean is bypassed, others forward the material to me.

Another instance of administrative cooperation has been that of the budget committee which has given a special rate on transcripts to students applying for fellowships. We have discovered that it is necessary for a student to apply for something like a minimum of five fellowships if he is to be sure of getting anything at all.

The better students, of course, will be able to pick from a number of awards won. This situation is generally true of the humanities. The science people are not in quite such a chancy position, because more attention is paid to raw grades and a competitive examination. But the science student, too, must be advised as to his best opportunity, as, for example, between a National Science Foundation Cooperative or Regular fellowship.

One of my most rewarding tasks is the interviewing of students. Strangely, the brilliant students may not have heard of many of the opportunities, and they usually want to leave the office when you have mentioned just one. It is necessary to restrain them and make them see the urgency of applying for a large number. The poor student, on the other hand, seems to think that it is in my power to give him a fellowship and will not leave, no matter how bleak a picture you paint for him.

The secret of the University Committee or, if you will, of winning awards is organized hard work. First, there is the task of giving the student information and encouragement. Second, there is the work of the student himself. This is considerable—applications in triplicate, transcripts, study plans, letters of recommendations to be procured. And here is a third and most important step in which the faculty takes over, and not only the faculty, but especially the deans, since invariably the dean is listed as one from whom information about the student is sought, or he is approached by the student himself. A perfunctory letter from anyone, and, perhaps especially from a dean, will hurt the student. I know that this phase of the organized hard work is a real chore for busy deans and faculty members, especially when it must be done many times for the same student. Perhaps you can save the carbon. But, this task is essential.

One of the things the committee has done is to distribute to members of the faculty model letters of reference writing. I realize full well that no one

likes to be told how to write such a letter (it was a touchy maneuver); but perhaps our effort accomplished its real purpose, which was to give a timely warning of the importance of the matter. Here, then, we have the pattern of our operation: much of it lies outside the committee itself. Centralized information, student effort, faculty support. There is credit for all.

One last word. Nowhere have I mentioned finding the worthy student. Most programs stress this, and in the past we did too and, with little success. Apparently, for some reason buried in the depths of students' psychology, the student does not respond to a mass attempt at capturing him. All the students who have walked into my office have done so on their own initiative, even if that initiative was sparked by a faculty member. The urging of an individual faculty member or a dean is effective! The student will respond to personal support.

And there, I think, is the secret of our success, for the work of a committee such as ours can be no better than our students. Once a grassroot enthusiasm has gotten hold of the students and faculty, the student wants to try. And assured of faculty support, he makes the effort that he must to win. I think that we have today that sort of enthusiasm in all the schools in Saint Louis University. I sincerely hope that our story is, or will be, the story of all our Catholic universities.

JOINT CONFERENCE OF REGISTRARS AND ADMISSIONS OFFICERS
AND SECONDARY SCHOOL DEPARTMENT

CAN WE EXPECT EXCELLENCE IN TESTING?

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By this stage of the conference, it must be apparent to you that excellence is indeed a relative term—what can be considered excellent educational practices in one place under one set of conditions would be considered below standard in another. A missionary high school working with underprivileged children in Puerto Rico or in some parts of the south cannot by any temporal educational standards be compared with a boarding school that prepares students for college, replete with Latin and Greek irregular verb forms.

Excellence in testing is also a relative term, both from the point of view of the excellence of tests themselves, and from the viewpoint of the uses to which test scores are put, whether by admission officers and faculty advisers in the colleges, counselors and teachers in the schools, or the students and their parents.

Let us first take up the tests themselves. The science of testing is about as old as the science of aviation, and although no tests that I know of are capable of reaching the moon, there are those who have insisted loudly that that planet is where all tests ought to go—in their less vehement outbursts. Too many of us are extreme in our feelings about tests. There are those who believe that test scores are the final arbiter of most evaluation problems. This attitude is easily understandable—the test zealots find the so-called magic of numbers quite soothing. Numbers can substitute for thinking and searching for less tangible attributes than those tests can yet measure. There is, also, the other extreme position, occupied by the test haters. Their attitudes should also be viewed with compassion. After all, we live in a world of tests—driving tests, blood tests, speed tests, nicotine tests, laboratory tests, and Sunday supplement tests of all kinds—and as those of you who have participated in testing experiments know, even test tests. The use of tests by schools and colleges in admissions, placement, evaluation and counseling has grown incredibly since 1950 and will continue to spread until every student entering any type of educational program beyond high school will submit to at least one and probably not more than twenty tests some fine week in September. As I say, the reactionaries have their reasons.

I submit that the truth is somewhere in between. While tests, all tests, are far from perfect, not many of them can be charged as useless. When their functions, limitations, and contributions are understood, they can provide valuable information to teachers and school officials. That tests are not understood well enough by a sizable proportion of test users has serious implications for the test makers, the teacher trainers, and the practitioners. Although tests are imperfect measures of abilities and traits, the major contribution to confusion about the meaning of test scores stems from the users.

When faced with a test score, the byword should be caution, especially at the beginning of one's experience. The question that one should ask is: What

does this test score mean? Before that question can be answered in full, however, a series of related questions must first be asked and answered.

What kind of test is it? The major educational tests in use are of two types—aptitude and achievement. Differences between them are largely differences in the kind of opportunity students have had to learn the necessary skills to answer questions correctly; for example, scholastic aptitude tests ask questions taken from a variety of subject matter areas with which students are more or less familiar. Scholastic aptitude tests, like the SAT of the College Board, SCAT of ETS and the CQT of the Psychological Corporation measure potential to learn by measuring what everyone has had a more or less equal opportunity to learn over a long period of time and by attributing score differences among students to unequal potential. School aptitude test scores are then used to predict ability to learn new materials later on. These tests almost always stress verbal and quantitative reasoning for these abilities are readily recognized as being important in school work.

Achievement tests, on the other hand, measure progress in specified subjects, both as an indication of how much has been learned about that subject, and sometimes, to predict the quality of a student's future work in that field. Many achievement tests, like those of the College Board, for example, measure not only the student's grasp of the important content of the subject, but also his ability to reason and solve problems within the area tested.

Other types of tests commonly used are interest tests, both academic and vocational; standardized tests of personality which on the most part are only mildly useful; and specialized tests like those measuring musical, clerical, and mechanical aptitudes.

Having determined the kind of test behind the score whose meaning you are seeking, the next question should be: How good is the test? Here we come face to face with two concepts which should be part of every test user's working vocabulary, be he teacher, counselor, or administrator. I refer to those two attributes of tests before which the meek take flight—reliability and validity. They are not difficult concepts, but without generous portions of both, any test is practically useless. Test reliability, or accuracy, is the extent to which a test will give consistent results, so that the user can have some confidence in the student's score. A test with low reliability will produce a high score on one occasion and a low score on another. Usually, the longer the test, the greater the consistency of results. No test, however, is perfectly reliable because tests only "sample" or measure pieces of the trait in question, and because student performance can and does vary from one testing to the next. When confronted with a test score, then, one should ask how much higher or lower this score is than it should be. The standard error of measurement helps to answer this question; for example, if Michael has a test score of 500 and if the Standard Error of Measurement of the test is 30 points, we can say that the odds are 2 to 1 that Michael's 500 does not differ from his hypothetical true score by more than plus or minus 30 points. Thus, the chances are 2 to 1 that Michael's true score is between 470 and 530. This band of error, and it is different for each test, should be built into the test user's image of what a score means, especially when comparing the scores of two or more students, because each score has in it some error. One obvious safeguard is never to use test scores by themselves but always as one of many views of the student.

Validity, the second important attribute of any test, concerns itself with how well the test measures what it sets out to measure. Most educational type tests rise or fall on their predictive validity—the degree of relationship

between the test score and that which is being predicted, be it science grades, language grades or the over-all average. If you are to counsel or make decisions about students, partly on the basis of test scores, you have to have some idea of the extent to which high scores will agree with high grades and low scores with low grades. A test's validity is usually reported as a correlation coefficient or an index of relationship between test scores and, in this instance, grades. Factors affecting the size of a validity coefficient, in addition to the ability of the test to predict accurately, are the test's reliability, the range of ability represented in the group, and the reliability and validity of the course grades themselves for no one seriously believes that all teachers grade with unflinching consistency and realism. Typically, the test predictor, the most valid predictor of that moving target, college grades, is high school grades. Test scores add a unique but usually slightly smaller contribution to the prediction. Both taken together provide the most useful assessment of a youngster's chances of success.

A simple example of reliability and validity may help to underscore them. Suppose that you were looking for some kind of test or predictor to help you select a baseball team for your school. You decide to try weighing the candidates. This test would give highly reliable results because if you weighed the boys every day they would all maintain their position from heavy to light, with respect to each other. But your test would have no validity, for pounds are just not associated with baseball skill.

By now I am sure you feel that I have talked enough about reliability and validity. But a working understanding of these test attributes is absolutely essential for test use. Never select a test for any use, whatsoever, nor interpret a test score without first examining closely the interpretive material provided in the test manual for information about reliability and validity. If you don't find it, write to the test publisher. If his answer doesn't satisfy you or someone on your staff familiar with tests, throw the test away!

By this time you have satisfied yourself about some aspects of the meaning of a particular test score. You know what kind of a test is being used and how accurate and predictive the score is. But you still need some information about the score scale, who the test is meant for; i.e., its difficulty level, and the adequacy of test norms. Let me use the SAT of the College Board as an example. To understand the meaning of Michael's SAT-V score of 500, you need to know that 500 is a point on a scale which runs from a low of 200 to a high of 800, and further, that this scale has a normal distribution; that is, more students get average scores than very high or very low scores. In fact, about two thirds get scores between 400 and 600; about one sixth receive scores below 400; and about one sixth receive scores higher than 600. Five hundred is about the average. But average is a dangerously misleading term, closely allied to the question of a test's difficulty and its norms; that is, for what kind of students has this test been made. Five hundred may be close to the average score of students taking the SAT, but these students, by and large, are students going on to college and applying to colleges that require an admissions test. To assure students scoring below 500 that they are not below average intellectually, it would be helpful to know that if all high school seniors took the SAT, the average verbal score would be about 350. Moreover, 500 would represent the 90th percentile; about 90 per cent of all high school seniors would score below 500.

School counselors would need even more information to interpret Michael's score of 500. They would like to know what a score of 500 meant at the several colleges Michael was considering. Colleges themselves vary widely

in the quality of their students and even a single college may have very different requirements for its engineering program as compared with its business administration program. An SAT-V score of 500 may put Michael far below the class average at one college, while at another college he might stand well up in the top quarter. A single test score, however, does not tell nearly enough about Michael's chances for success at a variety of colleges. The complete record—grades, courses taken, personal qualities, and other test scores—are considered by admissions committees. Each college's experience determines the kind of student who will most likely be successful. In general, colleges that use Board test scores do so to supplement the high school record. Because high school standards differ, the tests serve as a common denominator for evaluating one student against the whole group of applicants.

Let us take an example. An admissions officer may have to choose between two applicants, Homer and Walter. The college has no experience with either boy's school. Homer attends a new boarding school in Delaware. He ranks second in a class of eleven, has a B plus average, an Otis IQ of 120, an Iowa Silent Reading Test percentile of 92, and is warmly recommended by the school. Walter attends high school in Oregon, ranks twentieth in a class of 110, has a B plus average and is also strongly supported by the school. In addition, he has a 90th percentile listed for the California Mental Maturity Test and ACE percentiles of 88 for Quantitative and 92 for Linguistic. Unfortunately neither transcript states whether the percentiles listed with the tests are national, regional, city-wide, or applicable only to the senior class in each school. Nor can the admissions officer place these tests on a common scale with any confidence. What he needs is some outside measure of Homer and Walter *relative to each other*. The SAT provides this. If Homer's SAT verbal and Math scores are both low 400's and Walter's are high 500's, the admissions officer can say with some confidence, "Walter is the better prospect." Further, he might say, "Boys with B plus averages and SAT scores in the high 500's usually do well here." Here he is assessing the whole record *relative to other students' performance* at his college.

Admissions officers know from experience the type of student that will probably be successful at their colleges. They, or their testing office, may have made extensive statistical analyses of the relationship between grades in high school, test scores and grades in college. The results of such studies may demonstrate that students with high school averages of C and test scores in the low 400's finish their freshman year with D averages nine times out of ten. These colleges would probably decide that in fairness to the student, the faculty, and the size of the sophomore class such students should not be admitted. Other colleges, while not using statistical techniques, have observed over the years that students with certain kinds of records (high school grades and test scores) are usually unsuccessful students. The range of grades, rank, and test scores which indicates success or failure is peculiar to each individual college. So, too, is the way in which these factors are combined, or weighted, by admissions committees. Such differences among colleges point up the necessity for close cooperation and candid exchanges of information between guidance counselors and admissions officers. Counselors must know what type of student will probably be successful at a given college. The freshman class profiles which some colleges are producing are extremely helpful in this respect. In addition, the visiting representatives of those colleges which do not produce such leaflets will explain their colleges' admissions policies to school officials.

At this point, both the school adviser and the college admissions officer have answered enough questions to be able to answer the question posed earlier:

What does a test score mean? Mistakes in counseling with students and their parents about such things as the choice of attending college or not, or which colleges are reasonable choices, are mistakes with long enduring consequences. Tests can be helpful in this as in other educational decisions, but their limitations can be ignored only at the risk of unnecessary loss of talent and frustration and heartache.

By now, I hope that I have sufficiently stressed that excellence in testing depends on how good the test is, and on how good the uses of test scores are. Tests measure some things very well, but the human spirit before whom each of us stands in awe is far too complex, too sublime, too responsive to God's actual and sanctifying grace to be indexed and classified by a folder bulging with test scores or a roomful of IBM machines.

THE QUESTION OF ADMISSION TO COLLEGE *

BROTHER THOMAS MORE, C.F.X., ST. XAVIER HIGH SCHOOL,
LOUISVILLE, KENTUCKY

An administrator does not need to be convinced by his current reading on college admissions that getting into college is and will continue to be difficult. A study of the records of his own graduating classes will give the principal a graphic picture of this situation.

Admission to college then becomes a business in which high school people are vitally interested. On their side, they want to see that their college preparatory classes are given the proper depth and excellence. They have made many changes in the curriculum, and they have come up with new programs that give indication of originality, imagination, and ingenuity. But this is another matter.

They want to know, then, what standards colleges are using to admit students. A reading of a college catalog does not give all the answers.

I undertook to make a survey to find out specifically what standards colleges were using to admit students. I was also interested in finding out from the high schools what their problems in this area were.

I sent out 64 questionnaires to colleges and high schools and got back 59 replies: 24 out of 26 replies came from the colleges; 35 out of 38 came from high school principals. The response provoked by the survey indicated that the respondents expressed interest in the survey.

To get a picture of the whole problem I sent requests to colleges in the East, South, and mid-West. The questionnaires were sent only to Catholic colleges, about half of whom were directed by men, and half of whom were directed by women.

The four questions put to the colleges were:

1. What is the principal basis upon which you make your selection of incoming freshmen?
2. Do you place much reliance upon the recommendation of the high school principal in your selection of freshmen?
3. Do you have a cut-off score on the CEEB or any other standardized test?
4. If you do have a cut-off score on the CEEB, would you consider an applicant who has the approval of the high school but whose score is below your cut-off score?

All 24 of the colleges responded to the first question. A summary of their answers indicates that selection is made on the following basis: (1) high school record; (2) rank in class; (3) recommendation from school's personnel; (4) test scores: CEEB, ACT, National Merit—in that order; and (5) test data provided by the school.

Every college indicated that the high school record was the most important piece of evidence for admission to college. However, the following comment by one college seems to express the sentiment of all the colleges: "There is no one

* This paper was delivered at a joint conference of registrars and admissions officers of the College and University Department with the Secondary School Department.

item which is the principal basis for our selection. It is the total picture and our knowledge of the schools and their marking systems and the integrity of the high school principal. . . . Another element which is very important is the course chosen by the student."

Naturally the record is studied against the general policies of the college. And one of these policies is the establishment of some kind of score on a standard test. Hence, the question on whether colleges had established a cut-off score on these tests.

Eight answered definitely that they have a cut-off score. Sixteen said they do not have a cut-off score. Some cut-off scores mentioned were 600, 500, 450, 400. Though 16 said they have no cut-off score, one gets the impression that many of the colleges have a policy of not accepting students who may fall below a score established by the college.

Scores are significant, I presume, when there are numerous applications for a course like engineering or pre-medical.

One college which established a basement score stated: "The College Board cut-off scores will increase from year to year. At the present time the cut-off score for all science and math majors is 600; for non-science majors in the College of Arts and Sciences—500; for other courses such as Business, Education, etc.—450."

A college which does not establish a cut-off score stated: "I think that statistically a cut-off score practice is indefensible. The probable error of measurement in the College Board scores, for example, indicates that you cannot take a cut-off point of 500 and say that a boy with a score of 500 is definitely better than a boy with a score of 490 or worse than a boy with a score of 510 or 515. As a consequence, I think it would be very valuable for admissions officers if high schools would report several intelligence tests instead of just one, and if possible, have the students take the College Board Aptitude Tests in junior as well as in senior year."

In order to establish an understanding between the college and the high school, some colleges send a Report to High School Administrators of their current freshman class. These reports include the following items: applications (preliminary, completed, accepted, and enrolled), geographical distribution, quartile rank in graduating class, financial aid, and CEEB (SAT) scores.

I believe such information is an excellent guidance tool for high school principals and guidance directors. It gives the high school information regarding the type of student accepted in a particular college and helps the high school to determine which of its students the college would probably accept.

This kind of report, along with information contained in the regular catalog, gives a fuller and more complete picture of the standards of admission. And colleges who render this service make it less difficult for the high school principal to recommend or not recommend a pupil for collegiate work.

Twenty of the colleges said they placed reliance upon the recommendation of the high school principal. This reliance is predicated upon the college's acquaintance with the students who come from certain high schools. As one dean said: "This depends upon the school! Some are more reliable than others." Some of the colleges stated that some high school principals seem over-anxious to have students accepted.

The general impression gathered from this question is that colleges know that principals make their recommendations upon the record of the student.

They realize that the principal and/or the guidance director know the student quite well and that their report will, by and large, be based upon reliable facts.

The last question resulted in the following answers: Yes, 2; No, 2; Sometimes, 9; Does not apply, 3; Not answered, 8. Such varied responses are probably due to the vagueness of the question, as well as to the fact that it is tied in with the question concerning the principal's recommendation. Most colleges seemed to agree that such letters were written because of various pressures exerted upon principals. I think most principals will agree that at one time or another pressures were exerted in this area.

One college dean expressed himself in this manner: "... we would consider very carefully a boy who looked poor on the College Boards if the high school principal recommended him very strongly and gave some reason why he should be accepted despite his work on the College Board Test. The usual explanation, however, that this boy is bright but 'freezes' on objective tests, is hardly satisfactory, because college marks are based largely on testing rather than recitation; so a boy who is going to freeze on examinations is going to do poor work throughout college."

Perhaps this section of the report might well be summarized by what one college president stated to high school administrators. "Limitations in class size prevent the acceptance of some qualified applicants. The Committee of Admissions must consider the relative merits of one applicant against another. In this sense, admission becomes competitive. It is obvious that low test scores may cause a rejection, even though the committee tries to avoid such devices as 'cut-off scores.' From our predictive studies, we find that low scores and a mediocre high school record usually result in failure. We look carefully at all the information we can assemble for each applicant, most important of which is an honest, complete, and objective report from the school."

Some suggestions that might be considered by the colleges are now in order. Some application forms are long and complicated. A busy staff of a large school, especially, cannot give its full time to a careful and conscientious study of the personal forms. A photostatic copy of the high school permanent record should be satisfactory as a preliminary basis for acceptance by the college. These records usually include the following information: complete record, high school rank, course, extra-curricular activities, IQ, and results of such tests as CEEB, National Merit, ACT. Perhaps some discussion is needed to find out whether high school transcripts should be revised to include whatever information colleges think necessary to make a valid judgment of candidates. Also, perhaps further discussion is needed to find out whether some common form cannot be used by the colleges.

I would also like to advance the idea of earlier application for college admission, say at the end of the junior year. The college could send a simple form to the high school at the beginning of the senior year asking for the student's current rank, his major interest or field, his current rank in class, the results of any tests taken up to this time, and whether he is recommended for admission. High school personnel know by the time a student has completed the junior year whether he has college potential. And I believe a study of a high school student's three years of work could be sent to the college in September of the student's senior year. On the basis of this preliminary report a college could well judge whether the student has the necessary qualifications for admission.

Early application would probably relieve much pressure on high school officials. It would also cut down on sending multiple transcripts, the bane

of secretaries and principals. Such an early selection of a college has the additional advantage of making the senior year very significant for the students.

I asked these four questions of the high school principals:

1. Do you find that selection of students to most colleges your students attend is made by the college on the basis of the CEEB or similar standard testing programs?
2. Is your recommendation guided chiefly by what the student has achieved in school and then by standard tests?
3. Are colleges too test-conscious? Are they guided more by test results than by a school's recommendations?
4. Does a college which rejects an applicant you have recommended usually give you an explanation of the rejection?

Question number 1 ties in exactly with the first question on the college questionnaire. Twenty-eight principals stated that the colleges make their selection of students upon high school records, rank, recommendation, and test scores. Test scores were last, but they were considered by these principals as one of the major considerations.

Five said that test scores are given precedence, but that the high school record is a weighty factor. Two did not know what basis the colleges used for accepting candidates.

The general reaction of the principals to this question seemed to be that with the increasing application for college entrance most colleges will be strongly influenced by the CEEB, ACT, or by a test of their own.

"The colleges we have been dealing with usually make it clear that they look at scholastic record and principal's recommendations too." This expression might well be taken as a sample of what many principals think of this problem.

Twenty-nine principals stated that their recommendation is guided chiefly by what a student has achieved in school. Four were guided by achievement and test scores, and two used standard tests as the basis of their recommendation.

Most of us in high school will agree that we place a great deal of reliance upon achievement. We do this because we have a very intimate acquaintance with our students. Our knowledge of these students stems from a relationship extending over four years. We have seen these students in action. We know their good and bad qualities. Oftentimes an objective test verifies what the school already knows of a student. And oftentimes we have a ready answer for a college which notes any variations between the standard test scores and the scholastic achievement.

To the question, "Are colleges too test-conscious?" eight answered yes; 19, no; 3, somewhat; 5 were not sure.

Thus a majority of the schools questioned did not feel that the colleges to which their students go overlooked scholastic achievement and the school's recommendation.

Such comments as the following give a pretty fair view of the principals on this question: "They try to be fair and cannot be blamed for wanting strong groups." "I think a college has to be 'choosy.'"

Some felt that students had to take too many tests before being finally selected by a college. "The colleges usually keep the student waiting a long

time before notification of acceptance. This waiting causes the student to apply for several transcripts through fear of not being accepted by the college of his choice."

To meet this problem, one principal suggested that in a given area some uniformity in testing be reached. "College is getting very expensive before students even get a notification of admittance. Too many tests are required. Could the same test be used for entrance to various colleges in a given area?"

Some general observations I would make from the report of the high school principals are these:

1. Some solution has to be found to solve the problem of the expenses incurred by students who take a number of tests for college admission.
2. Too many students are forced to apply for multiple transcripts because they are forced to wait too long for a decision from some colleges.
3. High schools may have to send to colleges to which their students apply a brochure describing their program of studies, their marking system, their method of ranking students, the scholastic make-up of the student body, and any additional features of the curriculum.
4. High schools should stamp on the transcript the type of program pursued by the student: honors, academic, business, general.
5. High schools will have to establish close relations with the college, especially the local college.
6. High schools should hold College Nights and College Guidance Meetings for parents to explain college standards of accepting students.

DO TESTS ASSIST IN THE ADMISSION PROCESS? *

DONALD E. MARLOWE, DEAN, THE SCHOOL OF ENGINEERING
AND ARCHITECTURE, THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C.

One must begin by giving an over-all affirmative answer to such a question; there is no doubt in my mind of that. In general terms, the admissions officer attempts to answer the question "Will this student have a reasonable chance of success in the college of his choice?" If so, and if there is room, he should be admitted. However, lurking beneath the surface of this apparently simple question, lie many subtleties; for example: What is a reasonable chance? How is the likelihood of success measured objectively? Are all colleges, or all curricula within one college, of equal difficulty?

In order to approach the question of the utility of test results, the admissions officer must obviously be well informed as to the intellectual demands of the various programs in his own college. Only then can he reasonably state what the admission requirements will be. To the best possible degree, a match should be sought between the student and the program. One should not admit students of the highest caliber to non-demanding programs any more than one should admit mediocre students to very difficult programs. A mismatch in either direction will initiate a process of frustration. The best situation would result if a homogeneous group of students were placed in programs which challenged them, and which were homogeneous in themselves. In such a case, the problems which arise when students of varying abilities wish to transfer among curricula of varying demands would be minimized.

Several tools are available to the admissions officer to assist him in judging the potential of a student. The most useful information comes from the record of the student in a school which is well known to the admissions officer, supplemented by an honest evaluation of the student's promise by a principal or counselor who has knowledge of the requirements of the college. However, in any college which draws its clientele from a large geographic area, this ideal is seldom achieved. In many cases neither the student nor the admissions officer have a background of knowledge about the other. In such cases, the admissions officer will benefit greatly from measurements of the student's potential and current status, referred to national, regional or even college norms. The aptitude tests will supplement the principal's estimate of the student's potential, and the achievement tests will supplement the high school record.

If these tests are to be of maximum usefulness to the admissions officer, they must meet certain requirements:

- (a) They must be uniformly administered, uniformly graded, and uniformly reported. Many IQ tests reported on high school transcripts meet none of these criteria.
- (b) The college must study the correlation between test results and the success of students in its own program. Correlations from other colleges are rarely useful.

* This paper was delivered at a joint conference of registrars and admissions officers of the College and University Department with the Secondary School Department.

- (c) Student interest in testing must be high, so that tests represent the student's best performance. Excessive testing can lead to boredom and sub-par performance.
- (d) Testing should not seek too fine distinctions. It is quite adequate if a test indicates a potential for engineering. It is not necessary, nor desirable, to seek to separate mechanical from electrical engineering prospects.

If these criteria are met, and if the college continues to use test results as supplements to other sources of information, the admissions process can be made more accurate. In the best of circumstances, results can be poor. In addition to questions of aptitude and current achievement, the problems of student motivation and student resources have much to do with eventual success in the chosen program. Tests have been designed to explore this area, but the problem of norms is a most difficult one, and uniformity is almost impossible to achieve.

The potentialities and the actual achievements of various testing programs need to be more widely understood, for superficial interpretation of test results is one of the greatest barriers to excellence in the testing process. Yet testing programs are becoming more widespread, and each test may have a critical impact on the development of a student. No one should use test results casually, nor use them in the absence of other vital information. In proper use, tests can, indeed, contribute to the admission process, and, hence, to excellence in education.

SCHOOL SUPERINTENDENTS' DEPARTMENT

PROCEEDINGS

PROGRAM

Monday, October 26

- 2:30 P.M. MEETINGS OF STANDING COMMITTEES
Hotel Woodner (to be held in the suites of the chairmen)
8:00 P.M. EXECUTIVE BOARD MEETING
Hotel Woodner (Flower Room)

Tuesday, October 27

- 10:00 A.M. BUSINESS MEETING
10:30 A.M. REPORTS OF STANDING COMMITTEES
12:30 P.M. LUNCHEON—(Golden Steer Room)
Speaker: REV. CYRIL DUKEHART, S.S., Associate Secretary, Major
and Minor Seminary Departments, NCEA
2:15 P.M. RESUME COMMITTEE REPORTS
4:00 P.M. SCHOOL FIRE SAFETY
Chairman: RT. REV. MSGR. JOHN SPENCE, Archdiocese of Washington
Panelists: VERY REV. MSGR. WILLIAM MCMANUS, Superintendent of
Schools, Archdiocese of Chicago; REV. VINCENT HORKAN, Super-
intendent of Schools, Archdiocese of Detroit; REV. EDWARD
CONNORS, Associate Superintendent of Schools, Archdiocese of
New York
8:00 P.M. REGIONAL MEETING OF SUPERINTENDENTS
Hotel Woodner (Gold Room)

Wednesday, October 28

- 9:30 A.M. PROGRESS REPORT ON NATIONAL DEFENSE EDUCA-
TION ACT
DR. GEORGE DECKER, Chief, Loans to Schools Section, Office of Educa-
tion and DR. FRANK SIEVERS, Chief, Guidance, Counseling and
Testing Section, Office of Education
11:30 A.M. HOME AND SCHOOL CLUBS
Speakers: MISS MARGARET MEALEY, Executive Secretary, National
Council of Catholic Women, NCWC, Washington, D. C.; MR.
MARTIN WORK, Executive Secretary, National Council of Catholic
Men, NCWC, Washington, D. C.
12:30 P.M. BUFFET LUNCHEON—(Golden Steer Room)
2:15 P.M. RELIGION IN EDUCATION
Chairman: DR. DUMONT KENNY, Executive Director, National Con-
ference of Christians and Jews
Panelists: DR. PHILIP JACOBSON, American Jewish Congress; DR.
LANIER HUNT, National Council of Churches of Christ; REV.
GUSTAVE A. WEIGEL, S.J., Woodstock College, Woodstock, Md.
6:30 P.M. BANQUET—(Gold Room and Top of the Park)

Thursday, October 29

9:30 A.M. THE FACTS ON FEDERAL AID

Chairman: VERY REV. MSGR. JOHN McDOWELL, Superintendent of Schools, Diocese of Pittsburgh

Panelists: RT. REV. MSGR. JOHN VOIGHT, Secretary for Education, Archdiocese of New York; REV. ROBERT DRINAN, S.J., Boston College, Chestnut Hill, Mass.; REV. WILLIAM O'BRIEN, Georgetown University, Washington, D. C.; MR. GEORGE REED, Legal Department, NCWC

11:30 A.M. REPORTS OF COMMITTEES

12:30 P.M. ADJOURNMENT

MINUTES OF MEETINGS

Woodner Hotel
Washington, D. C.
October 26, 1959

Presiding: Rt. Rev. Msgr. Henry M. Hald

Present: Rt. Rev. Msgr. H. Bezou, Vice President; Rt. Rev. Msgr. R. Doyle; Rt. Rev. Msgr. A. Egging; Rt. Rev. Msgr. R. Maher; Rt. Rev. Msgr. F. Pitt; Rt. Rev. Msgr. C. Ryan; Very Rev. Msgr. R. Ulrich; Rev. J. Foudy, Acting Secretary; Rev. D. Kirwin; and Rev. W. McCartin. Also present, Rev. O'Neil C. D'Amour, staff member.

A. Mrs. Winifred Long described the present state of NCEA Elementary Department membership and suggested the need for increased dues. There has been no increase of Elementary Department institutional and individual membership dues in nine years. Yet, there is now a larger, more helpful staff, including Sister M. Richardine, B.V.M. It was *moved, seconded, and passed* that the Superintendents try through their Bulletins to enlist memberships from Pastors and other priests who are interested in the elementary schools. The current membership fee can be changed only with approval at the General Meeting. Pending increased income from this source, the Committee recommended that further thought be given to: (1) a more attractive membership folder which would list some of the Association's accomplishments for elementary schools; (2) a newsletter with excerpts from the Superintendents' Bulletin (would interest pastors); and (3) the possibility of regional units which would feature attendance by school administrators and supervisors. The Committee saw no reason to change the present two-step procedure for membership, viz, the announcement to Superintendents in October and the drive in January. It was suggested that the Superintendents make their own announcement in conjunction with Catholic Education Week.

B. Dr. Gorham, staff member of the American Institute for Research, described the "Survey of American Secondary Education" to be conducted by his organization and the U.S. Office of Education. The study will explore the nation's resources of youth and seek to determine what waste of talent there might be—and why. It will attempt to note the effect of certain high school courses on future college performance, predict future success from present data, identify factors in vocational choices, etc. There will not be personality or attitude tests. A 5 per cent sampling of students throughout the nation will be used in the test. However, the sampling will consist of entire schools

rather than scattered individuals. After these schools have been selected by the central committee, the Regional Director of the project will contact the appropriate Superintendent to acquaint him with the choice and to enlist his cooperation. The school itself reserves the right to refuse participation. The tests will take place in March 1960 with Regional Directors assisting all participating schools in the project. The Committee recommended that Dr. Gorham attend the final session of this meeting to answer the questions of the various Superintendents.

C. Father D'Amour urged that the Superintendents work out a clear statement of policy concerning driver education. More is needed than mere opposition.

D. Msgr. Ulrich and Brother Leo Ryan, C.S.V., described the advantage of a uniform financial reporting form so that accurate estimates of school costs could be given. Brother Ryan suggested a two-phase project for the Superintendents' consideration:

1. Translation and adaptation of the U.S. Office of Education manual "Financial Accounting for Local and State School Systems: Standard Receipt and Expenditure Accounts" (Handbook 2, 1958).
2. Test the adaptation in some schools.

This financial form would be for the use of the schools and not for national reporting. It was *moved, seconded, and passed* that this project be recommended to the General Department of Superintendents with the further recommendation that it be financed by a \$10 assessment on each Superintendent.

E. Msgr. Egging gave a report of the committee formed to discuss the secondary school evaluative instrument prepared by the North Central Association. This Committee found their meetings with the North Central Association profitable, and it would seem that the two sides are coming closer. Many concessions were made, and under the circumstances Msgr. Egging recommended against a formal protest at this time. He does recommend the following:

1. The formation in each accreditation region of a committee of Superintendents and secondary school people to promote liaison with all other responsible educators whether of the state or the region.
2. The formation on the national level of a Committee of Superintendents to study developments in school accreditation and to review complaints. This Committee would consist of one representative from each regional jurisdiction.

Father D'Amour recommended that the following be appointed to this national committee: Msgrs. Pitt and Egging; Fathers Foudy, Frain, Geoghagan and Thielen. Substitutes may be made where necessary.

F. Father D'Amour gave a review of the existing standing committees of the Superintendents' Department. Some replacements seem necessary. It was also *moved, seconded, and passed* that a temporary School Safety Committee be formed to set up guides for the Superintendents.

G. It was recommended that the POAU film, "Captive Schools," be discussed at the General Meeting.

Respectfully submitted,

REV. JOHN T. FOUDY.

Acting Secretary

International Amphitheatre
Chicago, Illinois
April 21, 1960

Presiding: Rt. Rev. Msgr. Henry C. Bezou

Present: Superintendents, supervisors, newspapermen, and passersby

A. Sister M. Agnes Therese, I.H.M., President of the National Catholic Kindergarten Association, read a paper to emphasize the importance of the kindergarten both for educational and religious reasons and to urge that these classes be retained.

B. Mrs. Winifred R. Long, Administrative Assistant of the NCEA for Coordination of Program and Research, called the attention of the Superintendents to the recent publication, *A Directory of Catholic Elementary Schools in the U.S.*, which the NCEA has compiled. She pointed out the need for further help from Superintendents in the completion of research studies. She placed the following research problems high on her list.

1. How well do Catholic high school graduates do in college as compared with graduates of other high schools?
2. What are the factors that influence our best lay teachers to teach in our schools when they might obtain higher salaries elsewhere?
3. How well do Catholic high school graduates do in the business world in the estimation of their employers?
4. Do Catholic educators belong to professional organizations and how active are they in them?

To answer the above, some questionnaires are necessary. The cooperation of the Superintendents will be needed.

C. Mr. William Consedine, Legal Department, NCWC, gave a summary of the federal aid movement in the present Congress. Four main points emerged:

1. The great enthusiasm for the Murray-Metcalf Bill which dominated the opening of this Congress waned considerably in the course of time. No single reason but a bewildering complexus of quite unrelated attitudes led to this development.
2. The President is against general federal aid and will certainly veto any such bill.
3. Federal aid legislation will be considered in future sessions of Congress.
4. The opposition to the Murray-Metcalf Bill was on many grounds but especially because of its non-terminal features and failure to restrict aid to demonstrated need. States rights, the participation of private schools in loans, etc., were other elements in the discussion. At present the accent is on housing and the temporary character of aid.

D. Monsignor John B. McDowell, Superintendent of Pittsburgh, gave a stimulating paper on "Meeting Immediate Attacks on Our Schools." His paper has been submitted for inclusion in the *Proceedings*. He outlined the types of opposition and listed certain criticisms which had merit. He recommended:

1. An examination of conscience by Catholic educators in terms of the charges made against them and their schools.
2. A tightening up of the diocesan and national organization.
3. Every effort be made to use the most effective methods of instruction and supervision.

4. Attention be given to public relations especially between parents and teachers; Superintendent and community; school and community; Catholic schools and public schools.
5. A review be made of the laity's role locally and nationally.

E. Rev. Neil G. McCluskey, S.J., Education Editor of *America*, presented the paper "The Dinosaur and the Catholic School" which was submitted for publication in the *Proceedings*. His stimulating presentation brought out the annual recommendation that the Catholic school system drop its elementary grades in order to provide education for all within grades 7 and 14. He also suggested a new mode of school finance based not on tuition but diocesan-wide family assessments. This paper provoked a number of questions from the audience which would indicate that the administrator in the field and columnist do not see this problem from an identical angle.

F. Monsignor James Hoflich of St. Louis stated that the letter just received in their rooms by the Superintendents on lay teacher insurance, etc., was not authorized. Another will be sent later.

G. Monsignor Bezou, the presiding officer, summarized the NCEA Executive Board meeting in February.

1. It was recommended that a Spiritual Bouquet be gathered from our Catholic school children for Monsignor Hochwalt on his Silver Jubilee.
2. The Superintendents were thanked for their financial support of Brother Leo Ryan, C.S.V., in the project assigned to him by the Superintendents' Department. He is preparing a Financial Report form for use throughout the country.
3. The listeners were urged to visit the NCWC exhibit at the Convention. A new publication, "Students' Career Guide," is on display.
4. A letter from Bishop James W. Malone, new Auxiliary Bishop of Youngstown, was read. His Excellency thanked his fellow Superintendents for their thoughtful remembrance at his recent consecration.
5. Two visitors, Padre Cervantes and Padre Hernandez of Mexico, were introduced.

H. Proposed resolutions were introduced by Monsignor Bezou, one of which contained the recommendation that, at the oncoming Ecumenical Council, Superintendents of Schools be given canonical status. This was unanimously approved for presentation to the General Executive Board of the NCEA.

Respectfully submitted,
REV. JOHN T. FOU DY,
Secretary

PAPERS

THE NEED FOR FACTS AND FIGURES

MRS. WINIFRED LONG, ADMINISTRATIVE ASSISTANT FOR
COORDINATION OF PROGRAM AND RESEARCH, NCEA,
WASHINGTON, D. C.

Reverend fathers, I am here today to talk about the research part of my job as it affects you.

The research we have underway or planned at NCEA falls into two types. First, we have some projects the results of which will interest you but on which we do not need to ask you to do any work. On these we can get our basic data from the information collected by the Department of Education of the National Catholic Welfare Conference, the U. S. Office of Education, *The Official Catholic Directory*, your own diocesan school directories, and other sources. An example of this type of research, already complete and in your hands, is our *Directory of Catholic Elementary Schools in the United States*—the first simple, complete directory of the 10,000 Catholic elementary schools in the United States ever in print. It is in use by the United States Office of Education, and by the N.D.E.A. officials; it has been requested by a good many Congressmen; most of the large and many of the small university libraries and colleges of education have bought it (so have a number of public libraries); and strangely enough, the U. S. Department of Agriculture has been one of our best customers. Purely as a public relations piece, too, it has value: the sheer bulk of 250 pages of Catholic elementary schools, tightly listed, page after page, is impressive in itself to the outsider.

So much for the first category of research projects—those which we can do without requesting assistance from you, yet which should be highly useful to both of us. The second category would include four research problems of a different nature, problems that we place high on the list of needs. They are as follows: (1) How well do graduates of Catholic high schools do in college, as compared with other college students? (2) What are the factors which influence *excellent* lay teachers—the best 20 per cent of your lay teachers, say—to teach in Catholic schools, despite what may be a lower salary than they could enjoy in other schools? (3) How well do Catholic high school graduates who go to work immediately after high school perform, in the opinions of their employers? Where are they strong? Where are they weak? (4) Do Catholic school teachers and administrators belong to the professional associations in their fields as consistently as they might? When they do belong, how consistently do they make their presence felt through service on committees, papers in professional journals, etc.?

Reverend fathers, each of these projects will mean questionnaires for you, or we cannot get the answers. However, when you are asked to fill out the questionnaires, I know you will bear in mind that you have charged NCEA with the duty of seeing that the public gets a fair and accurate picture of Catholic education, and that we cannot do it without the salient facts to present. If you will cast your mind back over the questions I have just listed, you will realize that they bear upon areas in which Catholic education has come under attack lately. Let us look at one example. At the meeting of the Ameri-

can Association of School Administrators this spring, one of the speakers said that college records show that public schools do a better job of preparing students for college than parochial schools do. You probably doubt it, but how would you like to have been the representative of NCEA in that meeting of tough-minded policy makers for American public education, with only your doubts to use as rebuttal? Solid facts and figures based on recent research would have given you a far more convincing rebuttal.

Where on the one hand you are doing a good job in your schools—and NCEA on the other hand is doing the job of showing the public that you are doing a good job—the link between the two is pertinent research. By the same token, where there are weaknesses, research helps you to pinpoint them accurately. I ask your help in providing the basic material for that research whenever we find it necessary to call on you.

CHALLENGES TO CATHOLIC EDUCATION

VERY REV. MSGR. JOHN B. McDOWELL,
SUPERINTENDENT OF SCHOOLS,
DIOCESE OF PITTSBURGH, PENNSYLVANIA

The assignment of the topic "Challenges to Catholic Education" for discussion at this meeting of our Department should alert us to the fact that those who have the responsibility for directing our affairs at the national level sense a certain urgency about the general situation. All of us encounter, not infrequently, certain criticisms, challenges, and attacks on Catholic education. They come from a host of sources. Some of them annoy us; others anger us; some few even shock us. They are ever with us and nothing seems more evident from a study of the history of Catholic life and education in America than the fact that we have always had our share of critics. The general character of the more significant challenges remains substantially unchanged. I would like to suggest that there have been and there still are three distinct kinds of challenges, all three at different levels of abstraction, and all three requiring a somewhat different tact.

There are those who ask whether or not we are in step with the American concept of life; are we capable of preparing students to live in a democracy since the Church is not democratic in structure; can we develop loyalty to America if we foster what some erroneously consider a political loyalty to the Vicar of Christ; can we adequately prepare children to become good citizens of this nation when at the same time they are being marshalled into some supra-national organization which has first claim on their loyalty, service, and obedience? Such questions as these in one form or another have always plagued us. These questions strike at the theoretical or philosophical level of American Catholic life and are often enough placed by those who dabble in things philosophical or who have devoted themselves to the development of crystallization of principles intended to explain and to direct American life. We might say that these challenges are directed at the *right* of Catholic schools to exist. They supposedly call into question the first premises upon which we have built our school system, our philosophy of life, and they suggest that this philosophy of life and therefore the subsequent philosophy of education imperils American democracy.

At the second level there are those challenges which are directed, not so much at our right to exist, but rather at our *ability* to exist. These are more practical challenges although not necessarily less philosophical, for they too deal with vital principles of life in America and in the Church. These challengers ask, often enough before we do, what we expect from the country. Very often they ask what we want from others as if we are not a part of the general community, providing and therefore entitled to share in the common good. They suggest that we are struggling to achieve aid for our educational system, not merely auxiliary forms, but direct aid for construction, teachers salaries, and maintenance. They question the propriety of allowing our properties to be tax free. They strive to use the State-Church relationship formula to an extreme, far beyond any historical context, to strike at our ability to survive in a generation of mounting educational costs. Without pausing to calculate the enormous grant which Catholic education makes to the nation, they take the attitude that we have made our educational bed and therefore

we must sleep in it. They are not only concerned about any direct or indirect aid which they claim is totally impossible because it is totally un-American, but they are attempting, I believe, to place our schools in total economic despair.

The third level of challenge is directed, not at the right to exist, nor even the means to exist, but rather at the advisability of allowing our schools to exist. These critics point to our weaknesses, or sometimes our strength, and caution the nation at large about the inherent dangers of a large parochial system. The program is substandard; teachers do not meet necessary qualifications; graduates are below par; facilities are inadequate. Is it a good thing, they ask, to have so many children out of the "main-stream of American life?" "Are not the graduates of Catholic schools far below the level of achievement attained by the public schools?" "Do you know that the students who apply for this or that college from the Catholic secondary schools cannot be accepted because their schools are not accredited?" Such charges usually avoid the more abstract criticisms and subtly, or perhaps not so subtly, state that our schools are not what they should be and that the people are crazy for sending their children there in the first place.

Our philosophy, our intentions, our citizenship, and our qualifications have been frequently challenged. I am sure that all of us understand why this is so. There are many reasons, some important, some not so important, but reasons which deserve our study and which must be dealt with if we hope to face up to this problem.

There can be little doubt that many of these challenges are due to a lack of understanding of the Church, its nature, its purpose, and its relationship to the larger community in which it happens to exist. When the average Catholic is confronted with the criticism that he cannot be a good citizen because he has allegiance to the Holy See or that he cannot accept Catholicism and democracy at the same time, he is, I believe, swept off his feet, not because this challenge has struck a weak spot, but because he is not aware of any such conflict. So unreal are the accusations, so lacking in substance are they, that he can only deny them, a rather ineffective response in the face of the firm and unrelenting spirit in which the charge is made. In all honor, there has never been any problem of this sort for the average and not so average Catholic. There never could be. From his earliest days he has been taught a loyalty to his church and to his country, not only in his home, but in the parish school and from the altar.

The only instruction that he has encountered which tells him there is a dichotomy, grave and insurmountable, between his loyalty to the Church and his loyalty to his country comes from those outside the Church. He has no problem. He lives a peaceful life. He works along with other people in his community. He is active in the Church. He tries his best to obey the commandments of God and the Church. He votes; he grumbles; but he pays his taxes. He works, lives, plays in the community. He is totally confused. He simply does not understand.

For those who have not had this experience, who do not understand the spiritual and supernatural nature of the Church, the problem does not seem so simple. No doubt it is not simple. Looking at the Church without the faith, without an understanding of its nature and its purposes, must result in a very distorted vision, particularly if one is convinced that religious bodies are mere social institutions, in this case, a sort of international institution competing for the loyalties of its members on the same basis as other social institutions. You cannot serve two masters: you cannot serve the Holy See and the nation

Perhaps this is one of the reasons that prompts certain challengers to place outside the realm of fair play questions that involve our schools. In America we can argue about almost anything except help for our schools. If the issue of medical aid for the aged is brought up, those against it can say so and those who are for it can say their piece. The same goes for almost any other issue. The contestants say their bit, they vote, the issue is decided and everyone shakes hands, goes back to their homes and starts the fight all over again. This is America. It is democracy at work. We can say what we think so long as we obey the laws, and we can try in democratic ways to have them changed if we disagree with them. We can, if we do not like the existing law, go to the legislature, to the courts, to the higher courts again and again, just so long as we accept their decision and conduct ourselves according to the due processes of law. This is the American way. If we do not get the answer we want, we can be disappointed but, in America, we accept it, and we have at least the satisfaction of having been heard.

I do not pretend to be a political scientist, but I suspect that this democratic procedure is not only denied us on certain issues, but we are reluctant to exercise it. Maybe the latter explains the former in this case, but the fact remains that both we and our adversaries should be reminded that Catholics accept democratic processes, that we will not and have no desire to fight unfairly, and that we will abide by the laws of the land. Our faith tells us to do that. Now the law of the land is no direct aid to our schools. Catholics will live by that law or else be unfaithful, not only to their country, but to their own faith. Their faith obliges them to obey the law. Their Americanism tells them to have the law changed if they think it is wrong, and if they think it is wrong and if they want it changed, then they try to go about it in an American way. In America we believe that the same rules that give us the right to be "for" something, give us the right to be against it just so long as we respect the law.

It may be that such general misunderstandings about the Church and about Americans who belong to the Church are a source of many challenges, criticisms, and attacks.

And I should like to propose another possible reason. If there has been any increase in the tempo of criticisms in recent years it may be due in part to the particular times in which we live. We live in a day when criticism of education is quite acceptable; we live in a day when Catholic education accounts for some thirteen to fourteen per cent of all elementary and secondary school enrollments; we live in a day when a Catholic has again braved the political elements and thrown his hat into the presidential ring. Bear with me while I discuss these three items briefly.

Since the day the Russians were so inconsiderate as to hurl the first satellite into space, American education has been taking a beating. Nothing has escaped this unparalleled diatribe against American schools. We need not recall the extent of this today. It is too well known to all of us. It should be noted, however, that the major portion of this attack, if not the entire portion, was directed at public education. Very little was said about our schools. If you question this, glance through Admiral Rickover's writings, or Mortimer Smith's "And Madly Teach," or "Quackery in the Public Schools" by Albert Lynd, or Arthur Bester's two volumes "Educational Wastelands" and "Educational Wastelands Revisited." In view of this continuing criticism of American education we should be amazed, if not hurt, if something nasty was not said about us. After all, there is something very appropriate these days about criticizing educational institutions. Even the *Wall Street Journal*

carried a series of articles on education during the month of March and, by the way, the author, John Chamberlain, had some nice things to say about us. And so we should not be too alarmed if a few missiles are sent in our direction; indeed, we might well be concerned.

Our concern would arise from the fact that Catholic schools now account for about thirteen per cent of the total school population in the nation. We are no longer a few scattered disorganized schools, operating in every which way, but a large, well-organized system of schools reaching into every part of this nation. In fact, like many of you, I come from a diocese where about half the elementary and secondary population in the larger cities and towns is enrolled in Catholic schools. Criticism is perhaps one indication that we are recognized as having a significant hand in the education of American youth. It may be a sort of a back-handed compliment.

And of course with Kennedy's struggle for the Democratic candidacy it is only natural that the old canards and challenges would pop up again and again. Recently in our home town when a Catholic entered and won the gubernatorial race, certain local organizations surveyed each candidate asking such questions, among others, as: "If elected will you support the public school system?" "If elected will you deny aid to Catholic schools?" "If elected will you send your children to the public schools?"

Perhaps these are some of the reasons for the intensification of the challenges made against Catholic education in our times. Perhaps they explain in part our sensitivity to such challenges. And it is altogether possible that we read beyond these criticisms, as well we might, envisioning the long-range implications which some of our enemies may or may not have considered. We think about the possibility of laws that would further restrict us. We think about State requirements that we could not meet. We think of greater controls and less help from State Departments of Education. We see the possibility of renewed efforts from certain quarters to pull the tax-free carpet from under us. And we are concerned. And so it is altogether necessary that we give this matter our collective consideration.

But if we are to do anything constructive about these criticisms we must study for a moment the people who make them. They represent an interesting cross section. Some come from research workers associated with highly reliable institutions. Others we find in the classrooms of certain universities; others we meet on the public platform, such as those who graced the stage at the recent AASA meeting in Atlantic City; some belong to bigoted and dangerous organizations such as the POAU; but there are also those who come from our own colleges, parishes, and schools. Now some of these criticisms which these people make are justified; some are not. Certainly it would be foolish to classify all of them under the heading of bigotry and ignorance. To ignore any of them would be tragic; yet it would be equally foolish to give them all the same value.

Frankly, I am more concerned with the criticism of Monsignor Ellis that we are not producing intellectuals than with the inconsistent outpourings of a professional critic that we are guilty of segregation. I am more alarmed about the criticism of a certain Catholic university president that we have fallen behind in science education at the elementary and secondary level than the charge of the POAU that we are attempting to violate the principle of separation of Church and State. I am more concerned about the lament of a religious superior that her teachers are overburdened and are forced into the field too soon with too little training than I am about the Yale-Harvard study. I am more alarmed about the complaint from our good pastors that

the financial load is becoming unbearable than the allegation of the secular philosopher that we do not teach democratic skills. I am far more concerned about the protestations of certain Catholic parents that the classrooms are overcrowded, that some teachers are not qualified, that they do not have an opportunity to work more closely with the school than I am about the charge that we are not in tune with American democracy.

I believe, and I am sure many of you agree, that the criticisms that come from those who are dedicated to and involved in Catholic education are more real, more true, more constructive and have first claim on our time and attention. These people are our friends. Catholic scholars, religious superiors, pastors, and parents bear the heat and burden of the day; they know our program; they work for us and with us, or we work for them and with them; they share our aspirations, they understand our problems; they believe in Catholic education. They are motivated by a desire to improve our educational program. In most instances they have no ax to grind. They are, we can assume, in good faith. They sink or swim with us. This is not to say that everyone who cries out against us, whether he happens to be a scholar or a president or a parent, is always right all the time simply because he is a Catholic. But I do think their criticisms (or should we call them recommendations) deserve high priority because they are on our side and they are, in most cases, in the best position to know what our real weaknesses are.

Of course, other charges from those outside this group should not be taken lightly. The attacks that come from without may or may not be true. The fact that they come from less sympathetic sources, the fact that they may not be true, does not make them any less deserving of our attention.

But what shall we do about these challenges. I have been assigned the task of discussing the immediate solutions to these problems; Father McCluskey is to discuss the long-range plan. I do not know precisely how to make this distinction. Only the knowledge that whatever I might say will seem insignificant in comparison to what our distinguished guest will have to say prompts me to venture into this part of the discussion without concern about drawing too sharp a line between immediate and long-range solutions. I would hope that any immediate solution would somehow reflect on the long-range planning of our offensive. I cannot conceive of us doing too many things now which will have to be abandoned subsequently if these challenges are to be met. However, for better or for worse here are a few suggestions. I make them fully aware of the fact that they have little claim to originality. In many places these things are already being done and done effectively. Perhaps if they have any merit it is because others have devised them and have established their effectiveness.

(1) We must take a long, thoughtful look at the charges that are made against us and simultaneously make a careful examination of conscience. We must be willing to accept honest criticism, and we must try to profit from it.

We must be willing to admit that we can be wrong about some things and that we can learn much from our critics.

There is an old expression that goes: "If you admit you are all wrong when you are, you're all right." There is a lot of wisdom in that saying.

If we are overloading our classrooms, I think we are wrong. I think we should admit it. If we are accepting unqualified teachers, religious or lay, we are wrong. If we are trying to do too much with too little, I think we are wrong. If we are expanding too rapidly, then we are endangering the whole educational program, and I think that is wrong. The fact that other school

systems are doing the same thing in the same districts should afford little comfort. Dedicated as we are to a maximum expansion of our schools, it just does not make sense to do the job unless we can do it, not just as well, but better than anyone else.

Where our schools are strong, where maximum class sizes are enforced, where minimum teacher qualifications are maintained, where curriculum improvement programs are carried on, where experimental programs are undertaken, no one can touch us. We have something good, real good, and we must not weaken it in a frantic effort to expand, or by overburdening our teachers or overloading our classrooms.

Sympathetically, most of us are inclined to do this sort of thing because we know the passionate appeals of good parents who literally demand Catholic education for their children. Those who have placed ceilings on classroom loads or dates on admission to school know how difficult it is to be firm. Parents beg, they cry, they threaten, they quote encyclicals, diocesan regulations, and sometimes pitiful family situations.

One must be firm and one must be content with doing as much of the job as can be done well. After all, this is not the only resource we have, and even though those of us who are charged with the responsibility for Catholic schools are in the work heart and soul, are fully convinced of its importance, fully dedicated to its purpose, we must realize that few dioceses in the nation can in the foreseeable future accommodate all Catholic children in its schools. A careful, modest, studied expansion should be made, but no new teachers should enter the classroom unless they meet minimum standards. Not one child more than is reasonable should be allowed in existing classrooms.

(2) We must tighten up our diocesan and national organization. We must stand more firmly together. We must put on a solid front in the general community. Here I believe we are touching on a subject that is both essential and sensitive.

Despite what our critics might think, it has been my experience that our individual schools often enjoy too much autonomy. There is, for good reason, a privileged place in Church law for pastoral rights. But there is a point that we reach, where for the good of the cause, all schools must conform to certain specific, perhaps insignificant, details. The difficulty sometimes arises from the fact that the Superintendent in the Catholic system is a unique invention of the American hierarchy, and his position is not always clearly defined. The code is shockingly silent about him. His position and authority of course is determined by his Bishop. But there are no commonly accepted standards governing his scope of activities or his authority. Obviously we are moving toward a more clearly defined, a more commonly accepted role for this office. But whatever definition is accepted, now or in the future, it should be evident that we cannot afford to have a hundred different schools operating in a hundred different ways in a hundred different places. It is essential that we put on a solid, common front in the community, the State and the Nation. Maybe it is the old idea of in unity there is strength, not that we are not united in purpose, but we are not always united in action and this can and often does hurt us.

I would not question for a minute the rights or privileges of certain or all religious communities, but often enough there is a certain tendency to act independently of the diocesan program and this, I believe, creates misunderstanding and confusion in the general community. The failure of any unit in the diocesan system to perform uniformly can hurt the cause. Unauthorized free days, unnecessary changes in the daily schedule, different opening and

closing dates, extra vacation days, arbitrary dismissal of students—all of us know what these mean in terms of good public relations. Our colleagues in this work, civic officials, and the community have a respect for order that cannot be gained in any other way. Many dioceses have made marked advances in this regard, and I believe firmly for the sake of the cause, not for the sake of any individual or any Superintendent, but for the sake of the Church, for the sake of the impact we must make in the community, more progress must be made. All schools, private, parochial, diocesan, need each other and all of them should be ready and willing to accept the same, uniform regulations, methods of child accounting, systems of evaluating and reporting student progress, the same school calendar, and other routine and perhaps insignificant details in school administration for the sake of the cause.

For many years now the national office has attempted to achieve a reasonable uniformity on a broader level. These efforts need and deserve the consideration and cooperation of every unit of Catholic education. Again, the fact that this is not always achieved by other systems should give us little comfort.

Uniform, orderly, mass action in such matters would improve in a marked way relations with the general community and I believe preclude a serious source of justified criticism.

(3) We must make every effort to operate our schools using the best, the most effective, and the most acceptable educational methods. Many things could be said under this heading, but I shall merely list some of the more important items. All of us must have a good and effective system of supervising teachers, directly under our office. There is need for developing working committees to study and to improve curriculum. There is need for sound testing programs, for careful study of test results, for proper follow-up. We need more careful evaluation of our textbooks and more thorough public relations programs.

This means, I suppose, that those who are charged with the administration of the school program must be thoughtfully and thoroughly prepared for that job. A report recently published by a sub-committee of this Department touches on this problem. It was a reserved statement, however, and I feel I can say this because I served on that committee. Everyone on the committee, I think, wanted to say more but we could not agree on the precise wording. I think we wanted to say things such as this: the chief school officer needs proper training and proper internship; the Catholic universities of the nation must come through with some new and original programs geared specifically to help one prepare for this job and worked out in conjunction with members of this Department. Whoever he is, he needs adequate help to do the job well, and he needs adequate authority to see that it is done. Such things as this, we believe, would assure, at least hopefully, the kind of program that we all earnestly hope for.

(4) I should like to label this fourth point public relations, but I am afraid it may be too narrow a term. We do need a good public relations program at every level. We must work with local educational and civic leaders and with such groups and organizations. We must make a greater effort to bring to the general community and even to the Catholic community a better knowledge of our educational efforts. There must be, for instance, greater communication between our teachers and the parents of the children they teach; between the local school and the local community; between the Superintendent and the general community; between our schools and the public schools. Reports on school programs, testing results, the annual school bulletins, new programs and old for that matter, should find their way into the hands of those who should

know about such things. There should be an exchange of information and ideas with public school officials and an effort to discuss, share, and face common problems.

And there is another important point which I feel compelled to make. The scholarly work that is done, that is really useful and helpful, is scarce. Catholic universities, through their graduate departments, should make an effort to provide dissertation topics that will be meaningful and helpful. I will not bore you with the titles of some of these gems because all of us know them—in fact, some of us wrote them. I think that this Department could make a real contribution if it would establish a committee to line up certain problems that need study and investigation, and if it would enlist the support of the Superintendents in implementing such work. It would be helpful if this Department would publish and distribute worthwhile research studies.

And, while we are at it, I should like to recommend that our Catholic scholars do all they can to produce works dealing with the more advanced, philosophical and practical questions which vex us. Father McCluskey's recent book is an example of the sort of work we urgently need. Every cooperation and every encouragement should be given such scholars in pursuing these important endeavors.

(5) I recommend that we review briefly the role, locally and nationally, which the laity play in our total program. Sometimes what we cannot do ourselves is left undone. In theory all of us recognize the need we have for the laity and the need they have for us. I wonder if many of us have really tapped this rich resource to the fullest. If anything has served to crack the educational ice for the laity in recent years, it has been the increasing need we have for them in staffing our schools. In our own case, for example, we went from 35 lay teachers in 1950 to 735 in 1960. We are begging for them, and I am sure that many of you are having the same experience.

If I may call your attention to an article published in the convention issue of the *Catholic Educational Association of Pennsylvania Bulletin*, I attempted to discuss the subject of public relations in education as it involves the laity at the parish and diocesan level. This is only one angle. The laity has knowledge, contacts, and abilities that we do not have. They are waiting to be asked. They are anxious and ready to come to our aid. Greater use can be made of them in advisory capacities, on boards of institutions, and school boards, and in various other ways known all too well to you.

After all, we work for the laity. The schools exist because they want them, they support them, and they need them. They will prosper and grow only if they continue to be a real and active part in their operation. They have a right to know more about them and to be more a part of them. Frankly, I feel that the parish school without a Home and School Committee or a Parent-Teacher Guild cannot do an effective job. Unless our efforts are directed at education of the parents as well as the children, unless they are working with us, the solution to some of our problems seems unlikely if not impossible.

(6) Finally, I would like to urge that we never face a challenge with those immortal words "it does not deserve an answer." Every challenge deserves an answer, one that is presented in a dignified and straightforward way. We owe this much to the children, the parents, the teachers, the faithful whom we serve, and to the community whose welfare is no less dear to us than it is to those who make the challenge. We have nothing to lose in admitting we are wrong if we are wrong. We have everything to gain if we are willing to learn, even from our enemies. With the same force that we strike out against dis-

honest criticism, no matter whence it comes, we should be willing to eat humble pie, admit our mistakes if we made any, and do a job of mending fences.

I am sure that the challenges that confront us today are real and formidable. They concern all who love the Church and her schools and the American community and not only those who have dedicated their lives to Catholic education. Yet we must not be discouraged. The critical situations which the Church and her schools have faced in the past have been the occasion for mustering greater strength and drawing us all closer together. Our predecessors in this work have faced more difficult situations and they have built the wonderful and glorious programs which are today serving the Church, and the community so well.

In our State Catholic Association we have a motto. It says, "Catholic education will succeed because Christ is its partner." I am sure that this is true at least as far as Christ's contribution is concerned. But if Christ is our partner then we are His in this undertaking. Let us hope that we shall not fail. With the help of God's grace, we will not, and our successors will stand on our shoulders to face new and greater challenges in the years to come—to move further ahead—because of what we, in our own small way, have been willing and ready to do for Catholic education.

THE DINOSAUR AND THE CATHOLIC SCHOOL

REV. NEIL G. McCLUSKEY, S.J., EDUCATION EDITOR, *AMERICA*

Since 1940, American Catholic school enrollment has increased 147 per cent, so that today our elementary and secondary schools enroll slightly more than five million pupils. This is truly a remarkable achievement. There is little time, however, for the kind of preening or mutual admiration that induces euphoria. You superintendents are already well aware that the sixties bid fair to be the most challenging decade in the history of American Catholic education.

There is always a temptation to look upon bigness as a guarantee of security and survival. It is not. Back in the good old days of the Mesozoic Era, nothing more grand and fearful strode the earth than the mighty brontosaurus and tyrannosaurs and stegosaurs. Yet these fierce monsters with their tiny brains and huge bodies, along with the rest of the dinosaur family, suddenly disappeared. Paleontologists generally agree that one reason these unwieldy giants became extinct is that they were unable to adapt to new conditions imposed by climatic upheavals. There may not be an ice age ahead us, but if Catholic education is to continue to flourish in the decades ahead, those responsible for leadership must be keenly aware of present challenges and make required adaptations.

In this year of the decennial census, we can identify four new factors in the educational scene which present critical challenges to Catholic education. They are: (1) the growth in population; (2) the beginning of extensive federal aid to public education; (3) the demand for excellence; and (4) the changing attitude of the American community toward things Catholic.

Suppose we approach the first challenge by looking at some figures. During the sixties, the projected population of the United States will rise from 180 million to 207 million, or a gain of 15 per cent. School enrollment will increase by 25 per cent with the high school part of the school population doubling. Now if Catholic school enrollment simply follows the national prediction, by 1970 you will have between six and seven million children in your Catholic schools. (We shall later return to the dark side of this situation: the six or seven million Catholic youngsters of elementary and secondary school age that will not—as things are going now—be provided for in Catholic schools.)

This year some 2.6 million young people are celebrating their 18th birthday, but in five years that number will rise to nearly four million. There will be a 57 per cent increase in the total of Americans aged 18-21, and better than one-half of them will be heading for college. "We are approaching the time," Arthur S. Adams, president of the American Council on Education, wrote recently, "when two years of college, either to develop a vocational skill or to prepare for further collegiate education, will be as necessary and commonplace as graduation from high school is today" (foreword to Gleazer, *American Junior Colleges—1960*).

By 1970, it is predicted, today's college population will nearly double, reaching 6.4 million, but some prophets estimate that the total will be closer to 9 million. Precise figures are lacking, but we do know that the current Catholic college population of 303,000 is more than surpassed in numbers by the Catholics who attend non-Catholic colleges and universities. Come 1970 and

perhaps three out of four Catholic students will be enrolled in non-Catholic collegiate institutions.

The second challenge introduces a delicate subject. Any mention of a financial "challenge" or competition from public education to Catholic schools exposes one to the risk of having his words twisted into an attack on what many people consider the sacred foundation of the American Republic. As citizens and taxpayers, however, we do share in the gratification over the broader community support for and significant improvement in our public schools. The American public has an increased awareness of its schools. In many parts of the country impressive strides are being made to improve the academic tone in the common schools, to strengthen the curriculum (particularly in languages, science and mathematics), to better provide for the gifted student, to attract and prepare a better class of teachers and to articulate a sound philosophy of education.

American taxpayers are presently paying enough to get good schools. The public school bill for 1959-1960 is an estimated \$15.5 billion—an increase of nearly 10 per cent over the preceding year and a sum representing 3.8 per cent of the nation's total income. (Ten years ago our public school bill took 2.7 per cent of the national income and fifteen years ago 1.6 per cent.) Officials of the National Education Association say the figure will be \$20 billion in 1965 and \$30 billion by 1975.

What is more relevant here is the changing pattern of support over the past twenty years. Local revenue dropped from 69 to 55 per cent of the total; state support increased from 29 to 41 per cent; and federal sources of support increased from 1 to 4 per cent (*School Life*, Feb. 1960). Moreover, the hour of federal aid is about to strike. Twelve years of massive propaganda have conditioned the public to the absolute necessity of large-scale federal expenditures to solve our national school problems. The first bill to come out of the hopper—will it be this year or next?—is only going to be a modest forerunner of what may in time become a \$5-\$10 billion annual appropriation. How will federal aid for public school salaries and construction affect non-public schools? Evidently, the recruitment and retention of qualified lay teachers will become a formidable problem. The federal boost for public school construction will be a lesser problem.

The subject of increased financial support for public education is not unrelated to the next challenge, that of excellence, about which we have heard so much during this convention. As the world grows older in the complexities of the space age, American society is growing more insistent on quality, thoroughness, and efficiency in the schools. The Catholic schools in almost all dioceses compare very favorably, frequently excel, the publicly-supported school systems in the same areas. Where they do not, their difficulties often flow from the straitened financial circumstances under which they are forced to operate.

This audience is thoroughly aware of the energetic and successful efforts being made to achieve the highest academic excellence in Catholic schools. There is small complacency in the Catholic educational world despite the fact that the customers seem inordinately well-satisfied and come back in ever-increasing numbers. It would be less than honest, however, to open this topic without repeating the warnings that have already run through the convention hall about the danger of deterioration in the traditional excellence of our Catholic schools.

The post-war expansion has forced some schools in some dioceses to fall back on measures of desperation, notably overcrowding of classrooms and the

utilization of substandard teachers. We can smile at gangs of college sophomores vying to see how many human beings can squeeze into a telephone booth, but there is nothing funny about using a classroom for the same purpose.

You are the people who must put your foot down to prevent well-intentioned pastors or principals from piling 50, 60 and 70 youngsters into a classroom. Pastors and others must be made to see the hard cold fact that there is a point of diminishing educational returns in such a practice. Overcrowding is not fair to the children who are deprived of that close individual relationship to the teacher. It is not fair to the sister or lay teacher whose stamina and morale are frequently sacrificed on the cross of that "extra row of seats along the window aisle." It is not fair to parents who are no longer as unknowing or uncritical of obviously poor pedagogical practices. It is not even fair to those parents whose importuning forced the pastor to open the door for one more child but who later will not blame themselves for the child's faulty foundation. The day may come, indeed, when with perfect right the State will step in and by legislative decree end serious overcrowding in classrooms everywhere. Our own vigilance and sense of responsibility will be the surety that such an intrusion will not take place.

Again, enrollment pressures and inadequate finance have forced some Catholic schools to have recourse to substandard teaching personnel. The good intentions of the pastor who resurrected her, and the generosity of dear arthritic Mrs. O'Leary who left her retirement to cope with a roomful of squirming sixth-graders at St. Mary's school, are to be praised, for sure. But Catholic schools are subject to the same laws that govern excellence in any school, and St. Mary's cannot be built on the Mrs. O'Learys. The truism that a school is no better than its faculty applies inexorably to our own schools. Teacher certification standards must be at least as high in Catholic schools as those in public schools.

Other questions about quality can be raised. How conspicuous have Catholic schools generally been in educational leadership? How commonly have our schools pioneered and perfected the new techniques in early teaching of foreign languages? How universally have we modernized our approaches to the teaching of mathematics and the sciences? How much have we made our students at home in the library and given them a passion for reading? Have we been really successful in making our young people alive to the grave social and political issues at home and abroad? Have we inspired widely a love for Christ and the Church and souls? These questions are part of the continual examination of conscience for leaders of Catholic education which must be made if Catholic education is to lead.

The fourth factor presenting both challenge and opportunity is the new widespread interest by non-Catholic Americans in Catholic life. We can leave the full explanation of this to sociologists and analysts of our culture. The phenomenon, however, is indisputably real—and I am not referring here simply to the public following of the political fortunes of Senator John Fitzgerald Kennedy. The Church in the United States may be feared, hated, admired, or respected but it is noticed. The nation is aware as never before of the Catholic presence—and of Catholic schools.

We have an admirable philosophy of education rooted in the Judeo-Christian tradition from which America has always derived its moral strength. The contributions of our schools to the intellectual and cultural riches of the nation yearly grow more impressive. Why is it then that there is so little public recognition of the current pressures upon Catholic schools, and why is there almost no discussion in public of how to help them solve these problems? How

can a community, a quarter or one-half of whose school children attend Catholic schools, remain so indifferent to Catholic school needs?

And yet an awareness is growing that the sheer dimensions of the Catholic school system make its needs and interests more than the concern of the Catholic community. The social realities of 1960 are not those of 1928, nor of 1860 nor of 1828. If American society, however, is ever to find a way of translating its appreciation of the religious school into a corresponding pattern of appropriate support, we must do a better job of taking our case to the public. A strong claim can be made that it is in the best interests of the American nation that the church-related schools, which have assumed a generous share of the nation's educational burden, receive appropriate recognition and support. For only in this way can the constitutional guarantee of freedom of religion be effectively safeguarded, and only in this way can the nation's youthful talent be fully realized. The fact that a majority of the states still do not provide the constitutionally-approved child-welfare benefits, e.g., bus transportation, eloquently underscores our failure in community relations.

Perhaps greater interest on our part in the corresponding problems of public education is one step toward improving them. Instead of giving an impression of aloofness or hostility, we could join more enthusiastically with those forces in public education that are striving for higher standards in school safety, classroom instruction, teacher certification, and working to preserve a high moral and spiritual tone in the schools. In any event, today's great concern or curiosity or simply interest in things Catholic presents us with a challenge and an opportunity.

The challenges under discussion require some basic retooling in contemporary Catholic education. The three major modifications that I am going to boldly suggest will concern *administration*, *finance*, and *emphasis*.

The parochial school as an independent, parish-controlled and parish-financed operation is an anachronism. For the greater good all parochial schools should become diocesan schools. This will mean, of course, that pastors will have to yield control over their schools. We speak loosely of a Catholic school "system," but only a few dioceses approach education systematically. Close your eyes for a moment and visualize what the difference would be (including the change in your own work-load!) if all the parish schools were welded into a single diocesan system.

Take the planning of schools. A central planning board would allocate schools and priorities in building, would pass on additions, consolidations and suppressions of schools. Special schools would be located at strategic points in the diocese. In these schools the exceptional children would at long last get their full due. There would be special schools and staffs for the mentally retarded and physically handicapped. There would be a special diocesan transportation provision for the handicapped who attend regular schools. College preparatory schools, terminal schools, pre-professional, and technical schools would likewise be centrally located for patronage by youngsters of the entire area or diocese.

We may wince at the charge, but unhappily there is a basis for the accusation that Catholic schools, especially our high schools, make a practice of using the public schools as a "dumping ground" for "problem" children and difficult learners. Until we reorganize our schools systematically, this charge will not cease.

Let us turn to the teacher. Under this plan all teacher contracts would be arranged by the diocesan office. Salary scales, assignments, transfers,

replacements, promotions would be handled on a diocesan level by a central office. Health benefits, tenure, retirement, sick leave, and pensions would be provided for in the same way.

Curriculum planning and experimentation, teacher accreditation, standards for promotion, advanced placement, selection of textbooks, enforcement of library standards, etc.—all these important items would now come under a diocesan central office. Should ten schools in the diocese offer Russian language courses in the sixth grade? Can Latin or French be started in this particular school at the fourth-grade level? Is there profit in accepting a long-term loan for science equipment under provisions of the National Defense Education Act? These would all become routine matters for the diocesan superintendent's office. The diocesan superintendent will be assisted by an active school board, equally composed of clerical and lay members, which meets regularly and works closely with him in evolving policy and practice for the diocese. In sum, the office of the diocesan superintendent of schools becomes a position of authority over and leadership of the Catholic school system.

Finance comes next. Tuition is now abolished. In its place there is a school tax levied on every wage-earning family in the diocese, a plan which in some dioceses is partially in operation. The present system of financing Catholic school education is unbelievably archaic, obsolete, and inefficient. In this matter we are a good one hundred years behind the public schools whose architects long ago argued successfully that the burden of support for the commonly-used public schools was a total community responsibility. The token tuition collected by the parochial school today is usually supplemented by an occasional "throw-it-in-the-Sunday-basket" appeal to parish generosity. How much fairer and more practical to share the tax burden and to concentrate during certain periods of the year on whatever all-diocesan drives for supplementary funds prove necessary. Henceforth, let the education of the youngsters in the rich suburban parish and the declining downtown parish be paid for out of the same central fund. And if private schools directed by religious orders want to be supported in this way, it is only proper that they become an integral part of the diocesan system.

Once a central control comes over the parish schools, intelligent planning for expansion can take place. Economy can become the keynote. Facilities can be shared as much as possible. Several neighboring schools can make use of expensive facilities like auditoriums, gymnasiums, high-school home economics departments, and industrial arts wings. If needed, school buses can be made use of to bring pupils to these centrally located facilities.

The third step is emphasis. There is an ideal of Catholic education, sometimes summed up in the phrase, "Every Catholic child in a Catholic school." Yet, paradoxically, the greater our Catholic school population grows, the farther we seem to be from this ideal. Better than five million of today's Catholic children—at least two-thirds of those of high school age and more than 40 per cent of those of elementary school age—are not in a Catholic school. As things stand now, they are not going to get even a partial Catholic schooling, and the number of the unaccommodated each year will be larger. A blunter way of stating this point is that in effect we are turning our backs on one-half of our Catholic children as far as their formal schooling goes. Does this not indicate the imperative need for rethinking the present pattern of Catholic education?

In those areas where the Church cannot educate all of our young people all the time, is it not the part of wisdom to concentrate our human and fiscal resources so that we can provide some years of Catholic schooling for all and

on the more influential levels of schooling? The school, which in 1884 the Third Plenary Council of Baltimore decreed was to be erected near each church "within two years," was an elementary school—in those days the kind of school wherein were satisfied the educational needs and ambitions of most Americans. Seventy-six years later we are still preoccupied with putting up elementary schools while the focal point in the pattern of American education has moved up the ladder. The high school has long since replaced the grammar school as the focus of loyalties and educational influences for the average American. But even this is changing.

The normal pattern of American publicly-supported education is beginning to cover a 13th and 14th year or junior college. In 1959 one of every four college students began higher education in a junior college. Within a very few years, at least one-half of the beginning college class in many states will be in junior colleges. Moreover, as entrance requirements for the four-year colleges tighten and as tuition continues to rise, there are excellent reasons why more and more of our college students should pass through the two-year program which would be sufficient for a high proportion of them.

Already, there are over 600 junior colleges in the country, and each year more are springing up. So far only 18 junior colleges are under Catholic direction. In our past concern for the elementary school we neglected the high school. Will we now neglect the junior college and miss another turn in history?

If we are forced to abandon a section of formal Catholic schooling, it ought to be the first six grades. To achieve maximum results Catholic education should start with the 7th grade or junior high school, continue through senior high school and include the 13th and 14th grades or junior college. A network of junior colleges under diocesan and religious-order directions would mean that many tens of thousands of Catholic young men and women, at a critical stage of intellectual maturation, would have at least some access to what few of them will ever discover elsewhere—the documents of philosophical and theological treasures of Christian humanism as well as the great Catholic social thought. This is no small gain.

The thought of dropping some of the elementary grades distresses many people who feel that this is abandoning Catholic children during their early formative years. But what alternative do they propose to provide *some* formal Catholic schooling for 1970's six or seven million Catholic youngsters of elementary and high-school age and a million young people of college age in 1970 who are destined to be left out.

Perhaps these people also underestimate the capability of our parishes and Catholic families to adjust to a new challenge. There is no valid reason why priests and parents could not make more than adequate provisions for the religious training and influence of our children. Let's bring them to the Catholic school building every day following their school day. Let's step up our CYO, Girl Scouts, Boy Scouts, Brownies and Cub programs. Let's draw them in closely to the parishes' liturgical and social life. Let them get acquainted with the priests and sisters and lay youth leaders in these programs. And let them be eager for the day when they will be able to slip into that privileged place—the Catholic school. This plan is frankly an alternative which falls below the ideal. Yet it comes to grips with the realities, among them the limitation on the resources of the American Catholic people. To speak this way is not "pessimism," or "defeatism," or "disloyalty." It is simply realism.

It would be far more in keeping with the spirit of the Council of Baltimore to study the objectives the bishops had in mind in legislating for separate schools, and then determine whether these goals are being achieved through our concentration on elementary rather than high school and college education. Are objectives like the strengthening of the faith and the development of lay leadership in society and the multiplication of vocations best realized by clinging to the educational pattern of 1884, or rather do the times demand some basic reorganization?

Imagination and courage have marked the growth of Catholic education in the United States. May the Holy Spirit insure a sufficiency of these commodities during the next decades, so that we can make the right adaptations for the survival and growth of Catholic education.

PAROCHIAL SCHOOLS AND PUBLIC LEADERSHIP

DR. MYRON LIEBERMAN, DIRECTOR OF BASIC RESEARCH,
EDUCATIONAL RESEARCH COUNCIL OF GREATER CLEVELAND

My objective in meeting with you this evening is action that will improve elementary and secondary education in the United States. This objective is not limited to either public or parochial schools but includes both, as well as non-parochial private schools.

I am sure that the frank statement of this broad objective will appear to be an act of presumption to many of you. Nevertheless, if it is presumptuous, the reason cannot lie in the nature of my audience, which includes the administrative heads of 130 dioceses enrolling over five million children, almost fifteen per cent of our nation's elementary and secondary school population. Each diocesan school superintendent in the United States bears an enormous responsibility to his church, to his country, to his community, to parents, and to the boys and girls they have entrusted to him. On the other hand, you who fill these positions carrying such heavy responsibilities are fully capable of meeting these responsibilities. There is no ceiling on what a group such as yours can do for education in the United States.

Insofar as my own role this evening is concerned, let me say only that your invitation constitutes a unique opportunity for me, as it would be for anyone else, to make a constructive contribution to American education. It is better that any failure to achieve the objective I have proposed be due to my inability to make such a contribution than to my refusal to set a goal appropriate for an audience as distinguished as this one.

Much to my regret, and I am sure yours as well, I cannot, except in a very limited way, appear before you this evening in the role of critic of Catholic parochial education. It is not that I believe that no serious criticism can be made of parochial schools. Nor is it the case that I fear your reactions to criticisms or that you will be like some public school administrators, who affirm the values of criticisms as an abstract thing but never seem to welcome any specific criticism as a basis for action. My refusal to play the role of critic is not based upon these reasons but upon a much simpler one: I do not have the data to support the criticisms that are often made about Catholic schools. I say this even though upon occasion I accept these criticisms myself. However, my acceptance of them takes place at an impressionistic level. It does not take place at a level wherein I am prepared to act upon them, save in those cases wherein I must act and have only impressions upon which to base my actions.

Most of our practical action in this world is based upon incomplete knowledge of the situations calling for action. For this reason, our impressions of other persons or groups are important even when we are aware of their limited value. If I have certain impressions about parochial schools, and have only these to rely upon in cases calling for practical action concerning parochial schools, I am sure that many others find themselves in a similar position. For this reason, it may be useful for you as well as for me if I should describe some of the incidents which help to form my impressions of parochial schools.

I personally do not have any direct working relationship with parochial schools, although my employing organization has a working relationship

with the Cleveland diocesan schools, a relationship which I hope is as valuable and as highly regarded by Monsignor Elwell as it is by the staff of my own organization. A little over a year ago, I was invited to write an article for the *Nation*, a journal of opinion which has been in existence since 1863. As an outgrowth of the two articles I wrote, an arrangement was worked out whereby I became the Educational Consultant for this journal. My activities in this capacity are advisory only; I recommend possible stories and authors and also comment on unsolicited manuscripts which are submitted.

A few days after Father D'Amour called me, I was in New York and had the opportunity to chat with the editor of the *Nation* about some articles on educational matters. It seemed to me a rather interesting coincidence that the Educational Consultant for the *Nation*, which was barred from the New York City schools about ten years ago because of the articles by Paul Blanshard, should be invited to address this group and I mentioned this in the course of our conversation. Having done so, I learned about a situation which may be of interest to you as it was to me.

The ownership and editorship of the *Nation* changed hands in 1955, more than five years after the Blanshard articles. The new management attempted to get the magazine put back on the approved list for the New York City schools. To this end, letters were sent to the superintendent of schools stating that the editorial policy of the *Nation* did not condone attacks upon the religious beliefs of any individuals. The letters pointed out the injustice of a permanent ban on the magazine and asked for a hearing in case an adverse judgment was rendered.

I shall not bore you with the details of all the correspondence which I was privileged to read on this matter. I would like to say, however, that the magazine is still barred, although in my judgment the new management was and is quite sincere in its policy of respect for religious beliefs. As a matter of fact, when I suggested an article on the state of parochial education, the suggestion was turned down on the grounds that the editors were not interested in any articles that could even remotely fan the embers of the Blanshard controversy.

Perhaps the last incident is the most revealing one. During the past year, I have occasionally tried to liven up a party or a meeting by conducting a straw vote between Nixon and Kennedy. One such instance occurred less than three weeks ago, at a conference in Chicago which included a considerable number of school superintendents. During a lull in the proceedings, I asked my hypothetical question. The overwhelming majority for Nixon, coming only a few months after he had voted against a federal aid to education bill supported by most of the group, appeared significant to me.

This conviction was strengthened by the discussion that followed. The school people in this group were not bigots, at least by conventional standards. They believed so strongly in racial integration that a successful collection was made in behalf of individuals who are suffering grave financial damage in Southern communities for their support of integration. The point is, however, that most of their experiences with parochial schools, and they had many such experiences, had left them hostile and suspicious of any Catholic candidate for President. To be perfectly frank, their comments reflected a strong conviction that the parochial schools represented an enemy, not a partner, of public education.

Please do not misinterpret my purpose in describing these incidents to you. My purpose was simply to illustrate the kind of incident that seems to be predominant in shaping the impressions which I and others have about parochial schools. I did not recite these instances with any thought whatsoever

that any of them provides a firm basis for criticizing the Catholic Church or its parochial schools.

The fact remains, however, that the contexts in which I read about or encounter the parochial schools are usually unfavorable ones, at least from my point of view. Almost invariably, the context is that the parochial school supporters are opposing or are accused of opposing an increase in educational expenditures, or they want to use a public facility, or they are criticizing public schools in an unfair way. Practically never is it that the parochial schools are doing something better, so let's go see how they do it. As of this moment, I cannot recite a single personal experience in which parochial school leaders took the initiative in activities designed to improve all schools. Undoubtedly such instances exist, and it may well be that what I have just said reveals only my ignorance concerning the relevant facts. All of us should be concerned about this situation, regardless of the underlying reasons for it.

In some respects, the absence of favorable incidents is rather surprising. For instance, let us consider parochial schools in the context of educational research. How do parochial schools stand with respect to educational research? Is there any research going on in parochial schools of interest and value to the broader educational community? In this connection, I was surprised to discover that during the 1958 fiscal year, not a single grant was made to a Catholic school, school system, or institution under the Cooperative Research Program of the U. S. Office of Education. I thereupon wrote to the U. S. Office of Education and received the following information. Of the more than 900 proposals submitted to the Cooperative Research Program since its inception in 1956, less than 25 have been received from Catholic institutions. As of March 21, 1960, over three and one-half years since the inception of the program, exactly one research project was under way in a Catholic institution under this program.

Thinking that there may have been special reasons for this situation, I made some inquiries to the educational division of the Ford Foundation on the same subject. You may be interested in what I discovered. Since the establishment of the Fund for the Advancement of Education (in effect, the agency of the Ford Foundation concerned with elementary and secondary education) in 1951, it has made a total of ten grants to Catholic schools, school systems, institutions of higher education, and educational organizations. This averages out to one grant a year, out of a total of about one thousand grants made during this nine-year period. I was also informed that the Fund had received a total of 42 proposals during this period from Catholic institutions. This figure does not include casual requests or inquiries or requests for building funds which come to the Fund every week.

Another line of inquiry which I have pursued only in recent weeks concerns the role of parochial school teachers in curriculum revision. As you know, there has been considerable dissatisfaction expressed recently about the content of the elementary and secondary school curriculum. In recent years, a number of major projects have been launched to remedy the grave deficiencies in various subjects. These projects are usually staffed by subject matter experts and outstanding teachers in a given field. These groups meet together over several summers, first to decide on the content and then as writing teams to produce the text materials. To my knowledge, which I hasten to add is very sketchy on this point, not a single teacher from a parochial school is participating in one of these major projects.

One last bit of curbstone research may be significant. Since receiving the invitation to participate in your program this evening, I have examined a

number of leading textbooks in educational psychology, child development, grouping, teaching methods, and so on. In all of these, I found only a very few or no references at all to research by Catholic educators or in Catholic schools; for example, the most widely used educational psychology textbook in the country carries not a single citation from a Catholic source as far as I could determine from a page by page analysis of the references in it.

Let me state again why I have dealt with educational research in this discussion. I pointed out earlier that, to many of us working in the field of public education, our attention seemed drawn to parochial schools in a context which, from our point of view at least, was an unpleasant one. I suggested other and more favorable contexts, which, unhappily, seem to be seldom encountered in our daily work. One of these favorable but infrequently experienced contexts is the research one; the public school educators do not seem to beat a path to your door because your educational mousetraps are better than theirs. Finally, I would argue that this situation is rather surprising, since the possibilities for constructive research in the parochial schools are much greater than they are in the public schools.

This last statement may seem to be an unfair one to many of you. After all, research costs money, and money is something you need desperately just to keep going. Nevertheless, it seems to me that the barriers to fruitful research in parochial schools are more psychological than financial. The major sources of funds for educational research are either nongovernmental (e.g., the philanthropic foundations) or though governmental, are available on a substantial basis to parochial institutions (e.g., the Cooperative Research Program of the U. S. Office of Education).

This leads me to my main point concerning educational research and parochial schools. Financial considerations aside, the parochial schools are in the best position to conduct meaningful research of value to all elementary and secondary schools. In fact, it is no exaggeration to say that, at the present time, some of the most needed educational research will have to be done in parochial schools or it will not be done at all.

One of the biggest barriers to educational research in the public schools is the lack of any unified control over elementary and secondary education on the one hand and teacher education on the other. I have seen one worthwhile project after another founder on this point; for example, suppose one wishes to try out a new science curriculum in the elementary schools. Obviously, this calls for re-educating in-service elementary school teachers and changing the pre-service programs of would-be teachers. But how is this to be done?

If we use the teachers in a public school system, who will pay them for the extra study? If they must undertake such study on their own without compensation, their opposition can be expected as a matter of course. On the other hand, public school systems cannot release large numbers of teachers during regular hours for experimental purposes. Their attitude is: why should the financial burden of supporting an experiment designed to help everyone fall upon us?

Furthermore, a new curriculum often calls for skill and knowledge that some teachers cannot achieve, even with an in-service program. If these teachers have tenure, you are unable to conduct the experiment. Or you may give them the in-service training, only to see them get married or move to another state or take a better job.

Furthermore, research projects in public schools frequently encounter parental or community objections which destroy the project even though they have no basis in fact or logic. School superintendents are hired for short-

term contracts. No one can blame them if they take the attitude—why should I stick my neck out? A superintendent I know who has participated in many research projects, out of professional conviction and often at great risk to his own position in the community, told me rather wryly about the new superintendent in a neighboring community. The new superintendent, upon his appointment, promptly announced that he would introduce nothing into his school system that had not been tried and proven successfully in another system. There is something almost terrifying in this attitude, but it is really all we can expect of school administrators who lead a precarious professional existence.

During the past few months, I have observed several educational projects in such areas as team teaching, large group instruction, and so on. Some of these projects are trying out ideas which seem completely sound from a professional point of view. Nevertheless, in almost every project I observed, it was practically impossible to give the idea a fair trial on its merits because of the factors just mentioned.

Now I know there are many pressures from parents, communities, teachers, students, and ecclesiastical superiors operating upon diocesan superintendents. Furthermore, I do not propose that parochial school children should be the guinea pigs for the rest of the population, or that you gentlemen can or should use religious sanctions to get parents to go along with an educational experiment.

What I do say is this: although the administrative structure of the parochial school system was not designed to facilitate educational research, and although parochial schools were not established specifically for this purpose, the fact remains that these schools alone in this country are in a position to conduct certain promising educational research projects. Under present circumstances, they, and they alone, are able to coordinate the pre-service and in-service training of teachers with curriculum changes, to insure the requisite stability of the teaching staff, to secure the necessary parental support, and to do everything else necessary to give some good ideas a fair trial in practice.

If I have overestimated your power and authority in these matters, I hope you shall nevertheless consider what are your responsibilities along these lines. Certainly, the art and science of education in this country will never achieve its full potential without the contributions that you can make. The country needs your efforts in this regard as much as it does the research that is done in Catholic hospitals, orphanages, universities, and other social institutions.

Let me turn now to another area in which your leadership will be essential in the years ahead. It will be essential not merely to correct or modify unfavorable impressions others may have about parochial schools but to ensure stability and good will among all major groups in our pluralistic society.

Over the country, there is growing tension growing out of the parochial school movement. I do not mean to prejudice the issues here; it would be just as accurate to say there is growing tension as a result of opposition to parochial schools. Parochial schools are not bad because people oppose them. We would hardly accuse Negroes of being responsible for racial tension merely because at long last they are beginning to insist upon their fundamental human rights; no doubt many of you regard opposition to your policies in much the same light. You could avoid controversy by giving up your rights or what you take to be your rights. But this is not what I have in mind. Looking at this conflict from one community to the next, we can say that most of it raises no new issue of principle; for example, take the issue of whether to provide transportation for parochial school students at public expense. This

issue has been the subject of many a battle in communities and state legislatures. Nevertheless, the separate conflicts do not pose new questions of principle. They get settled finally, often after much bitterness, by counting noses on election day. In a democracy, elections are essential but I doubt seriously whether the issues relating to parochial schools are getting the kind of pre-election discussion that they should have. Is there not some better way to resolve these issues than by engaging in public controversies which only crystallize and harden positions already taken, divert all of us from common tasks of basic importance, and probably intensify religious animosities of the most undesirable kind?

I would like to propose the establishment of a continuing conference including religious leaders from all major faiths, educational leaders, political scientists, and others, to be devoted to the whole complex of issues revolving around the role of parochial schools. This conference should be held for several weeks in each year in a secluded place. It should not issue press releases, nor in any way be used as a sounding board for appeals to the public to take one side or the other in controversies relating to parochial schools. The conference should have its own staff, at least on an ad hoc basis. Its discussions should be held in an atmosphere of complete candor. Every important point of view should be represented by the most able advocates of it who are available. Other than this, the most important qualification for participants is that they be reasonable men, capable of changing their own views as well as the views of others.

The rationale for such a conference is based squarely upon the futility of thousands of local conflicts, none of which raises any new question of principle and all of which are diversionary and productive of dangerous animosities. What is needed is some sort of framework or guide that can be used by all sides in a local dispute concerning parochial schools.

True, some policy guides are available at the present time. You have statements by the NCWC and by the archbishops of the United States. Protestant groups also have guides or policy statements issued by their national organizations, and orthodox, conservative, and reform organizations of American Judaism have all had their say. So have various educational organizations, such as the National Education Association and the American Federation of Teachers.

The trouble is that these statements have been worked out in isolation. It is, of course, desirable that religious and educational organizations consider issues and adopt a position concerning them. However, let no one be fooled into thinking that parochial-public school relationships are going to be decided by press releases, whether issued by archbishops, rabbis, ministers, teachers organizations, or anybody else.

All of you are familiar with the recent steel strike. You are familiar with the way in which management and labor devoted their time and energies to gaining public support instead of to collective bargaining. When labor and management met across a table, it was only for the sake of the record. It was not for the purpose of reaching an agreement which was fair to everyone, including the vast majority of our citizens who were not directly represented at these talks. You will also recall how the parties sought to put pressure on high ranking government officials, how one side thought it had government lined up on its side and found out otherwise when the chips were down. Finally, it may have occurred to you, as it did to me, how much better it would have been for everyone if these antagonists had been meeting regularly over the years, apart from this or that crisis with its compelling need to put pressure on government officials who could influence the outcome

Would it not have been far better for everyone concerned if the parties had made a genuine effort to resolve their problems first instead of rushing into the mass media with their particular solutions to them?

From a procedural point of view, our procedures for resolving parochial school issues are as primitive and wasteful as those used in settling the steel strike. We are ignoring a wealth of experience pertaining to conflict resolution by our failure to adopt an approach to parochial school conflict which rests upon the conviction that men of good will can resolve their differences satisfactorily if they meet together to do so. This approach does not always work, but it works often enough—our system of government could not have endured if the case were otherwise. Furthermore, we'll never know whether or not it will work in this situation until we try it.

It is true that a conference such as I have proposed cannot legislate parochial-public relationships for the entire country. This is not too important. Most conflict at the local and state level is a result of the fact that citizens are supporting policies set by national organizations to which they belong; for example, the Catholic who supports government support for parochial schools usually does so because of the impact of church policy upon his outlook. The same is true for the non-Catholic who opposes such support. Were the national organizations to agree on a policy, there would be much less conflict at the local level.

This is why the unofficial character of the conference, from a legalistic or governmental point of view, is not crucial. If a national continuing conference can change what our citizens ask of government, it will be as effective in the long run as if it were a legislative body itself.

I do not assume for a second that any agreements would be respected by all the members of all the groups represented at such a conference. Such unanimity is not essential, nor is it really desirable. In this connection, it is interesting to note that agreements reached in industry-wide collective bargaining must ordinarily be ratified by local unions. Such ratification is not always unanimous at the local level; sometimes it is not even forthcoming. Nevertheless, the area of conflict at the local level is almost invariably reduced by good faith negotiations at the national level. I am sure this would also be true in the case of parochial school problems.

There are many conflict situations from which we can learn how to proceed, or how not to proceed, in resolving issues relating to parochial schools. I assume that most of us would like to avoid situations like those in some European countries, where governments have been made and unmade upon the single issue of governmental support for parochial schools. Nevertheless, the educational and political debacle relating to racial integration shows what can happen, even in our own country, when there is a breakdown in communication on a basic social problem. If we can have a debacle such as this on a problem whose ultimate practical resolution is already clear, imagine the possibilities for destructive conflict relating to parochial schools where no intellectual or theoretical solution acceptable to most of our people is even in sight. Such a solution must be constructed, and the sooner we get down to business on this task, the better.

In saying that a solution must be constructed, I mean to question the wisdom of trying to settle the issues by an appeal to our rights, or by what one or another of the founding fathers meant by separation of church and state. The issues are yet to be resolved, and I do not see the sense in talking as if the solutions are at hand if only the other fellow would have the common sense to recognize them. The way some non-Catholics use the phrase "wall of separa-

tion between church and state" makes as little sense to me as the way in which some Catholics talk about "double taxation," as if the rules set forth by the Bureau of Internal Revenue were any different for them than for the rest of us.

Let me return to my labor-management analogy for just a moment. Frequently in industrial conflict, it is essential to get the facts on some matter. Long and better experience shows that if each side went out independently to get the facts, the result was two sets of facts which made fruitful negotiations all but impossible. One of the outcomes of the kind of conference I have proposed should be a kind of taxonomy of educational issues. We should know which are issues of fact and which are issues of policy, which issues should be settled locally and which should be settled at state and national levels. In industrial conflict, the impasse over "What are the facts?" was finally resolved by establishing fact-finding bodies under the joint auspices of the opposing parties. This must be done for the controversial fact questions that pervade parochial school issues.

To illustrate the kind of results which should come from conferences of the type proposed, let us consider briefly a few issues which presently are the source of some tension. First, consider the issue of whether a person should be permitted to teach in the public schools while wearing nun's garb. My reaction to this is, "Yes, of course this should be permitted." My reasons are as follows:

1. Presumably, a teacher has to wear something. If it be assumed that wearing nun's garb induces toward a particular faith, then it seems a fair assumption that other garb conduces toward some other faith or none at all. If *whatever* a teacher wears has some impact upon the religious beliefs of students, it would be unfair to permit dress which has a secular impact and prohibit dress which has a religious impact. In other words, from a constitution's point of view, secularism is one of many religious points of view. As such, it deserves no better and no worse procedural treatment than Catholicism, Christian Science, Judaism, or any other religious faith.

2. To my knowledge, the educational impact of a nun's garb is mere conjecture. I cannot take seriously the notion that such garb will have any appreciable impact on the religious thinking of non-Catholics.

3. As long as public school teachers are neat and clean, I don't think anybody has any business telling them what to wear. If what they wear has an adverse educational impact upon children, or unduly favors one point of view over another, there would be sound professional grounds for regulating their dress. But I do not see the evidence justifying such regulation, and certainly I do not see any that justifies such action by state legislatures.

There are other reasons for my position which I shall not discuss here. The important point is that I am convinced, perhaps optimistically, that many reasonable non-Catholics would accept this point of view if it were proposed and discussed calmly and apart from particular instances in which prepared positions must be defended and faces must be saved. Furthermore, if my position concerning a nun's garb is sound, it would have a much better chance of acceptance in a context wherein you are changing some positions of your own. One of the difficulties in the present situation is that no one wants to concede anything publicly, for fear of being labeled weak or of encouraging the other side to make new and greater demands. This fear psychology is an important factor in the posture of many non-Catholics; am I correct in assuming that it may also play a role in your own thinking about some of these problems?

Let us turn briefly to the charge that the parochial schools use their freedom of selection in such a way that delinquents and slow learners are dumped upon the public schools. Your critics also assert that you then boast about the alleged superiority of your student body as if this were due to the superiority of parochial schools *per se*. There is no need to elaborate on these charges since they are undoubtedly familiar to all of you. This situation is a good example of the need for joint fact-finding agencies. We need to know what are the facts concerning parochial school admissions and what are the consequences of these admissions policies upon the public schools.

From a policy point of view, the parochial schools clearly cannot accept all Catholic children in most communities. Upon what criterion shall they be selective?

This is clearly a decision which they must make, and I would have no quarrel with whatever decision they make in this regard. However, if the parochial schools elect to take only good or average students, or if they turn over the more difficult cases to the public schools, they ought to recognize the consequences of such a policy upon the public schools. Your choice to be selective need not be interpreted as a hostile policy if you understand fully the consequences of your own policies. Such understanding would define your obligation to help the public schools fulfill any special responsibilities or problems created by your own policies. Discharge of this obligation could take many forms, such as active support for certain psychological and social services in the public schools. It could also take the form of being circumspect about the comparisons you make between parochial and public schools. In brief, the outcome of the continuing national conference could be to raise the entire problem above the level of speculation and impression and diffuse hostility and make the concept of partnership a living reality instead of a mere propaganda device.

There is at least one strong argument against the national conference of the kind proposed here. It can be argued that parochial school issues are so potentially explosive that the only way to contain them is to decentralize them. A national conference might conceivably result in hardening irreconcilable positions at the national level, thereby intensifying conflict which is currently manageable because it is so decentralized.

There are substantial differences from state to state and community to community in the way parochial school issues are resolved. Because ours is a mobile country, individuals residing where they do not like a particular solution still have the chance of moving to a more congenial situation or of gaining support for their views in this or that location. A national solution might result in a situation wherein certain groups lost out everywhere, and this would be unhealthy.

This argument points to a genuine risk, but one that must be accepted. It must be accepted because conflict over the role of parochial schools is currently one of the major forces, if not the major one, standing in the way of educational reforms which are essential for the welfare of this country.

Two considerations lead me to think that we can resolve much of this conflict if our national leaders make a genuine persistent effort to work out mutually acceptable solutions. First, we know what has happened where this conflict has not been resolved in a mutually satisfactory way, and this knowledge is bound to be a moderating factor in everyone's approach. We have an enormous common stake in resolving our differences more effectively than we have in the past. In the second place, no ultimate theological questions are involved. A person can believe that parochial schools should not get one cent

of government support and still be a good, albeit unpopular, Catholic. Similarly, there is no doctrinal bar in Protestantism or Judaism to government support of parochial schools.

My concluding remarks will be devoted to the political aspects of this proposal. During the past month, I have suggested it to several people—superintendents, school board members, professors, and others. With one exception, the people with whom I talked said the idea would not work. Paradoxically, their response has done much to convince me that it can, will, and must work. What seems to me important is not their prediction of failure but the reasons underlying their predictions.

I can summarize these reasons by two examples. A few weeks ago, I suggested the continuing conference to a man who had been a superintendent in a large Eastern city for several years. This man is known to some of you as a devout Catholic and an outstanding educational administrator. His reactions to the proposal were that it was an excellent idea but that non-Catholic leaders would never agree to participate in such a conference. This disturbed me, so I broached the subject with another superintendent, also known to some of you as a brilliant and able school administrator. His reaction was that the proposal was an excellent idea, but that Catholic leaders would never agree to participate in such a conference.

It seems to me that if top level Catholic leadership in this country were to invite other groups to participate in a conference on parochial school issues, these other groups would have no practical alternative except to accept the invitation. I would say the same thing were I speaking to a Protestant or to a Jewish group or to a top level educational organization. Whenever there is an important social problem, an offer by one party to it to talk things over cannot be rejected by others without grave political risk.

A refusal to talk things over is a denial of one of our basic traditions. Should you extend the invitation and others refuse it, the responsibility for failure to resolve these problems will not be on your shoulders but on the shoulders of those who refuse. However, my plea to you is not that you should take the initiative for political gain, however true it may be that such gains would accrue to you for taking the initiative. My plea is that our nation, so important to free men everywhere as it is to the great religious community you represent and serve, must have from you a new level of educational leadership. How well you carry out the heavy responsibilities entrusted to you affects everyone, Catholic or non-Catholic, Jew or Gentile, white or black, North and South, East and West, and at home or abroad. Indeed, no reasonable man can doubt that what you do is of the utmost importance to the human community as a whole, to countless generations to come. You must not, and I believe will not, fail this community.

SECONDARY SCHOOL DEPARTMENT

PROCEEDINGS

Officers of the Secondary School Department for 1960-61, elected at the 1960 convention in Chicago, are:

President: Brother Bartholomew, C.F.X., Newton Highlands, Mass.

Vice President: Brother E. Anthony, F.S.C., Philadelphia, Pa.

Secretary: Very Rev. Msgr. Henry Gardner, Kansas City, Kansas

General Executive Board:

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Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.

Department Executive Committee:

Ex-Officio Members:

The President, Vice President, and Secretary.

Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.

Rev. Thomas F. Reidy, O.S.F.S., Philadelphia, Pa.

Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.

Rev. Richard D. Mulroy, O.Praem., Washington, D. C., Associate Secretary

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Brother Henry Ringkamp, S.M., San Antonio, Tex.

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Sister M. Elizabeth, S.L., Denver, Colo.

Sister Frances Loretto, C.S.J., Chestnut Hill, Pa.

Sister M. Hildegardis, C.S.C., Ogden, Utah

Sister M. Hyacinth, O.S.F., Milwaukee, Wis.

Sister M. Patrice, O.S.F., Milwaukee, Wis.

Sister M. Xavier, O.P., River Forest, Ill.

Regional Unit Members:

Rev. Edward J. Krovak, Springfield, Mass.

Sister Eleanor Joseph, S.N.D., Waltham, Mass.

Sister M. Christopher, R.S.M., Baltimore, Md.

Rev. Joseph C. Hilbert, Lebanon, Pa.

Brother Stephen, F.S.C., Memphis, Tenn.

Rev. Vincent P. Brennan, S.M., Atlanta, Ga.

Rev. John E. O'Connell, O.P., Oak Park, Ill.

Brother Jude Aloysius, F.S.C., Chicago, Ill.

Rev. Donald F. McDermott, Yakima, Wash.

Sister M. Redempta, O.P., Portland, Ore.

Rev. John J. Reilly, Los Angeles, Calif.

Brother V. Eugene, F.S.C., Sacramento, Calif.

Brother John O'Donnell, S.M., Honolulu, Hawaii

Sister Marie Cordis, O.P., Honolulu, Hawaii

} New England

} Eastern

} Southern

} Midwest

} Northwestern

} Southwestern

} Hawaiian

REPORTS

REPORT OF THE COMMITTEE ON REGIONAL UNITS

Chicago, Illinois

April 19, 1960

The Committee on Regional Units of the Secondary School Department of the N.C.E.A. reports that all seven Regional Units functioned during the past scholastic year. Existing Units are: the New England, the Eastern, the Southern, the Midwestern, the Northwestern, the Southwestern and the Hawaiian Units.

NEW ENGLAND UNIT

The annual meeting of the New England Unit was held in Campion Hall of Boston College, Chestnut Hill, Mass., on December 5, 1959, under the auspices of His Eminence Richard Cardinal Cushing, Archbishop of Boston. Rt. Rev. Msgr. Timothy O'Leary, Ph. D., Superintendent of Schools of the Archdiocese of Boston, welcomed the delegates.

At the morning session there was a joint meeting of the College and Secondary School Departments which was addressed by Very Rev. William A. Donaghy, S.J., president of Holy Cross College, Worcester, Mass., on the theme: "Catholic Graduates in a Secularistic World." His Eminence Richard Cardinal Cushing extended greetings to the assembled delegates.

Sister Rose Concepta, S.S.J., of St. Mary's Central Catholic High School in Milford, Mass., and chairman of the New England Unit, Secondary School Department, presided over the afternoon session. Sister M. Josephina, C.S.J., of Boston College School of Education, spoke on "The Gifted Child in the Secondary School"; Sister Ann Cyril, S.N.D., of Emmanuel College in Boston, discussed "Public Relations"; and Dr. Riley Hughes, Associate Professor of English, Catholic University, Washington, D.C., developed "Frontier Bishop and Our American Catholic Heritage."

Officers of the New England Unit for the coming year are: Chairman, Rev. Edward J. Kroyak, Cathedral High School, Springfield, Mass.; Vice-Chairman, Brother Marcellus, C.F.X., Mission High School for Boys, Roxbury, Mass.; Secretary, Sister M. Edward, R.S.M., St. Mary's Academy, Riverside, R. I.; and Delegate, Sister Eleanor Joseph, S.N.D., Notre Dame Provincialate, Waltham, Mass.

EASTERN UNIT

The Eastern Unit met in Haddon Hall, Atlantic City, N.J., on November 28, 1959, with Brother Gabriel Cecilian, F.S.C., of Calvert Hall College, Baltimore, Md., chairman of the Unit, presiding.

"The Initiative Required of Secondary School Personnel toward Curriculum Offerings" was the subject presented by Rt. Rev. Msgr. Robert J. Maher, Superintendent of Schools of the Harrisburg Diocese. Discussion followed. At the business meeting the following officers were elected: Chairman, Sister M. Christopher, R.S.M., Mt. St. Agnes High School, Baltimore, Md.; Vice-Chairman, Brother Benjamin Benedict, F.S.C., Manhattan College High School, Riverside, N.Y.; Secretary, Mother M. Raymond, S.H.C.J., Convent of the Holy Child Jesus, Rosemont, Pa.; and Delegate, Rev. Joseph C. Hilbert, Lebanon Catholic High School, Lebanon, Pa.

SOUTHERN UNIT

The Kentucky Hotel in Louisville, Ky., was the meeting place of the Southern Unit, and November 30, 1959, was the date. Presiding was Brother Cyril, C.F.X., principal of Flaget High School in Louisville and chairman of the Southern Unit.

The topic for discussion was "Getting to Know Our English Needs." Phases of the topic were treated by teachers of English from Louisville Catholic high schools—"Our Major Need: Integration" by Brother Sulpicius, C.F.X., Flaget High School; "The Integration of Reading with Writing" by Sister Frances Camilla, S.L., Loretto High School; "The Integration of Grammar and Usage with Writing" by Sister Lucy Marie, S.C.N., Presentation Academy; and "Oral English" by Prof. Kramer, De Sales High School.

The officers of the Southern Unit for the coming year are: Chairman, Brother Stephen, F.S.C., Christian Brothers High School, Memphis, Tenn.; Vice-Chairman, Sister Hildegard, O.P., St. Thomas School, Memphis, Tenn.; Secretary, Sister M. Adrian, R.S.M., Immaculate Conception High School, Memphis, Tenn.; and Delegate, Rev. V. P. Brennan, S.M., Marist College High School, Atlanta, Ga.

MIDWESTERN UNIT

The Midwestern Unit decided to forego its annual meeting because of the National Convention of the NCEA in Chicago.

The officers of the Midwestern Unit for the coming year are: Chairman, Rev. J. E. O'Connell, O.P., Fenwick High School, Oak Park, Ill.; Vice-Chairman, Sister M. Patrice, O.S.F., Archdiocesan Department of Education, Milwaukee, Wis.; Secretary, Rev. David R. Murphy, O. Carm., Mt. Carmel High School, Chicago, Ill.; and Delegate, Brother Jude Aloysius, F.S.C., De La Salle High School, Chicago, Ill.

NORTHWESTERN UNIT

For its meeting on November 29, 1959, the Northwestern Unit chose Holy Names College in Spokane, Washington.

Most Rev. Bernard J. Topel, D.D., Bishop of Spokane, presided. Chairman of the joint session of the College and Secondary School Departments was Sister Marian Raphael, S.N.J.M., president of Holy Names College. The theme, "The Superior Student in Catholic High Schools and Colleges," was developed by Rev. John P. Leary, S.J., academic vice-president of Gonzaga University. On the discussion panel were: Sister Marcelle, B.V.M., who spoke on "Honors Programs in Oregon Colleges and Universities"; Father Anthony Brown, dean of Carroll College, on "The Carroll College Plan"; Father Thomas L. O'Brien, S.J., director of the Honors Program at Seattle University, on "Are We Challenging the High School Student"; and Father Donald F. McDermott, Yakima High School, on "Advanced Placement—A Challenge to the Superior High School Student."

The afternoon session of the Secondary School Department found Sister M. Eileen Rose, O.P., chairman of the Northwestern Unit, presiding. Reports of Unit activities were received from Helena, Seattle, Spokane and Portland. Fr. Thomas L. O'Brien, S.J., made some practical suggestions for high school programs.

Officers of the Northwestern Unit for the coming year are: Chairman, Rev. Donald F. McDermott, Yakima Central Catholic High School, Yakima, Wash.; Vice-Chairman, Sister M. Joeine, O.S.B., Mt. Angel Academy, Mt. Angel,

Ore.; Secretary, Sister Martha of Providence, F.C.S.P., Providence Academy, Vancouver, Wash.; and Delegate, Sister M. Redempta, O.P., Immaculata High School, Portland, Ore.

SOUTHWESTERN UNIT

The Southwestern Unit (formerly the California Unit) held its annual meeting in Riordan High School in San Francisco on December 17 and 18, 1959, under the auspices of His Excellency Most Rev. John J. Mitty, D.D., Archbishop of San Francisco. Rev. John T. Foudy, Ph.D., Superintendent of Schools of the Archdiocese of San Francisco, presided at the opening session. After a word of welcome by Brother Maurice W. Miller, S.M., principal of Riordan High School, delegates were addressed on "Population Problems: Fact and Theory" by Harold A. Harper, Ph.D., of the University of California School of Medicine in San Francisco. Then followed sectional meetings on curricular subjects.

There was a High Mass at noon in Riordan High School Auditorium celebrated by Rt. Rev. Msgr. William T. Flanagan, M.S., member of the Archdiocesan School Board. After luncheon, the delegates visited school supply exhibits and an impressive art display by Brother James Roberts, S.M., of Riordan and the Archdiocesan Art Committee.

In the afternoon there were ten sectional meetings followed by a general session at which Rt. Rev. Msgr. Patrick J. Dignan, Superintendent of Schools, Archdiocese of Los Angeles, presided, and at which Don Fazakerly, president of the San Francisco Public Utilities Commission, spoke on "The Layman and the Catholic High School."

Presiding at the general session on the morning of the second day were Rt. Rev. Msgr. James G. Dowling, Superintendent of Schools, Diocese of Monterey-Fresno, and Rev. William B. McCartin, Superintendent of Schools of Tucson, Arizona. An address on "School Business Management Begins with You" was given by Brother Leo V. Ryan, C.S.V., Marquette University. Then followed ten sectional meetings which were continued in the afternoon. The closing general session found Very Rev. Msgr. James D. Poole, Superintendent of Schools of the Diocese of Sacramento, and Rev. Cornelius Cronin, Superintendent of Schools of San Diego, presiding. Sister Francis Borgia, O.S.F., Alvernia High School, Chicago, spoke on "Directives for the Teaching of Religion." Benediction of the Most Blessed Sacrament closed the two-day convention.

Officers of the Southwestern Unit for the next scholastic year are: Chairman, Rev. John J. Reilly, Bishop Conaty High School, Los Angeles, Calif.; Vice-Chairman, Sister M. Gregory, P.B.V.M., St. Joseph's High School, Berkeley, Calif.; Secretary, Sister Michael, I.H.M., St. Bernardine High School, San Bernadino, Calif.; Delegate, Brother V. Eugene, F.S.C., Bishop Armstrong High School, Sacramento, Calif.

HAWAIIAN UNIT

The annual meeting of the Hawaiian Unit took place at Sacred Hearts Academy in Honolulu on July 18, 1959, under the auspices of Most Rev. James J. Sweeney, D.D., Bishop of Honolulu. The opening Solemn High Mass, at which Bishop Sweeney preached, was in the Academy chapel. At a general assembly in the school's auditorium, Rev. Robert Mackey, S.M., president of Chaminade College, Honolulu, presided, and Dr. William Lademann of the same college spoke on the convention theme, "Education—A Person to Person Experience."

At the afternoon session, Sister Mary Lawrence, O.P., of Maryknoll Convent, Honolulu, and chairman of the Hawaiian Unit, presided at a business meeting; an address was given by Brother John Perko, S.M., of St. Louis High School, Honolulu. Solemn Benediction of the Blessed Sacrament closed the day's proceedings.

The Hawaiian Unit also sponsored a six-hour seminar on "Improving the Mental Health Climate of Our Schools," conducted at Maryknoll High School in Honolulu on February 6 and 8, 1960.

The officers of the Hawaiian Unit for the current year are: Chairman, Sister Mary Lawrence, O.P., Maryknoll Convent, Honolulu; Vice-Chairman, Sister Martha Louise, C.S.J., St. Anthony School, Kailua, Oahu; Secretary, Sister Florence Louise, S.N.D., Star of the Sea Convent, Honolulu; Delegate, Brother John O'Donnell, S.M., St. Louis High School, Honolulu, Hawaii.

Respectfully submitted,

THE COMMITTEE ON REGIONAL UNITS

BROTHER JULIUS J. KRESHEL, S.M., *Chairman*
SISTER ELEANOR JOSEPH, S.N.D., *New England Unit*
REV. JOSEPH C. HILBERT, *Eastern Unit*
REV. V. P. BRENNAN, S.M., *Southern Unit*
BROTHER JUDE ALOYSIUS, F.S.C., *Midwestern Unit*
SISTER M. REDEMPTA, O.P., *Northwestern Unit*
BROTHER V. EUGENE, F.S.C., *Southwestern Unit*
BROTHER JOHN O'DONNELL, S.M., *Hawaiian Unit*

REPORT ON THE CATHOLIC HIGH SCHOOL QUARTERLY BULLETIN

The Catholic High School Quarterly Bulletin is published in January, April, July, and October of each year by the National Catholic Educational Association in the interest of the Regional Units of the Secondary School Department.

It is sent gratis to institutional members of the Secondary School Department, to members of the Executive Committee of this Department, to members of the General Executive Board of the Association, to all sustaining members of the Association, to members of the Executive Committee of the College and University Department, and to all superintendents of diocesan school systems.

Since the national convention of the NCEA in Atlantic City last year, regular issues have appeared in July, October, January, and April.

Respectfully submitted,

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PAPERS

MORAL PRINCIPLES AND COMPROMISE IN POLITICS

THE HONORABLE EUGENE J. McCARTHY,
SENATOR FROM MINNESOTA

Moralists, said Maritain, are unhappy people; so are politicians. "When the moralists insist on the immutability of moral principles," continued Maritain, "they are reproached for imposing unlivable requirements on us. When they explain the way in which these immutable principles are to be put into force, taking into account the diversity of concrete situations, they are reproached for making morality relative. In both cases, however, they are only upholding the claims of reason to direct life. The task of ethics," said Maritain, "is a humble one but it is also magnanimous in carrying the mutable application of immutable moral principles even in the midst of the agonies of an unhappy world as far as there is in it a gleam of humanity."

There are really two problems: one, the really simple one of applying moral standards to the personal actions of the man who holds political office, and second, that of passing moral judgment on political policy and program.

With regard to the morality of office holders, the findings of congressional executive investigations, as well as reports on state and local governments, indicate that public officials today, as well as others having public responsibility, are lacking a refined sense of right and wrong. In some cases there seems to be little sense of moral responsibility. Others have been found to hold standards that are extremely flexible and generally inadequate. Religious leaders, the press, as well as spokesmen for the general public, have expressed genuine disturbance and distress over the current state of morality. None of the recent scandals reaches as high in government as did Teapot Dome, nor have any of equal magnitude been revealed. There have been other periods in our history when the number of known cases of corruption was large, particularly during the administration of Grant. Such comparisons give little ground or reason for comfort.

The ethical and moral standards which should be recognized in public service have attracted the attention of thoughtful and responsible men throughout history. The virtues of wisdom, courage, temperance and justice were the pre-eminent qualities of the ideal State in Plato's view [*Republic*, IV]; and Aristotle assumed that "the true student of politics is thought to have studied virtue above all things" [*Ethics*, I. 13]. There is no less need today for thoughtful men to consider ethics as a guide.

Two important questions need to be asked and to be answered. First, what is the cause of the present state of morality; and second, what can be done to bring about reform? These are, of course, not questions that are new in the history of the United States or in the history of the world.

The answer to the cause of the present state of public or political morality or immorality is not to be found in simple one-clause explanations; neither is it to be found in sweeping generalizations regarding the inevitable corruption in a system of government such as ours; nor will an answer be found in an examination of the techniques and procedures of government. We must look for more basic causes. There are, I believe, at least three fundamental ones.

First, there is the general level of morality in the United States; second, the level of morality in business and legal as well as other professions directly bearing on political life; and third, the lack of a strong tradition of political responsibility, or of the honor of political office in the United States.

Let us look first at the general level of morality in the United States. It is a matter of common knowledge, sustained by statistical records, that this level is not as high as it might be. This should not be a complete surprise to us, since philosophical and religious beliefs do affect conduct; ideas do have consequences. When a leading scholar declares that "the seat of ethics is in the heart," when it is acceptable to assert that the only absolute is that there are no absolutes, when religious and philosophical leaders lend their names to a declaration of their faith in man's ability "to make his way by his own means to the truth which is true to him," we should not be surprised to find some government officials making up rules which may be convenient to their own purposes. Since in a democracy there is a carry-over of influence from the general level to the government and since men who are a part of the general populace become office holders, standards observed and accepted by the people will be reflected in the conduct of the officials of the country.

The conduct of public officials, however, is likely to be affected more directly by the standards of conduct accepted in business and in those professions which more directly touch government. It is significant that, in almost every case in which an accused public official has attempted to defend himself, he has argued that his actions were fully within the bounds of accepted practices in the business world or of the professional group to which he belonged. It is not fair to say that selfishness is the only motive in business or in a profession, but there is evidence that this is given much consideration. The recent exposures regarding television and radio indicate that economic advantage seems to be sufficient justification, or at least the reason, to explain action. In the business world the opportunist and the sharp-dealer have not been eliminated or generally discouraged. There are the high pressure artists, the dealers in influence, and the public relations men, some of them following the philosophy of one who explained that his work was simply to find "doubt" and to expand it—which could be stated from the opposite point of view as finding the truth and contracting it as the case demanded. All of these disciples of Hermes have been given a place and oftentimes they sit if not at the head of the table, at least on the right hand. The term *free enterprise*, which has a good and defensible meaning, has been abused. For many it has been the excuse for a sweeping rejection of social responsibility and of social justice. It has encouraged a rejection of the traditional idea of justice and has made it, for many, a thing of purely academic or historic interest and has made legality the watchword for too many.

A similar judgment was made by Senator Fulbright who, in commenting on the Reconstruction Finance Corporation investigations in 1951, stated: "As our study of the RFC progressed, we were confronted more and more with problems of ethical conduct. . . . How do we deal with those who under the guise of friendship accept favors which offend the spirit of the law, but do not violate the letter? What of the men outside government who suborn those inside it? . . . Who is more at fault, the bribed or the bribers? . . . One of the most disturbing aspects of this problem of moral conduct is the revelation that, among so many influential people, morality has become identical with legality."

The third general cause of the diminished sense of morality in our government is the lack of a strong tradition of the responsibilities and the honor of public office. In the beginning of our national existence we cut ourselves away from the aristocratic traditions of the old world and adopted an egalitarian

political philosophy. Every citizen was given a share in the political power, whereas in the old order this power was restricted to the nobility. In transferring to each citizen political rights we somehow, it seems, failed to transfer the corresponding sense of responsibility which the old traditions and institutions had—with some success—imposed upon the nobility. We failed to develop a new institution and a new tradition of directly attaching obligations and responsibility to political office as a substitute for the system which fixes such responsibility to birth and class.

What can be done to bring about an improvement in the public attitude toward government? First, the general level of morality in the United States must be raised. This is, of course, basically an individual and personal problem, though it is also related to churches and schools.

Second, ethical standards in business and in the professions must be raised, primarily for the sake of the businessmen and the professional men, but also because of the effects which improved standards in these fields will have on public morality as well as morality in government.

Third, we must take immediate action to develop in the United States a code of ethics for men in public office, those with responsibility for making laws and administering government, and to lay the foundations upon which we can build a tradition of the high order and responsibility of government service.

The second problem is that of morality with regard to policy and program. Politics has been defined as the area of the possible. It is not a science which determines the elements of the good life itself, but one which depends upon the findings of other studies and other disciplines. Strictly speaking it is not even ethical science or an extension of ethics. Political decisions and actions are, of course, related to ethics and dependent upon ethics for goals and for standards of procedure.

There is in America a tendency on the one hand to separate practical politics from moral principles, and on the other hand to moralize political issues and to assume, or at least imply, that ethics gives specific political answers. It is the function of morality to define the ends and purposes of political power and to judge the methods and conditions of the use of political power. The combination and application is the work of politics.

The fundamental objective of politics is to bring about progressive change in keeping with the demands of social justice. Politics is concerned with ways and means and with prudential determinations as to what should be done, when it should be done, in what measure it should be done, and how it should be done. In working out the answers to these questions, compromise and accommodation are called for. It must be remembered, however, that political decisions cannot be based purely upon the determinations of science or of philosophy, but must take into account the whole history of mankind, together with the particular conditions existing at the time of decision.

One of the best statements on the whole question of compromise is contained in the essay on "Compromise" by Lord Morley. In this essay he states that the interesting and basic question really involved in compromise is not one of principle against principle, but one that turns upon the placing of the boundary that divides wise suspense in forming opinions, wise reserve in expressing them, and wise tardiness in trying to realize them, from unavowed disingenuousness, from self-delusion, from voluntary dissemination, ignorance, and pusillanimity.

Politics is a part of the real world. In politics the simple choice between that which is wholly right and that which is wholly wrong is seldom given; the ideal is not often realized and in some cases cannot even be advocated.

Political leaders, in what Maritain describes as a "regressive or barbarous society," may have their freedom of choice reduced to the point where they take a position which is questionable, rather than the alternative which is simply and wholly bad. The choice involved is not one of the lesser of two evils, really, but the choice of that which has some good in it, or promise of good, no matter how limited. Prudence may require the toleration of a measure of evil in order to prevent something worse, or to save the limited good. The principle of double effect is here involved. It is the good effect, limited though it be, which is willed and desired, not the evil which must be tolerated. Prudence may dictate a decision to let the cockle grow with the wheat, not to overdrive the flock lest all fall by the wayside. In this spirit St. Thomas Aquinas observed that law should not try to impose all the acts of virtue, "but only in regard to those that are ordainable to the common good." He went on: "Now human law is framed for the multitude of human beings, the majority of whom are not perfect in virtue. Therefore, human laws do not forbid all vices, from which the virtuous abstain, but only the more grievous vices, from which it is possible for the majority to abstain; and chiefly those that are injurious to others, without the prohibition of which human society could not be maintained." Concessions, as St. Thomas accepts, are really not compromises.

As long as man lives with his conscience, there is an area in which he can exercise free choice. Even, if we can tell from reports, in the nightmare of society—in the concentrational political order of Buchenwald—an area of free and responsible choice remained.

The fact that politics involves compromise and difficult choices is used by some as an excuse for neglecting it. As Ernest Lefever has written, "One can be pure or responsible in politics; he cannot be both." And Thomas More, writing in *Utopia*, expressed the same idea in these words: "If evil opinion and naughty persuasion cannot be utterly and altogether plucked out of their hearts; if you cannot, even as you would, remedy vices which habit and custom have confirmed, yet this is no cause for leaving and forsaking the commonwealth."

People in politics have to make compromises. Even the preliminary choice of party involves some compromise. There are few if any Americans, I am sure, who would say that either the program of the Democratic party or that of the Republican party is entirely acceptable to them. Major parties must deal with complex issues and, therefore, with compromise. The only really pure position offered on a national ticket in the United States is that of the vegetarians. It may be that what is here involved is not really a question of principle, but in any case it is a pure position and does offer one a rather narrow but an absolute and clearly defined position and program.

In passing judgment upon politicians in the United States generally, we do not allow for compromise. It is common, particularly in campaigns, to attack the incumbents as compromisers, and for the challengers to insist that their approach to politics and to the problem of government will be a moral one, or, in some cases, a spiritual one; but that, in any case, it will not be political. Of course, once established in office, those whose approach was that of the purist are called upon to make concessions to realities and to become in some measure compromisers themselves and thereby practitioners of the art of politics.

The task of the politician is, in a sense, even more humble than that of the moralist. Ours is not the responsibility of making the decision, but rather a more menial responsibility of putting it into effect. The politician, of course, must be a moralist himself, and he must harken to the voice of the moralist.

As he proceeds in action, his general guide must be to make his decisions in the hope that by these decisions an imperfect world may become somewhat more perfect, or that, at least, if he cannot make an imperfect world somewhat less imperfect, he can save it from becoming even less perfect or finally from becoming entirely evil and perverted. He can try to prevent degradation, to prevent decline, and, if possible, to move things forward and upward toward right and justice. That is the purpose and the end of political action and of the compromises that go with that action.

CONTINUED EXCELLENCE IN EDUCATION

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From the request I received to give this particular address I inferred, undoubtedly because I am addressing a group interested in secondary education, that my topic was "Excellence in Secondary Education." The final title I received gave me a much broader scope "Continued Excellence in Education." Since I have always considered education as a process and that imparting of learning is an art, it has been my belief that excellence in education, like virtue, is never a goal achieved but always a goal to be striven for. Surely there are many facets of excellence, many excellent attributes in Catholic secondary education today, and no one can disparage the progress which Catholic education made in this country in the last half century. Our Catholic school system is a unique contribution of the Church in the United States, a source of admiration to intelligent Catholics abroad and, lately, to intelligent non-Catholics at home. On the other hand, only God could look on His creation and find that it was good. The human artist sees what he has done, takes pleasure in what excellence is revealed, but in truth and humility he realizes that it fails in perfection, even in the perfection of his initial vision of the work to be.

In the preliminary research for this paper, I learned to my surprise that the secondary school, or the high school as we know it, is not only very youthful (even in the American system of education, no more perhaps than in its adolescence), but that it is considered by both its advocates and its opponents to be something of a stepchild. In some of the criticisms that are currently made of it, one would almost think it were a juvenile delinquent. I am sure you know its history better than I, but it might be well to recall the fact that the high school, unlike the European secondary schools, has never had a completely defined identity. From its inception it has either been an appendage (preparatory school) to a college or an extension of the common school. In the middle of the 18th century we find the preparatory schools being divorced from the colleges themselves and becoming academies. In the early part of the 19th century, 1821, we have the founding of the first high school. Five years later, the high school joined the elementary school in becoming a common school, that is an educational institution open to all. Even then the high school was scarcely a common school in the sense that it was attended by all. In 1870, there were just 800 public high schools attended by 80,000 students, one-tenth of the number that now attend our Catholic high schools alone. In the next thirty years, the number of high schools had jumped to 6,000 with 700,000 students. Only about 11.4 per cent of the eligible age group attended high school, but of that number two-thirds went on to college. In the last sixty years, the percentages of attendance have been reversed; nearly 90 per cent of the eligible age groups of students now attend high schools, most of them to graduation, but only a little over 50 per cent go on to college.

This brief history provides the clues for some of the problems facing not only the public high schools but the private and parochial high schools today. Because of the compulsory education laws which in most states require adolescents to attend until age sixteen and in some until age eighteen (and even if they were not required to attend school, there are very few oppor-

tunities for them in the labor market), the high school has become an extension of the elementary school. As a result, the high school has the added burden of taking care of young people who have little or no interest at all in further schooling, many of whom are neither sufficiently endowed nor motivated to benefit by it.

Another problem implicit in its history and increased by the rapidity of its growth is that the secondary school or the high school, as we know it, does not have a clearly defined goal. From the beginning it has provided general and terminal education as well as preparatory education for college. In the early days when only 11 per cent of the eligible age group attended high school the greater number were intellectually able to benefit by the same type of education as college preparatory students. Today the adolescent, who formerly began his apprenticeship or vocational training at fourteen, must remain in school. The high schools are now facing the tremendous problem of giving nearly half their pupils a terminal education. The lack of definition as to what constitutes secondary education has become more confusing over the years. At least in the beginning there was a definite goal of college admissions which controlled from one-half to two-thirds of the preparation of students, but since the depression, the colleges have become more and more vague in their admission standards and taken on the work of the high school by offering remedial courses or preparatory courses for many of which credit is given. The student is being prepared for college after he arrives.

On the other hand, there is a tendency today to push back into the elementary school many of the disciplines or levels of disciplines which were once considered as belonging to the secondary school: foreign languages; algebra; geometry; and more recently elementary courses in science. In the process, the identity and specific purpose of the secondary school has become more and more confused. It is no secret that students with the reading ability of third and fourth graders receive so-called high school diplomas which undoubtedly are diplomas for residence, while other students in the same school systems not only receive high school diplomas but in their junior and senior years in high school have taken courses on the college level. Up until the end of the Second World War the emphasis was on life adjustment, democracy, and the care of the exceptional child, the child with either a mental or physical handicap. Since the Second World War, we have been hearing a great deal about the superior or the gifted students.

As far as one can see, there is no panacea for any one of these problems. The various regions of the United States differ from one to the other so greatly that a solution that might solve most difficulties in New York would be utterly unsuitable in Nevada or one that would take care of an agricultural state such as Iowa would be impractical in an industrial area. The national surveys made through the Carnegie and Ford Foundations are excellent in pointing up the problems but the solutions really lie in the hands of the local administrators, the individual superintendents, principals and faculties.

The problems just mentioned are problems of the past. What about the future? With the tendency of our population to become more and more urban, suburban, and ex-urban, undoubtedly we will have a great concentration of students in small areas. But we shall have also, with the gradual disappearance of the number of independent small farmers and businessmen, sparse population in large areas. With the ease of modern travel and the availability of the controversial school bus, the answer for rural districts may be the consolidated school. There are many difficulties inherent in setting up the consolidated Catholic high school. One of the greatest is parish boundaries, parish

loyalties and parochial interest. We have set the precedent, however, in establishing the many flourishing central Catholic high schools in our towns and cities. The great number of very small Catholic high schools is a great waste of capital, current expenditure and particularly of faculty and personnel. The solution to this problem is one that needs serious consideration on the part of those charged with the large areas of organization of our parochial school systems.

The population increase has already reached the high schools and will reach the colleges by 1962-1963. The colleges are already stiffening up to meet the upsurge of the number of freshmen who will appear at their doors. Although the colleges are willing, perhaps eager, to increase their student enrollment and most of them do have sufficient faculty and space now to increase enrollment without detriment to their programs, they are going to be more selective in admissions. In fact, they are already specifying entrance requirements in detail and exacting a higher level of performance than that hitherto required of students. It is the simple operation of the law of supply and demand. On the other hand, it will not be too difficult for the high schools through the right use of their programs and counseling to identify and prepare the college-going group. The greatest problem confronting the high school is the result of the almost hidden social revolution which is taking place in our time. Man's control of his environment, especially his advances in electronics and sources of power, have resulted in his ability to make machines do more and more work. The technologist who will need only the specialized knowledge of the particular facet of an industrial process to earn his living will control and operate the machine, electronic or atomic. He and his fellows will enjoy a standard of living and a leisure hitherto unknown in society. The man with a thirty-hour week and a five-hour day will be the laboring man. The professional and the growing managerial class will not be able to shut off a machine or turn it over to someone else, walk home and forget it until the next morning. Under the circumstances the professional men who serve humanity, directly, the men who control business and government will be the men with little leisure time. They will undoubtedly still work fifty to sixty hours a week. The secondary school then has the double problem of educating the leisure class to the right use of his leisure, to instill in him a lasting interest in the work of the mind or the hand. The secondary school and the college should endeavor to convince the professional man that he needs to provide opportunities for leisure for himself as well as to use it rightly. In other words, our problems will not cease; they will increase.

Where is the place of the Catholic secondary school in all of this? We have the same problems, the same disadvantages, maybe a few more when one considers our physical and financial difficulties, but we have great assets of which we and our fellow citizens are becoming more and more aware and on which we should draw more fully in the future. In the beginning, for the most part the parochial high schools in their endeavors to achieve accreditation, to satisfy their clientele that the pupil was getting as good a secular education at least as his neighbor in the public school and to attract students through extra-curricular athletics, music, band, cheerleaders, and drum majorettes, tended to take on all the external characteristics of the public school.

The Catholic high school today seems to be outgrowing the juvenile stage of its development. In fact, the whole parochial school system is now an established and respectable element of our national education. It is now in a position to study the fundamental reasons for its existence. At no time has the climate been so favorable to it; at no time have its fundamental assets been more highly respected.

What are the assets of the Catholic educational system? First and foremost, of course, is the fact that we have a total concept of education, the education of the whole man first as a human being, then as a Christian in the development of all his powers toward the achievement of a good life on earth and eternal life thereafter. The Christian concept of education does not confine education to a general agency but allots it to the home, school and Church. Formal education, that is, the development of the intellectual capacity of the child and the youth, is specifically the task of the school. We understand today that the school has taken on too many duties of the Church and family, but with the growing number of graduates of our Catholic school students, secondary and college, it may be possible within the next generation to turn back many of these duties to their proper agencies and to concentrate on the real goal of a Catholic education. Catholic education recognizes a hierarchy of values and, therefore, a necessary priority of subject matters. Even early common schools of the United States which were Christian in their foundation taught not the three but the four R's: reading, 'riting, 'rithmetic, and religion. The fact that the Catholic school is free to teach religion, to inculcate spiritual and moral values in its youth, means that the teachers of secular subjects are freer to teach their particular disciplines. As Richard Livingston has pointed out, certain subjects deal with *means* and others with *ends*. Those subjects, such as mathematics and science, which are tools for the further learning of other subjects or immediate preparation for work in life are means. Other subjects such as literature and history and philosophy deal with human ends. In the school without religion very often these subjects must be used as means in order to instill in the students some notions of human and spiritual values. In the Catholic schools, however, the teacher of the humanities is not only free to teach history, literature, art and philosophy, with a greater concept as to the essentials of each given discipline, but he has the acceptable teaching of the Church in theology and philosophy against which to measure the concepts set forth in history or in the work of art. The Catholic teacher has a tremendous opportunity here to do a much more thorough and intellectual job of teaching than his fellow teacher in the secular school. To my mind, this particular factor has given the Catholic teacher tremendous freedom in what he teaches whether it is mathematics, literature or history because he is secure in the knowledge that he and his students share the riches of a common philosophy and theology.

Another tremendous asset, and I use the word *tremendous* advisedly, of the parochial school system, and the secondary school system naturally shares, is that the administration and faculty have common goals and common interests. Whether the Catholic secondary school is a private school directed by a religious community of men or women, priests, Brothers or Sisters, or whether it is a parochial school under the supervision of the diocese and staffed by religious communities of men and women, its administration and its faculty all share the common goals and common interests. Without regard to its organization or control the faculty of a Catholic school is usually made up of members of a religious community and Catholic lay teachers. The first and foremost asset of the Catholic high school should be the pre-service and in-service education of its faculty members. We have seen in the United States in the past few years a remarkable growth in interest and effort toward the education of members of religious communities, Brothers and Sisters, to at least the first level of competency before they enter the classroom. I hope that this growth will continue. In the pioneer days the faculty of Catholic schools shared the difficulties of the faculties of our secular schools. Many became professionally competent through experience rather than formal education, and it cannot be denied that their competence was great. Many others because of the pressure

of accreditation and immediate demands of staff were educated to professional competence without receiving a corresponding spiritual formation, at least not a corresponding intellectual grasp of the fundamentals of their own faith as they had of their secular discipline. It is to be hoped now that as religious congregations are taking the time and the effort to correlate the spiritual and intellectual formation of their education, the young religious will have a finer foundation on which to build their graduate training or their experience. The Catholic school, particularly the secondary school, has made great strides in physical buildings in the past half century. The capacity and equivalency of our modern high schools, as indeed our parochial schools are, are a source of wonder to our European neighbors and even to our fellow citizens. Most of this material prosperity is due to the pressure of our accreditation. Much is due, thank God, to the wealth and generosity of our fellow Catholics. The emphasis now even in accreditation is away from the physical building and is on the quality of the teacher. I think no school system has a better opportunity to insure quality in its teachers. In spite of the many pressures for new work or the increase of old work which superiors undergo there is the opportunity never before had to select and to prepare the young religious for the work he or she is best suited to do and to select and prepare the young teacher for that level of education at which he or she is best able to function. We have at hand all the various means of testing, of giving experience, and we have any number of sources of consultation. There is no limit to the number of opportunities for various types of education for the religious. It is a most hopeful and gratifying sign that priests, Brothers and Sisters are taking every advantage of these opportunities. The strength of the Catholic school system, like that of any school system, will always lie in the quality of its teachers, and if there is any one solution to the various problems that beset us no matter what they are, it will be the assurance that we have in our schools the best faculties possible.

A well-prepared faculty can undertake the solution of the problems of its own school and its own environment under the supervision of its superiors and with the cooperation of the diocese or religious authorities. One of the solutions to the position in which the secondary schools find themselves (that is, what its proper function is in the entire school system) could be solved if the faculty would attack the problem of articulation of the secondary school with the elementary school and the secondary school with the college. The religious community is at a great advantage in tackling the problem of articulation, the working out for instructors an English curriculum from the kindergarten through high school, of a mathematics curriculum, or a science curriculum, of experimenting as to where and when modern language should first be taught. It is understood now that we will have to have our beginning language in the secondary school which means better language training for our secondary teachers. But the day will come it is to be hoped when modern language will be taught in the elementary schools. What subjects are psychologically most suitable for the primary, elementary, junior high school, and secondary school? What subjects are too often repeated unnecessarily? It seems that the schools have for years been acting on the policy that this is good therefore it should be taught or the assumption that all good things must be taught formally in a school.

Not only should a study of articulation be made on the various levels of education but also a study of what should be stressed at each level. We know, for instance, that Catholic schools are experimenting with science in the first or second grades. If we had science in the first or second grades, would it be an addition or should another subject be postponed until a later time? The same consideration is necessary when we think about the addition of a

foreign language. Another consideration would be do we demand enough serious work from the students in school. I have sometimes thought if there could be some kind of a cross between the academic earnestness of the European child and the social poise of the American child we might have the ideal situation. The American child gets much of its poise through its freedom to play and the democracy so-called in the American schools, but the European child learns early that he must learn or fail.

This discussion of articulation has not been too professional and perhaps not too clear. I am not unaware of the fact that several communities and many dioceses have already begun this type of study. I think that every congregation and ever diocese should be engaged in it. The conflict that exists in the American school system will not be cleared up until it is given serious thought not by administrators only but by faculties working together.

The well-prepared faculty is the faculty which can do the most fruitful experimentation, and again the Catholic school is in an advantageous position in this matter of experimentation because it has a dedicated faculty with a common interest and a common goal. When one analyzes the type of experimentation going on today one realizes that all of it, whether dealing with mechanical or time studies, has as its aim the extension of the influence of the able teacher. The most discussed teaching level is simply a drill level which, if it is as successful as it is reputed to be, can relieve the teacher of the time he must spend to drill, to do more creditable work. Teaching by television whether in the secondary school or college simply extends the influence of the best teachers, but even so it must be supplemented by the teaching effort or by the contact with a person who can deal with the immediate problems and difficulties of the students. It seems to me it can succeed best in the mathematics and sciences where it can bring to the student's immediate education the finest type of demonstration. In other words, it is excellent for the subjects which deal with means. For humanities the television lectures may inspire and arouse interest and enthusiasm but it will always take the human contact (the person-to-person contact), to inculcate the values which are the fruits of such studies. The language laboratory which we have now in our colleges will soon be a part of our secondary schools and one day perhaps in the elementary school. In fact, the college language laboratories are working toward the end that their own laboratories will be used only to train teachers for use in the lower schools. Again the language laboratory is a multiplicity of one teacher's ability to communicate. Like many machines, it is a tool which depends for its efficiency on the skill and the inventiveness of its owner. In our scarcity of teachers we need these tools, we need to make the best use of them, we need to experiment with them. But if we are going to succeed in using them to their fullest extent and to experiment fruitfully, we will have to have confident and well-educated teachers who will have the freedom and the opportunity to direct their experiments and make them known. It all goes back to the teacher. It is the teacher who bears the heat and the burden of the day, who has the fullest realization of the problem of the classroom. It is often the teacher who will come up with the idea which will solve the problem of letting us use all the teacher aids: human, mechanical, and whatever types are available; but the aids are valueless unless we have good teachers to aid.

Finally, our greatest strength is in the fact that we who profess through our Faith to hold the truth are obligated by our Faith to preserve it and to spread it. If our profession is teaching, we are obligated to teach to the best of our ability no matter what or where or by what means we teach. There should be no such thing as a mediocre or less-than-mediocre teacher in a Catholic school. The failure of the Catholic teacher is not only a professional

failure; it is a spiritual failure in its service to the Church itself. Recently a young Catholic author, Flannery O'Connor, published in *America* an article on the Church and the fiction-writer. In it, she describes the artist as a Catholic, thus refuting the accusation that a devout Catholic cannot be a free and true artist. Miss O'Connor made a most telling statement in the course of her article: "When people have told me that because I am a Catholic I cannot be an artist, I have had to reply ruefully that because I am a Catholic I cannot fail to be less than an artist." By the same token the Catholic teacher, lay or religious, because he is a Catholic, cannot fail to be less than the best teacher. Sometimes I think it would do us all good to sit down and read again Saint Thomas More's *Utopia*. In his satire on the England of Henry VIII, he created a rational non-Christian island society which keeps its beliefs and justice in contrast to the wars, the injustices and greed of the Christian government of his day. He was pointing out that if the heathen can do these things how much more should the Christian do, and so it is with us. There should be no better schools in any way than the Catholic schools and please God there will not be.

EXCELLENCE FOR WHOM?

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American education is a thing of moods and fancies, of fads and slogans. The arc of the pendulum is short and its sweep is swift. Right now we are at the peak of the swing, and the talk is all for the pursuit of excellence. Ten years ago the swing was to life adjustment education.

As Catholic educators, we welcome the current swing, but we hope that it is not merely a mood, or a fad, or a slogan. We hope that it is a recognition that school is a serious business and that we owe it to our youth to strive mightily for excellence in their education.

But what *is* excellence in education? Does it consist merely in taking the National Merit Scholarship semi-finalists from junior year and giving them advanced placement in senior year? I suppose that there are some who wish that the achievement of quality in education were as easy as that; perhaps there are even a few who think that it is that easy.

Some of our leaders in education are now offering this solution: take the academically talented and offer them a stiff program of science, mathematics, and foreign languages; give all the rest—by far the majority—a modicum of common learnings and finish them off with a set of “marketable skills,” like so many turnips and cabbages and cauliflowers on the hucksters’ stalls!

This proposal seems to me to be an undemocratic underestimate of the potentialities and capacities of American youth. It condemns the majority of young people to a life of manual labor or menial tasks, not because they can perform no higher tasks, but because they have been trained too narrowly. Let none who make this proposal condemn the European system of elite education!

No. This proposal violates our cherished principles—democratic, American, Catholic principles. Rather, I ask you to consider another proposal as the way to excellence in Catholic secondary education: excellence in education is the fullest intellectual development of every student in our schools. Excellence in education is not measured by the quality of work produced by our ablest students, but by the degree to which every student has realized his full potentialities. Excellence in education, we might say, is measured not by a height, but by a distance; not by the highest point that our best students reach, but by the distance through which all our students move from the point where they start to the farthest reaches of their development.

I intend to propose a new kind of comprehensive high school for Catholic students. But first of all, I wish to make it clear that I do not intend the new type to be the *only* type of Catholic high school. To achieve unity with diversity is the peculiar genius of America, and it will be a sad day for our country when either the public or the Catholic high schools are reduced to a single, monolithic type. The Catholic preparatory school and many schools of special purpose are needed and wanted. But it seems to me that another type of high school is also needed and should be wanted.

Let me call this school the general academic school. Its purpose will be to give every student an *academic* education up to the very limit of his capacities. Because this proposal does not sound very remarkable, I add that this is a

plan which has rarely been tried, either in Catholic or public education. If it were tried, seriously, it could mean a revolution in secondary education. Excellence in education, and education for excellence, would be brought within reach.

We all know that education and schooling are not the same thing. A child's education begins long before he goes to school, and it continues outside of school as well as inside during the days of his youth. The mother and the father are the first and most effective teachers. From his parents the child learns to talk and from them he takes his first lessons in the difference between truth and error, good and evil, beauty and ugliness. His personality, his character, and his conduct have begun to take shape before he starts to school. But the parents cannot manage the whole of a child's education. The purpose of the school is to provide schooling. This is a task for the trained teacher, and because the parents have not been trained to perform this task, they delegate this part of the whole work of education to the specialists, the teachers and the school. This is what the school is designed for, and what no other social agency is designed to do effectively and systematically.

What is this specialist, the teacher, trained to do? What special competence does he have which parents and others who influence the child do not have, by reason of which the parents delegate to him a part of the education of their child? What else is it but to teach; that is, skillfully to develop the powers of the child's intellect, by imparting knowledge, training proper habits of thinking, developing the power of judgment. Now I realize, of course, that a child is not a disembodied intellect, any more than he is an angel. He is an individual child thinking—and also feeling. He is gay, hurt, angry, discouraged, rebellious, in rapid turnabouts. He carries about with him the effects of original sin. He has his own purposes and yearnings and temptations. The teacher cannot teach him unless he understands him. Perhaps he will not be able to teach him until he first removes some of the emotional or behavioral blocks to learning. But still, this is secondary to the teacher's main purpose, the means to the end. He has to make the child teachable, to release his mind from the tensions, so that he can train it. The school has for its primary purpose the development of the child's mental powers. It has other purposes, but they are secondary, and many of them can be achieved concomitantly if the primary purpose is achieved well. Perhaps we could express this same idea another way. Let the school use all of its class time for the fulfillment of its primary purpose. Let it seek to achieve its secondary purposes through a carefully planned extra-class program.

Other agencies should be called upon to supply for other needs of the child and the youth; if appropriate agencies do not exist, they should be created, and the school should not be expected to serve purposes for which it is not intended and is not properly equipped. One example is vocational training, about which I shall speak later. Another example is training for parenthood. I think it would be most appropriate for parishes to set up special adult schools for young parents, to train parents to carry out their responsibilities properly, rather than turning the parents' responsibilities over to the schools or expecting the schools to train students for future parenthood.

We come now to the nature of the kind of program which I propose. The essential idea of the plan is very simple; the execution of the idea is far from easy. But let us not be daunted by difficulties. If the idea is sound, we can find the ways to make it work. Essentially, the idea is this: teach the same basic pattern of subjects to all students; let the adaptations for different levels of aptitude and degrees of ability be made in the content of the subjects and most of all in the methods of teaching these subjects. In other words, let each

student be broadly trained through the disciplines of each of the major subject areas, language, literature, religion, history and social sciences, mathematics, and natural science.

This brings us back to the earlier discussion of the primary purpose of the school as the development of the powers of the intellect. By the development of the intellect, the training of the mind, we do not mean merely putting the youth through a series of mental gymnastics, as though the mind were a system of muscles. We mean to develop correct mental habits, to teach a youth how to think; and this is done by guided practice of the actions involved in thinking. Each major discipline has its own approach, its own method of thinking and of arriving at truth. Each student should have experience in the method of each discipline. Next, to develop the powers of the mind means to give the mind something to think about, some substantial content upon which the student can engage his mind and come to some worthwhile conclusions. Here again, each distinct discipline has a characteristic content, a body of knowledge, an accumulation of truth, which every student should experience and possess, although in different degrees according to his capacity. To develop the mind, then, is to teach the young how to think—worthwhile thoughts. Of course, we do not mean to exclude the emotions when they would properly come into play, as in the study of religion or the appreciation of literature. The cultivation of the emotions is part of the training we mean.

It is obvious that this plan calls for homogeneous grouping. Normally there will be three distinct groups: the academically talented, the average, and the below-average students. For each group the broad subject areas will be the same, but the specific content of the subjects will differ. Individuals in each of the three groups will reach different degrees of penetration into each discipline; the quality levels of their learning will vary; their understanding, their appreciation, their mode of expressing themselves will all correspond to their differing capacities. Perhaps the greatest differences of all will be found in the methods of teaching the same subjects to the three different groups.

There are two distinct situations to which the program will have to be adapted, the large general academic high school and the small, perhaps parochial, high school. Let us consider first the more favorable situation, the school with an enrollment of at least 800 students. Here there will be three distinct groupings, selected and classified on the basis of gradations of academic ability.

The first group will be made up of the *academically talented*. High-level courses in each discipline will be designed especially for them—and let us set our expectations high! The more I observe the work of the high schools, the more convinced I am that we underestimate the capacity of our bright youngsters. Whenever we have the wisdom and the courage to make high demands, they surprise us by rising to these demands—and they like it! How mistaken was the educator who exclaimed after the lofting of Sputnik I, "I pity the gifted youths of our day; they will have a rough time of it!" Rather, I say that they will delight in the challenge and will take the best that we have to give! The prescription for these students is the enriched curriculum, every teacher of every subject improving the quality of the offerings. The talented need a different kind of content, not just an increased amount of the same. These students learn the facts and grasp the basic ideas of a subject very quickly. They have superior powers of generalization and quicker insight into problems. The teacher should design work to engage these powers, work involving induction and deduction, analysis and synthesis, comparison and contrast, appreciation and evaluation. The methods of teaching should be those that tend to develop an inquiring mind and to encourage initiative and

originality. The teacher must avoid doing too much of the work for these students; he must always leave some problems unsolved, some leads to be followed, some curiosity to be satisfied. In practical terms, these classes could complete the equivalent of the regular high school program in three years and could devote the fourth year to advanced placement programs. In this set-up, all four years of high school would really be stages in an advanced placement program, the students moving steadily through successive levels of quality work as they mature. The prospect of scholarships will be a concrete goal, but scholarships as the natural fruit of a quality program, not as the product of a crash program of cramming review books!

Little needs to be said about the teaching and learning activities for the middle group, the students of *normal* ability. Here there will be little change from what we are doing now, but we must be sure that the same subject pattern, the distribution among the several broad disciplines, is maintained for this group.

Finally, we will group together students of *below-average* academic ability. I need not tell any school people that the real problem is with this third group. Problem, yes; but let us not assume that it cannot be solved, when it has rarely been tried. There are three parts to the problem: the content of the course, the methods of teaching, and motivation.

As to *content*, I urge that the program must be made up almost entirely of academic courses, nominally almost the same courses as those included in the programs of the two previous groups. Thus, these youngsters are to engage in the training experience of each of the major disciplines. Each course must be redesigned especially for this group. What are the important values of each of these disciplines? What units of content will be appropriate for these students, with their peculiar problems? What can they learn from the distinct approach, the way of thinking, of each discipline? What understandings should they take from each course which will be meaningful to them as creatures of God, as free men, Americans, Catholics? We already know the general lines of what the content should be. Actually, more and more textbooks for such courses are appearing, although in some subjects other texts ought to be prepared for Catholic schools.

But the key problem of teaching solid content to the group of under-average students is the development of different *methods of teaching*. We know something about this problem. Slow learners are often poor readers. They have a meagre vocabulary and so may need fuller explanations in more concrete terms. They need more explicit directions in assignments. While we should try to improve their reading ability, we must also find effective means of teaching which do not rely mainly on reading ability. These students have difficulty with abstract concepts and reasoning. Their minds grasp the concrete much more readily. For them the teaching process should begin with the concrete and the particular and should move by the presentation of many examples to the necessary generalization of principles and rules. The inductive process is often more effective. Likewise, these students learn better through their eyes than through their ears, understanding and retaining better what they see than what they hear. Consequently, more use should be made of visual aids like illustrations in the textbook, objects, film strips and other projected material, demonstrations in science and mathematics, and in general, more use of the chalkboard. The slow learners have a shorter attention span, so their work should be broken up into shorter units, and there should be a wider variety of activities and assignments to catch and hold their interest. The principle of self-activity is especially important in teaching those with lesser academic ability. Still, mere mechanical drill will be of little avail. The

concept behind the process must be explained, and the drill must be meaningful, requiring steady application of the mind. These young people like to express themselves. They are better at talking than they are at reading or at thinking abstractly. Hence they can be assigned topics and projects to report to the class. Any special interests or abilities they acquire should be recognized and used. All these things we know about slow learners and they provide a good start. But we need to know much more about the most effective way of teaching them. The science of educational psychology has done much to improve our techniques of teaching, but it has failed us in this, the number one problem of educational psychology. If we concentrate the skill of teachers and the knowledge of psychologists on this problem, we will solve it. So far, we have not concentrated on it, and it should be obvious that if we really expect secondary education to be universal, we shall have to solve it.

Anyone who has worked with complete homogeneous grouping knows that the greatest difficulty is to *motivate* those in the lowest group and maintain good morale. Too often these youngsters feel that they are accomplishing nothing and are doomed to failure. Occasionally teachers who do not understand the problems of these students contribute to that feeling. But is not the reason for their lack of progress and their sense of hopelessness the fact that we try to teach the same course the same way to classes on all levels of academic ability? Of course the slow learners need the stimulus of success. But when we have devised special academic courses for these classes and when we teach these courses by methods which are designed especially for these classes, motivation will be no more of a problem for them than it is for normal students. When youths find that their work is meaningful and worth doing and that they can succeed at it, the problem of motivation is reduced to manageable proportions.

So far we have been discussing the situation under more favorable conditions, in a fairly large school, where grouping according to ability is more feasible. How can we adapt the basic idea to the smaller schools, where each grade has only one or at most two sections? Admittedly, the application becomes much more difficult—but not impossible. The solution lies in differentiated teaching and differentiated assignments. There is a limit to the amount of individualized teaching that can be done in a group. But an experienced teacher can manage to keep three distinct groups working purposefully in the same classroom. I grant that the results with the fast and the slow groups will not be as good as if they were taught alone. I grant, too, that the thing would be impossible if each teacher had to prepare all the teaching materials for the three groups. But if the larger schools were organized as I have already described, with three distinct levels for a common pattern of subject fields, then three distinct courses of study for every subject would be available. The teacher of the three groups within the same class section would then have the more reasonable task of modifying some of this material into study guides, self-administered tests, drill and remedial exercises. If teachers created the demand, publishers would soon supply an abundance of material of this kind. Furthermore, skill would develop with practice in this type of teaching. We just have not tried much differentiated teaching at the high school level. Elementary school teachers have learned how to do it. If we put our minds to it, we could learn it, too.

This, then, is a broad outline of the system I propose. I have kept the outlines broad deliberately, so that we shall not become confused over details. Why am I convinced that this is the way to excellence for our Catholic high schools?

First of all, because this is a program that is true to the nature and purpose of the school, which is to develop the intellectual powers of our youths. It is also true to the rights which the individual students have, that we, faithful to the special commission that is ours as teachers, develop their highest and most God-like faculty, their minds.

Second, I favor the proposed plan of a universal academic program because I am fearful of the alternative, a program largely vocational for the majority of our youth. For one thing, tenth or eleventh grade is too soon to make a choice which involves so definitely a turning away from the road not taken. Either the youngster commits himself irrevocably to the one road or he loses time going back to the fork and setting out again on the other branch. Furthermore, I believe that vocational training is the proper function of industry itself. Let industry set up its own vocational and technical schools. As a matter of fact, it shows an increasing inclination to do just that. It is next to impossible for the school to train youths in many of the jobs of industry which are highly specialized and constantly changing. And now that industry and even business are moving into automation, their technicians will need less manual skill and more scientific and mathematical training. Our proposal is made to order for this situation. Let the school do the task which it is equipped to do: to give youths a general education, to make them teachable and adaptable, ready to receive technical training from industry itself.

Third, this program will produce the kind of excellence in education that is essential for the success of American democracy. In the perilous times here and ahead, more than ever we need educated citizens, not just trained workers. If we believe that every adult should have the right to vote, we must educate voters who can read and ponder and discuss the issues of the day and vote intelligently on the choice of decisions and the choice of leaders—choices which may affect our very existence. We need citizens who know more than how to use a voting machine or to find on a ballot the names which party bosses have dinned into their ears; rather, citizens who understand what the issues mean and what a candidate stands for, and who can make an intelligent decision as to whether or not these things are good for the country and the world.

Finally, is not the near prospect of the thirty-hour week or the three-day working week appalling if we do not prepare even our present students to make wholesome use of this leisure? Leisure is not synonymous with loafing. Leisure is the opportunity given to a fully human being to be free from an incessant round of drudgery and to give himself to activity which is worthy of a human being. Academic education for all will be the best way of opening up for all in their leisure hours the enjoyment of the things of the mind and the things of the spirit. This is excellence in education: to be true to the design in which Almighty God created us, when He made man to the image and likeness of God and destined us to share His own happiness in the contemplation of His Goodness, and Beauty, and Truth.

SECTIONAL MEETINGS

INSTRUCTION

(Chairmen: Very Rev. Msgr. Henry Gardner, Kansas City, Kans., and
Rev. Joseph T. O'Keefe, New York, N. Y.)

THE SPOKEN WORD

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It is very hard to write a speech on "spoken English," for the whole topic can be treated so quickly. Romano Guardini has said it. He has simply remarked, "A word is a man in his finest and most agile form." The matter of teaching spoken English is, then, only a matter of bringing high school students to manhood and womanhood, beautifully and truly Christian, and then of saying to them: "Speak, say something."

It is because of the intrinsic relationship between the persons our students are and will become and the enduring beauty of their utterance that we spend some time considering spoken English, however. We have to care about both things. We have to help our students become what they ought to be for their own sakes and for God's; and we must care too that they say the beautiful and the true. We are the custodians, not only of the present but of what will remain of that present for the future. It matters to us that something is saved out of the present for the future to build upon and contemplate.

That is all another way of saying that as teachers we are concerned with two things: life and art. And those two things are forever related by a process of give and take which will surely last forever. We deal with life everyday—both out of love for it and out of a desire for effective survival. And we are all perfectionists by nature. That is why we are teachers. Each day is an effort to score the perfect class. Each day we care what happens to the students we teach. The process of helping students to become people who have something to say is dear to us, both because we love the student and because we love fine things on the lips of others. The close relationship between the two loves makes the tireless working with them a tireless process.

For spoken English is not a formidable vacuum of past participles with correct helping verbs; it is not even a row of trophies inside a school; it is the classroom we will face again next week; it is the grasp on life which a certain group of young people given us by God are exhibiting in Iowa, California, New York, Illinois, and Louisiana. It is people growing up, learning what life means, and saying so with objective truth and with the stamp of their own unique delight. It is the alchemy of each human soul at work on God's materials with the help of a few simple principles—one from Aristotle that all utterance should have a good beginning, middle, and end, and one from us, the teachers, that every spoken word should uplift other men or forever remain unspoken.

High school teachers do not need to be told how precious a link they are in the chain of education. They have to do two things: help their students love education and keep up education's sometimes fading hope in the high school student who almost refuses to look at the world through his elder's

eyes and consistently looks at it through his own. But one of the most desperate works the high school teacher must do is to get the student to speak true, correct, and inspiring English. Effective speaking, as the old Greeks and Romans knew so well, is not only the mark of the educated man; it is one of his chief contributions to the world. High school teachers must therefore "make" the educated man out of that blithe or, God forgive us, too often embittered person, who sits before us with the mark of his era upon him. He must be made "educated" before he can really speak. The Bible knew that: "out of the abundance of the heart the mouth speaketh"; the maid-servant, looking at Peter knew it: "Surely thou art a Galilean; even thy speech doth betray thee." The canny Hebrew fishermen and shepherds knew it: "Surely this man is the Messiah. No man ever spoke as He does."

I am not saying that we will teach good spoken English "only" in order to save the souls of our students—although saving a soul is really a wonderful process of letting it take hold of all that is real and wonderful in life—but just that a student cannot save his soul without being a better speaker for it, or speak truly good English without coming closer to the saving of his soul. Mind and heart, intellect and will, soul and voice come to us in one package in the classroom. Everything truly beautiful that we really say touches the soul; every true grasp on the real and the good has some effect on the words spoken. The truly excellent man, everyone knows, the man who knows and who is sincere in speaking, and the man who knows the right words for the things he knows, will be a good speaker. It has been that simple in the history of education at least since Plato, Aristotle, Quintilian, and St. Augustine. Newman added that the man of letters, and he would mean spoken or written, reveals the pattern of his mind, that words are the mirror of their creator's mind and life.

I say all this not to prove the obvious but to assemble in one small discussable piece the heterogeneous collection which goes under the name of spoken English and which sometimes alarms the teacher with all its bristling challenges. To put it all very simply: the matter of teaching spoken English well is the matter of working daily and happily at the process of teaching our students real content, a sense of order and eloquence in handling it, and a feeling of delight about the wonderful thing which we call human speech. It goes without saying that delight is usually the result of intense application, and that to get it in a speech activity demands energy, work, and a special brand of "agony."

High school teachers, all the high school teachers, share in creating the climate and supplying the materials for the student's hold on noble living. And they all likewise share in his becoming an excellent organ of spoken English. They help make the "mechanism" from which the words come.

It goes without saying that the road to excellence in spoken English is fraught with a few minor perils. Thought is hard sometimes, and our language is a history of millions of men building and emerging from many civilizations and all leaving some mark on our words which makes them a bit hard to spell, say, recognize, and use. It would be easier perhaps if our students just said their own words but they carry the centuries with them whenever they open their mouths. But the road is a forward going road and all we need is a sense of direction and of joy.

I shall speak briefly of the occasions with which we work in making the excellent man who will speak that magic thing—perfect and eloquent English.

His materials are truth, love, and a few exercises. All three ingredients can come at once in the same identical package. To ask a student to find

ten statements about truth in any dictionary of quotations, ten statements he believes, and to utter them perfectly with all "t's" sounding is to do many things at once. I want to speak first of all of the school day process, however, that process in which all of us share from the teachers of English and speech to the teacher who substitutes in study hall or collects cafeteria money. It goes without saying that students talk about what they see. If we represent the honest, the hardworking, the enthusiastic, the faithful faculty member, they will speak of honesty, hard work, enthusiasm, and fidelity.

It goes without saying too that every high school teacher daily pours content, method, and style into the minds of students. The speech teacher only assembles things a little. All that students learn of history, mathematics, chemistry, woodwork, home living, literature, physics, sociology, religion, basketball, art, and music—all of it comes out in their spoken English. "Shakespeare surely knew a lot about birds," is the student's comment on reading the sonnets aloud. And the speech teacher can give an A grade for a demonstration speech only if the student really knows the problem, experiment, or cause-and-effect relationship he is demonstrating. In our real teaching in every class, in our attitudes, in our responses to emergencies and to questions, in our presentation of new or old materials there is a pattern which touches our class. The books we lead our students to, the way of looking at life which we engender, affect their spoken English.

There is a second way in which the school as a whole affects the oral language habits of the students. The assemblies we sponsor, the inter-communication of classes, the plays we give—these set a thought and enunciation pattern which becomes characteristic of our school. What we do in our monthly student assembly has repercussions for life. If we insist upon sound, true, high, idealistic, genuine thinking, we are being practical about the matter of spoken English, for spoken English flows from the level of the thought and happiness of the speaker. The best English is spoken by the happiest people, as Cicero would have said by those who have a sense of the harmony of the universe, and as the Galileans said by those who do not speak like everybody else but who have more mercy, more understanding, infinite hope and infinite capacity to bear the burdens of the world.

The matter of making the grammar correct can always be, must always be done, but it will be done best if it is done in marble and it will last longer. If the students work with fine speeches of the past and on excellent thoughts of their own, the right grammatical construction will be easier to remember because of the clouds of glory which it made or accompanied or whatever grammar does to thought.

I speak of occasions such as Education Week, Book Week, Lincoln's Birthday, the Patron of the School, Pastors' Namedays, Washington's Birthday, I Speak for Democracy contests, American Legion Oratory on the Constitution, NCCW and diocesan contests, and all city, state, and national speech activities. All of these—the threat sometimes of the earnest teacher, looming sometimes as destructive forces on a curriculum planned for intellectual excellence, can become not destructive but extremely vital aids. Education Week means the thoughtful attention of a school to the meaning of education and the drawing for its ideas upon the great minds which for 2900 years or so have pondered that meaning. (The memory of Homer, educating through oral speech in story telling, is a beautiful one.) Other occasions can do the same. They force us to look at greatness, at the real meaning of sanctity, freedom, duty, and the lovely small things which books pick up such as the rumble of a train, the trail of a jet, the contour of a black-eyed Susan in a weed pasture, the

courage of the grip which swung the axe in Illinois and moved the pen that set a people free.

All these opportunities have great educational potential. We can use them as they fit our school, not to win contests for the sake only of winning but to give our students the impetus they need for a search into the worthwhile and the power that comes from saying it.

For all of this, we need a few special tools. Speech teachers and English teachers need lists of poems and readings, ideas for cuts of plays, the courage to make up their own. All teachers need confidence in the worth of their subject matter and their students. Teaching somehow should never float into some never-never land which we cannot reach. It goes on before us, with these students handling these ideas. If each of us stays on base and operates well there, the whole field of Catholic education, of American education, of world education will be somehow under control. But if we lose sight of the boy in front of us and of the thing he is saying, we shall lose the series.

I have often thought that each teacher ought to have somewhere a whole file of things she really loves to hear and teach, as well as a few general ideas. Assemblies centering around the place of the high school student in the 20th century universe can be overpowering in their impact. Cuts from literature which deal with man's relationship to God, fellowman, and the universe, when fused by a good chairman, can leave a high school student body united and delighted about being alive. A fine ten-minute cut can be made of Macbeth, with scenes from Acts I, III, IV, and V, to point up in perfect beauty the meaning of life. Choral readings of "The Highwayman," "The Creation," "Second Coming" by John Moffitt, intermingled with a few perfect sonnets or with anything else teachers and students love, can infect the whole school with a delight in life, in perfection, in people, and in fine enunciation. Patrick Henry in the House of Burgesses can be dramatized; a program of Lincoln literature, of Thomas More's life and sayings, of just *anything* out of the world's record of human greatness worked out on our earth with the help of God will have the school shouting with the Divine hope. And the world could use a little of that; education could use a little.

A plan for panel discussions whereby students can periodically hear fellow students discuss the truth of their subject matters will break down inter-departmental walls before they can be built and will give students the fluency which educated men should have.

The great sincerity and beauty of the liturgy can be brought to the interpretation of life. To frame a series of speeches on current problems with a chant from the Mass of Thomas à Becket, Thomas Aquinas, any Mass of the Confessors or the fourteenth Sunday after Pentecost, is to remind students of an old connection between effective action and the God who made the men needing it.

The love of excellence in speaking is one of our most native loves. Steps to it must always be kept simple. They are: content, method, patience, and belief in the ultimate perfectibility of man. We might come relatively near that—today, each student has to be made to feel. One-minute talks in classes which permit that kind of recitation can give all teachers the joy of teaching spoken English.

Teaching is a daily thing, offering joy that few other experiences can offer. It is a wonderful thing to read a good paper, to grade a good test, but to see a student on fire with something he knows and to hear him express it in correct English is to see man almost at his best on earth. To teach good

spoken English we, the teachers, have to endure the ache of having the inside of our palms wet with excitement, the sensation of memorizing Patrick Henry every time a student does, the anguish of following through every argument in a debate, and the memorizing of countless plays. We have to teach students all the things they need for talking—the truth about stars and mountains, wars and inventions, books and equations, ants and people. We have to feed the students' attitude with enthusiasm and hope, for no one ever kindles fire with a dead match.

We have to give our students faith and hope, along with knowledge and love. We have to make them men who know what life is about and who are not really afraid, men who know that life has to do with work and death and immortality, with laughter, and with little things. Out of the man who knows these things will come the whole speech.

Hamlet, who had looked so well at the whole of life, implored the players to speak the speech trippingly. I suppose he meant to enunciate and pronounce and interpret and know their grammar. Those things matter. There are "t's" in words. I had a teacher once who taught us that the vowels are like the wires of a fence along the roadside and the consonants like the posts. Ever since her example, words have sung for me. I see vowels as something enduring and resonant and consonants as something strong. That can be taught quickly. It may have to be taught frequently, but so does everything else. If it could be taught at once, we would all be out of work as of today. But it will be taught happily and make a lasting impression if it is taught with the right materials.

Those materials depend upon what we assign to our students for their thinking and discussion, for their memorizing and their composing. We get to choose out of the world's literature what they take as starting points for their learning. They do not make the assignments; we do. We get to choose, by virtue of our sovereignty as teachers, what they shall talk about in science classes, history, English, and anything else. Upon the subject matter we assign will depend the trend their thought takes. We get to assign the magazines and books for their extemporaneous speaking assignments.

All of this means that we are privileged to work everyday at that most priceless of things—the beautiful human race. We get to see the meaning of life dawn and flower on freshman, sophomore, junior, senior faces from coast to coast of this land of the free which has so wide a mission to the rest of the world, to history, and to the discussion material of eternity. We get to assign topics which help students to think of their country's mission in the world, of their own responsibility to their fellowman here and in the rest of the world, of their own vocation on earth, and of the society they will share in heaven. We get to share in helping "children"—and some of them really are children although we tend to place our burdens on their shoulders—to become excellent men whose words are worthy of going into the ether waves of this beautiful universe and into the hearts of other images of God.

We are privileged to share in their becoming excellent men and women, for human excellence does not come in boxes or plastic containers but for us in the high school, students from assorted towns, farms, cities.

We can help them speak good English by helping them to find what they have to say about the wonderful gift of life. And as they speak, they will learn to know better what life is, Who gave it to them, and why in His mercy He became flesh and dwelt among us and will speak to us forever in our own tongue, having become like to us.

In the final analysis, the teaching of spoken English is the helping of our students to acquire words worthy of the Courts, the Senate chamber, the grocery store, the bank, the dining room table, the sickroom, the classroom, the pulpit—all those places where human beings will spend their lives. The worthy words will come with the worthy thoughts; one group helps the other.

To accomplish this teaching, we shall have to help our students eradicate all cynicism which is the death of truth and eloquence and to nurture a love of simplicity, order, and deep exultancy over the gift of life. It was out of his own age that Thomas More built those lovely words: "If ye be part of His flock, how can ye be comfortless in any tribulation, since the Holy Trinity, Father, Son, and Holy Ghost be never one minute's space of time or one finger's breadth of space removed from us." The realization came to him in 1535 in a cellar Tower room with the Thames river washing around him and eternity above him and in him. We can help our students to similar realizations, now, in their moments of time. I do not know who were his teachers, or who were the teachers of Bede, of Shakespeare, of Lincoln, or what part they played. But they gave something. They gave a sense of what life is. Perhaps that is the most important thing we, all of us, give those we teach.

Our students do not need a comfortable world; they only need a sense of direction and purpose in the one they have, with all its troubles. The morning prayer of the Church sets the example. Out of all the things she could pray for, she asks only "that all our thoughts, words, and deeds, be directed toward the doing of thy righteousness." Life becomes as simple as that. We want our speakers of English to do good—beautifully, with distinction, and with all their "t's" pronounced and all their parts of speech in the right places. We want them to create beauty, to ease the burdens of others, to open eyes, to tell truth effectively, to share life. These are possible goals—all of them. It is necessary that we give high school students possible goals. It is not always possible to win in competition, but it is always possible to pursue truth, to make something beautiful, and to share the good things we have. If these are the purposes of our spoken English teaching, we shall be giving lasting patterns of good speech which conform to the purposes of life.

We ought to give our speakers of English the virtue of hope. If there were no God, we could not have it, but there is a God. Because there is, hope is a part of truth. It should be part of every class, of every speech. When one analyzes the speeches of history which have made history, hope is the basic ingredient: "With malice toward none, with charity toward all . . . let us bind up . . ." "There is a just God who will raise up friends to help us."

For public speaking, excellent spoken English is the right utterance of man on earth. And man is a pilgrim, he is a traveler going somewhere. He speaks truly and worthily only when his speech has the colors of both his exile and his home. He gives light to others only when he can perceive the light, at least in the distance. And the light is the Word which came to tell us that earth is the footstool of God where everything means something, but that it is not a lasting city. Every time we say that, we love earth more and look forward with gladness to Heaven. And the stirring up of that double reaction is the true purpose of spoken English.

Three weeks ago, I asked a friend what she thinks of when she thinks of a day. "Is it of a series of unknown and unexpected exigencies on which a pattern is to be imposed?"

"No. I think of a day as a moment of eternity," she said, "or I think of it in terms of that sentence from the *Te Deum*: 'Per singulos dies, benedicimus Te.'"

We looked out at the spring sky, immense, wonderful, as if seeing life for the first time. After all, we were the era which gets to look at the universe from the earth now. We were the interpreters for this piece of history; the great dead were among the souls of the just in Heaven; we were the spokesmen now. What my friend had said sounded like good spoken English. Our students will make theirs out of their response to life. All we need do is supply the opportunity and the love that gives them the energy.

No other century has said quite what we will say. "Response to grace," a speaker remarked recently, "is something like getting a satellite into orbit. We have to be free of the earth's gravitational pull. Then we can go into orbit free." That was good spoken English too, which only this century could have produced. For when all is said and done, good English comes from an understanding of eternal things expressed from our pinpoint of time. It is simultaneously a discovery of and an expression of truth. As such it has two priceless values: it helps make men who have something to say and it leaves their utterance everlastingly in the ether waves of the universe and in the hearts of the Mystical Body. It is precious as life and as art. It is men, worthwhile in their finest and most agile form.

We are they who are privileged to help, to listen, and to rejoice as our students grow daily in their ability to tell the world in the varying accents of East, South, West, and Middle West, what they have seen and understood on this planet concerning the wonderful works of God.

THE WRITTEN WORD (Summary)

RUTH MARY FOX, UNIVERSITY OF WISCONSIN,
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The acknowledged incompetence in written English of the graduates of American high schools and colleges is a matter of deep concern to all educators but especially to teachers of English. The report of a series of conferences sponsored by the Ford Foundation, called *Basic Issues in the Teaching of English*, issued in 1959, gives a clear analysis of the complexity of the problems involved.

The problem of teaching students to write, one of the several problems analyzed in the pamphlet named above, is a complex one, which makes manifold demands upon the teacher. He must admit that some of the failure of his students to write well lies in him: his inadequate training; his ineptness in working out skillful approaches which stimulate youngsters to make an honest effort; his reluctance to give them the necessary practice under careful supervision because of the work such teaching entails for him; his further reluctance, for fear of impinging upon the individuality of the student, of teaching for specific assignments well-defined methods of sentence, paragraph, and whole theme development and of keeping students at them until they master them; his failure to evaluate the student's writing on the twofold level of thought and literary verve and on the mechanics of writing. Some teachers go to the extreme of marking only glaring mechanical and grammatical errors, leaving the student with the impression that effective literary form and significant ideas do not matter; other teachers grade only on content, leaving the student with the impression that technique and mechanics are unimportant.

Since students learn to write by writing and learn to improve writing by rewriting, every teacher, no matter how large his classes, must require at least one well-developed paragraph from each student each week. He can make it possible to do so by staggering the days. If he teaches effectively several methods of paragraph development so that his students use them with real facility, he will have done them an inestimable service. He can find, and help his students to find, examples of such paragraphs in all good writing from Homer to the latest issue of *Look*; and he can, by formulating and having his students formulate good topic sentences, tie this writing into every conceivable activity in the English classroom from vocabulary building to book reviews.

Personal writing, too, is important and is not necessarily dissociated from practical writing, though its major objectives are quite different. Under the skillful direction of a well-trained, sympathetic teacher, personal writing can give a mastery of simple literary forms and of vivid honest expression. The good teacher of creative writing, who develops in his classroom an atmosphere of camaraderie and honest criticism, can stimulate growth and make students face the truth about themselves and their work without discouraging them. He can also give them pride in expressing in correct form those imaginative or actual experiences which they endeavor to convey to their fellows in words.

THE ADVANCED PLACEMENT PROGRAM IN ENGLISH

BROTHER FRANCIS ENGLERT, C.S.C., GILMOUR ACADEMY,
GATES MILLS, OHIO

Before we consider the idea of advanced placement and the type of student the program is for, permit me to cite a concrete example of the work of what we may call the talented student. The following excerpts are taken from a paper entitled, "Gerard Manley Hopkins: Poet," written by a student in third-year English.

It has been well proved throughout the history of literature that a great writer need not be a "professional" writer; he need not consider himself primarily a writer as opposed to a statesman, lawyer or businessman. But for a writer to choose not only another profession as his principal occupation, but indeed deliberately to avoid writing as much as possible and to make almost no attempt to achieve publication, is certainly most unusual. And yet such a writer was Gerard Manley Hopkins. Avid in his interest in poetry while a youth, Hopkins forswore his ambitions of becoming a poet when, in 1868, he entered the Society of Jesus. And yet it was Hopkins the Jesuit, resuming his poetry only at the request of his rector and always being most cautious to keep it at a minimum, who created the amazing combination of religious and Pre-Raphaelite poetry, which has earned for him the status of perhaps the most controversial poet of modern times. So great indeed was the influence of his life as a priest upon his life as a poet that any successful study of Hopkins must consider him as both priest and poet.

The student then proceeds to give some biographical data on Hopkins and some information about his early poems. He continues:

It is interesting to note that it was Hopkins' very willingness to forego fame and publication which enabled him to approach his poetry with an interest only in creating beauty and discovering the guiding principles of poetry, free entirely from the pressure of being forced to cater to the interests and tastes of anyone else. . . . But throughout his work there is the all-pervading influence of Hopkins the priest, always under a rigid discipline of both mind and ambition, over Hopkins the poet.

. . . The fact that he was first and foremost a Catholic priest enabled him to combine both an intense love of the things of sense which he shared with the Pre-Raphaelites, and the careful and arduous mortification and asceticism of St. Ignatius. Hopkins' poetic insight has the quality which can exist only when accompanied by the recognition of God as the end and purpose for existence of all nature and of man himself. He was constantly aware that "the world is charged with the grandeur of God." Hopkins had a passionate love for nature. His ability to see all things in their relation to God transformed this love of nature into a love of God, a praising of God. It is no superficial pietism which leads him to say, "Glory be to God for dappled things."

. . . It is of supreme significance that Hopkins does not see man as only the wretched bungler of nature, with no hope of recovering that "cheer and charm of earth's past prime." For it is the function of the Incarnation to restore to man the legacy which he has freely squandered. And

Hopkins blasts forth this supreme truth in what are perhaps his greatest lines:

"In a flash, at a trumpet crash,
I am all at once what Christ is, since he was what I am, and
This Jack, joke, poor potsherd, patch, matchwood, immortal diamond,
Is immortal diamond."

The student concludes his paper with a commentary on "The Wreck of the Deutschland" and ends by saying:

In the last verse of "The Wreck of the Deutschland" Gerard Manley Hopkins utters the goal toward which he directed his life. He prays that Christ may become "Our hearts', charity's hearth's fire, our thoughts', Chivalry's throng's Lord." A poet of amazing originality and lasting contributions in the realm of metrical technique, he was also a poet with as great a message as any poet has ever delivered, and he delivered it with beauty and clarity.

We have always realized, I know, that when we have students of this caliber in our classes we have a unique obligation toward them. And certainly one of the heartening tendencies in education in recent years has been the concern for the bright and gifted student. That very concern has led to the establishment of the Advanced Placement Program. Most of you, I am sure, know fundamentally what the program is.

The College Entrance Examination Board has been the major force in directing the program. The Board itself outlines the aims:

The Advanced Placement Program is offered in the interest of able students, in the interest of secondary schools which enable these students to undertake work commensurate with their abilities, and in the interest of colleges which welcome freshmen who are ready for advanced courses.

The Advanced Placement Program provides descriptions of *college-level* courses to be given in schools and prepares examinations based on these courses. Colleges, in turn, consider for credit and advanced placement students who have taken the courses and examinations. The program is thus an instrument of cooperation which extends the educational opportunities available to able and ambitious students by coordinating effectively the work in school and college.

Details of the program and the examinations are available in the list of publications I have prepared for you. At this time I think it would be most valuable to relate our experience with advanced placement at Gilmour Academy. We have had our students take the examinations in English, mathematics, and history. Since our concern here is English, I will confine myself to that area.

In the Advanced Placement Program Syllabus prepared by the College Entrance Examination Board, the following recommendations are made regarding the teaching of English:

Advanced work in literature is more concerned with the quality than with the quantity of a student's reading. It does not, therefore, attempt to "cover" either a large number of works on any given body of literature. It rather tries to develop in the student those skills which characterize a mature reader. By analyzing patterns of structure . . . the student develops a respect for the precision with which a literary work not only communicates ideas but defines specific attitudes and evokes particular emotional responses. The student becomes not only a sensitive reader, but a responsible one.

Advanced work in composition teaches students to write well about something important. The core of training in composition is therefore the frequent writing and careful revision of substantial themes on subjects sufficiently mature to challenge both thought and linguistic powers. These themes should be distinguished by superior command of substance, thoughtfully and interestingly presented. A good student writer will demonstrate a high level of proficiency in organization . . . he should have a command of logic . . . he should exhibit a feeling for style . . . he will have mastered the mechanics of writing.

As early as 1952 when a Gilmour student was admitted in advanced standing in English at Northwestern University, the Gilmour administration and faculty have been interested in the advanced placement idea. Members of the English Department have attended the summer conferences of the English section of the Advanced Placement Program since 1957. We were always heartened by the fact that the approaches recommended seemed to be in substance what we have been doing all along. It was encouraging to us that of the thirty-nine members of our June 1959 graduating class, six of the seven students who took the advanced placement examination in English received creditable scores. These students received advanced standing in English at Notre Dame, Holy Cross, and Gannon where they enrolled last fall.

What do we at Gilmour do to prepare our students for advanced placement? Actually, we do very little with advanced placement specifically in mind. Our whole program, we feel, has the same general aims as advanced placement.

What is our school and program like? Permit me to give you some details. Perhaps the means and methods you already use are superior to ours. Perhaps some things we do would not be suitable or practical for you.

Gilmour Academy is a resident and day preparatory school located in Gates Mills, Ohio, a suburb of Cleveland. Our total enrollment is 210, 110 resident students from thirteen states and two foreign countries, and 100 day boys from suburban Cleveland. The college preparatory course is the only one taught. All students take the same program the first two years; some electives in mathematics, science, and foreign languages are permitted the last two years. All students must take four years of English.

Students are selected for admission by a careful process. Entrance examinations and interviews, conducted either at the Academy or at the student's home, are required. An IQ of at least 110 is necessary for admission.

Our English faculty consists of four men—two Brothers and two laymen. Their educational backgrounds include undergraduate and graduate study at the University of Notre Dame, Harvard, Stanford, John Carroll, and the North American College in Rome. One instructor is assigned to each class, freshman through senior. The teaching load of each English instructor varies from 48 to 60 students. A teacher handles three or four sections, averaging 16 students to a section. English classes meet six days a week.

The English program follows traditional lines—grammar, composition, literature, and speech. Instructors are allowed wide latitude in conducting their classes. From the following list of textbooks we use, you can understand the range of our courses.

FRESHMAN

English Grammar and Composition—Warriner

Joy in Reading—edited by De Ferreri

Short Stories—edited by Eaton

Harbrace Vocabulary Workshop

Paperback editions: *Huckleberry Finn*
David Copperfield
The Iliad
The Odyssey

SOPHOMORE

English Grammar and Composition—Warriner
Appreciation through Reading—edited by De Ferreri
Reading for Understanding—edited by McNamee

Paperback editions: *Comedies of Shakespeare*
World Drama

JUNIOR

Modern Rhetoric—Brooks and Warren
The New English Voices—edited by De Ferreri
Return to Tradition—edited by Thornton

Paperback editions: *Chaucer*
Tragedies of Shakespeare
Milton
T. S. Eliot

SENIOR

Modern Rhetoric—Brooks and Warren
American Prose and Poetry—edited by Foerster
Poems of Emily Dickinson
Four American Novels: Scarlet Letter, Moby Dick, Red Badge of Courage, Bridge of San Luis Rey.

Paperback editions: *Essays of Emerson*
Cycle of American Literature—edited by Spiller

To elaborate, permit me to give you an outline of the work and the approach used in the course with which I am most familiar, third-year English, the program for our junior class.

Our purpose, as we state in an outline given to the students on the first day of class, is thinking, speaking, reading, and writing with a Christian intelligence. The course begins in September with what I call an exploration of key ideas. Approximately three weeks is spent defining and analyzing ideas such as education, art, literature, and beauty. I dictate notes gleaned from the ideas of Aristotle, St. Thomas, and Jacques Maritain. We read selections by Maritain, Sheed, Dawson, Newman, write papers, and discuss the ideas involved. This exercise in depth I have always found most gratifying. Students of this age begin to enjoy genuine intellectual experience.

We make a formal study of the principles of rhetoric, using the excellent text by Cleanth Brooks and Robert Penn Warren, *Modern Rhetoric*. The four forms of discourse—exposition, argument, description, and narration—are examined, principles are studied, and papers written.

Interspersed with the study of rhetoric is a chronological survey of English literature. *English Voices* serves as the basic text. We make a consideration of the major English writers with special concern, by way of background, for the place of forces in each period other than literary, viz., the historical, philosophical and theological realities at work. We try to understand the era—Anglo-Saxon, Middle Ages, Renaissance, the Ages of Rationalism, Romanticism, Victoria, the twentieth century—by trying to characterize, becoming

aware of the major historical realities, the tone and temper of philosophical thought, the vigor and tendencies of theology at the time.

It is only against a background such as this, I feel, that we can see the basic Christianity of Chaucer, Newman and Hopkins, the humanism of Shakespeare, the rationalism of Pope, or the romanticism of Wordsworth. When we read these men, we try to relate the man to his time. We make concentrated studies of the major writers of some eras—Chaucer, Shakespeare, Milton, Hopkins, and Eliot. Paperback editions are very useful here.

We spend some time on speech work in the class. Each student writes and delivers a speech of eight- to ten-minutes duration on a topic of current interest.

A formal research paper is required. This assignment, usually three thousand words, is done late in the second semester. The topic, the life and work of an English writer, is assigned individually by the instructor.

In only one area of the course do we make a requirement with advanced placement specifically in mind. The assignment is aimed at the capable student whom we are grooming for advanced placement. Special projects in composition are required each six-weeks grading period from all students who expect to qualify for the grade of A in the course. This work ordinarily consists of a piece of critical writing based on readings. In individual cases a piece of creative writing may be acceptable. Each project, including the choice of readings and the direction of approach to be used in the composition, is determined by the instructor in personal conference with the student. Here, I find, is an excellent opportunity to probe the depths of the talented student. This year students in junior English have done readings in Maritain, Dawson, E. I. Watkin, Sertillanges, Bernard Iddings Bell, Barbara Ward, Merton, and Hemingway. Some of them have written reports on articles from journals such as *Commonweal*, *America*, *Thought*, *Review of Politics*, *Cross Currents*, *Kenyon Review*, and *Sewanee Review*.

So much for the English class. We believe that a good student is certainly aided in his development as a truly educated individual by cultural activities outside the classroom. Besides the courses in cultural arts and music appreciation for underclassmen, our students attend the concerts of the Cleveland Orchestra, the drama festivals at the Cleveland Playhouse, and the exhibits at the Cleveland Museum. Each year we have prominent lecturers address our student body. In the past few years our students have heard Bishop John Wright of Pittsburgh, Father Harold Gardiner, literary editor of *America* magazine, Russell Kirk, editor of *Modern Age*, Frank Sheed, Senator Eugene McCarthy of Minnesota, Frank Folsom, Chairman of the Board of the Radio Corporation of America and Vatican representative to the International Atomic Energy Agency.

In the summers of 1957 and 1959, Gilmour Academy sponsored study tours of Europe. Fifteen students and two faculty members spent nine weeks touring the Continent. And too, much less glamorous, but certainly important, all Gilmour students must read books during summer vacations. We try to choose titles that are readily available in paperbound editions. Nathaniel Hawthorne, Willa Cather, Myles Connolly, Joseph Conrad, Evelyn Waugh, Anne Frank, and Thomas Merton were authors assigned last summer.

In one specific area we do make preparation for the advanced placement examination. The eight or ten senior students whom we plan to take the test meet with their English instructor in special weekly sessions a couple of months before the examination date. These students are shown past examina-

tions and do some readings and composition work on the level at which the examination is geared.

These are some of the approaches we use in English at Gilmour Academy. Yours will be adapted, of course, to your own school and the conditions under which you work. If you are not familiar with the advanced placement program, I recommend that you write for information. I have a bibliography and a few publications to which you may refer. The annual conferences explaining the program are most stimulating. Two are planned for late June—one at Smith College in Northampton, Massachusetts, another at Northwestern in Evanston.

The aim of all of us is, of course, excellence and it is a wholesome tendency that the advanced placement program is providing a spur in that direction. It is to be noted, however, that any course we teach be not merely a preparation for an advanced placement examination. We must never lose sight of the fact that we especially are operating with the Catholic spirit based on a long and glorious Christian tradition. The directors of advanced placement force no specific directives on those who wish to pursue the program. They merely insist that the talented student be challenged to the utmost so that he will be able to think clearly, read deeply, and write effectively. The methods are up to us.

And certainly we, with the ideal of intellectual perfection and the special responsibilities we inherit to develop our gifted students, should attempt to produce excellence in the skills of thinking, reading, and writing. The ideals of the Advanced Placement Program can be very helpful here.

But even beyond that, it is the particular opportunity of the English teacher, because of the subject with which he is concerned, to aim to engender in the talented student that breadth of vision we call Christian wisdom. It is not too early, even with the secondary school student, to try to open his eyes to the meaning and beauty of Jacques Maritain's idea that "poetry is the language of mysticism, but from afar." It is not too early to try to make our students aware of the reality that Gerard Manley Hopkins stated in his journal, when, after observing some simple bluebells on the English countryside, he wrote, "I know something of the beauty of the Lord by them."

STUDENT RESEARCH THROUGH PROJECTS

SISTER MARY LAURETTA, S.S.N.D., COLUMBUS HIGH SCHOOL,
MARSHFIELD, WISCONSIN

Since the wide publicity given Columbus High School of Marshfield, Wisconsin, the question I am most frequently asked is: "How do you prepare students for the National Science Talent Search?"

I am here to answer the question today—not by offering a secret formula, but by telling this audience of hard work done under difficult circumstances; mainly, lack of reference books, inadequate library facilities and lack of a college atmosphere, because Marshfield is not a college town.

What I will discuss will cover the following points:

1. Selection of a science project;
2. Building up the necessary background for the project;
3. Discussion of the project procedure used by the Talent Search winners;
4. Preparing the Talent Search reports:
 - a. The teacher's qualifying report
 - b. The student's project report.

I promise you that I shall not generalize. This talk will be concrete and specific. It will not dress up events; rather, it will describe them just as they occurred.

I cannot tell you how to prepare students for the National Science Talent Search. I do not think anyone really can. All I can do is tell you what I did—how I tried to put emphasis on excellence. It is advisable to keep in mind that what may work well for one teacher may be less successful in the hands of another. You may even recognize weaknesses or round about procedures in what I did. Probably the same situations in your own hands might have produced much more effective results in a far shorter time; and, may I further add here that I was unaware of anything unusual about our student research through science projects—until newspaper reporters began to invade our laboratory sanctum.

So it is in all sincerity I can say that I feel very humble to appear here before you today.

The method I developed for myself to get students to reach the talent search goals came through an analysis I made of the projects and work of my students who were fortunate enough to reach the honorable-mention bracket in the National Talent Search.

The first entries of my students trace back to 1943, the second year of the Talent Search. The "honorable mentions" did not begin to appear until about 1949. By 1954 we had six "honorable mentions." I should point out here that each of the projects had placed either as district or state winners in the Wisconsin Junior Academy of Science Meetings.

By this time it became quite evident to me that something was lacking in what my students were submitting to the National Talent Search. The fact that their projects received recognition at the Junior Academy Meets, on the honors list of the National Talent Search, and in some instances, in the Wisconsin State Talent Search, indicated that they possessed quality. "But," I argued, "there is no evidence of quantity." So it was resolved that the next

project ventured would have quality and quantity. It did, but with an almost fantastic turn of events.

The student I had selected in my mind as the one to carry out the quantity and quality theme was a junior who had a straight A in all her classes and ranked number one in her grade. So much to her advantage. But her project was "Studies in Heredity" and she had never had a course in biology. Neither had her adviser. So much not to her advantage.

Naturally there was a great deal of background work to be done on the part of student and teacher. Reading came first on the list. Since there were no suitable heredity or biology books at our public library, we borrowed two college biology texts from a teacher and a book on heredity from a college student. For two months the girl literally saturated herself with this reading. Then she began charting human pedigrees by following selected characteristics of several Wisconsin families. In some cases it took thirty-five letters and five calls to the home before a complete charting of one such pedigree was finished. Here is where the help of a teacher adviser is very important; i. e., what characteristics to select and how to obtain the data. I found that getting the classmates interested in her project was most helpful. A suggestion for charting the pedigree on color blindness in this project came from students.

Tracing eye color or widow's peak present no difficulties. People do not object to having such characteristics traced. But harelip in a heredity picture can be a little more touchy to approach. In our case the mother requested that only the lower part of the face be shown and that the boys were not to be told why they were being photographed.

Altogether, Kathleen, the student, charted five pedigrees; but merely charting pedigrees was not too involved, and Kathleen knew that her project was to have quantity and quality. I had given her a booklet on *Drosophila* some days earlier, with the hope that she would find another avenue in her studies in heredity. She did, but while she was discussing with me the possibility of obtaining some varieties of fruit flies from Carnegie Institute, one particular day, one of her classmates dashed into the room waving a few pages he had torn out of a copy of *Life* magazine. "Here's something for your project, Kitty," he told her and disappeared from the room.

One glance at the pages and she disappeared into the lab across the hall only to return about an hour later with a new request. Could she have a pair of mice to go along with her project?

"Mice?" I said, "and what for?"

"To study how they hand down their coat color," she informed me.

I recovered from the mouse shock quickly and promised to see what I could do about the new problem. I did, on the very next visit of my brother. It was Thanksgiving time and not too early to be thinking of Christmas gifts, so when he asked what I wanted for Christmas, I had my answer ready: "A pair of mice, one black and one white." He was sure he was hearing things. However, two weeks later, project coat color of mice was on its way with 7 mice: 2 black, 3 white, and 2 chocolate brown from The Bar Harbor Laboratory, Maine.

From here on things happened rapidly: cages were made, information gathered from the booklet, *Project Mouse*, sent from Bar Harbor was used and expanded on. In the end, the mouse part of Kathleen's project included a crossing between the agouti, the wild mouse, and a white that was recessive for black. In the third generation from that mating she obtained a red mouse. For more conclusive data she repeated the mating and obtained another red

mouse. By the time this part of the project was completed, she had raised four hundred mice.

While the mouse part of the project was in progress, Kathleen also conducted heredity experiments with the fruit fly. The details from this part of her work show a project within a project and includes the raising and handling of nearly fifty thousand fruit flies.

The first experiments included crosses between dumpy and wilds, ebony and dumpy, and ebony and wilds. Later, after obtaining one natural mutation, the effects of X-rays were studied to see if more mutations would be obtained. The most spectacular mutation results, however, came from *Drosophila* crossings between flies irradiated with cobalt 60: flies with no wings, flies with one wing, with crumpled wings, with shortened wings.

In order to enter more fully into the biology of the project with the fruit flies, Kathleen extracted the *chromosomes* from the *salivary gland* of the fly in its early development. She made slides of the best specimen and took photomicrographs of them.

As I said earlier, quantity and quality was the keynote to all that the girl did. Now as to how much data she sent in to the examining committee of the Talent Search in Washington.

The rules for the written report call for not more than 1,000 words on the topic: "My Science Project" with the suggestion that pictures may be included but are not required. Up to this time I had always interpreted that suggestion to mean that the pictures were to be on the pages of the written report, hence very small. This time it was decided that the written report would be one unit and the pictures, a total of about fifteen, would be labelled as Fig. 1, 2, etc.

That is how we handled the essay part of Kathleen's project. Now, what about the teacher's qualifying report? I believe it is safe to say that every teacher, making one, fails to give fair recognition to what the talent search participant has done or is doing. The instructions on the Talent Search qualifying reports distinctly state that we teachers penalize the student if we do not give concrete evidence of his scientific attitudes. From a member on the State Talent Search I learned that the different sections in this report are scored 0, 1, 2, 3. He also told me that most of my statements scored 2 and 3. Evidently, I have learned to include the right things. Some of the points listed for Kathleen were: the study of biology on her own, extraction of the salivary gland of the fruit fly, and the making of slides and photomicrographs of the *Drosophila* chromosomes.

There are times when I find a potential amongst the students, but have no project for him. This was the situation with the girl who made the eight varieties of cheese, one being an original kind made from a blend of goat's and cow's milk. I recall walking up and down in my lab one afternoon wondering what to suggest to her. As I passed the book shelves where I have a collection of war surplus books—10¢ a copy—also books donated to the department by friends or salvaged from books discarded by a college library, I stopped to select one of the bacteriology books. Its pages opened to the chapter on cheese. "Cheese is the project," I decided. The girl was called and given all the bacteriologies we had. Other books on cheese were secured from our public library and from the Wisconsin traveling library. But most important of all we were able to borrow some very recent books on the biochemistry of cheese from a chemist working in the laboratory of a cheese factory not too far away. For nearly two months the girl studied the biochemistry of cheese.

The next step was to visit a cheese factory. She had never been inside of a cheese factory and neither had I. Therefore, arrangements were made for a Saturday morning visit. On her return she informed me that she was making cheese the following weekend.

"Do you know how?" I asked.

"Oh, yes," she knew how and stated that she was starting with cheddar cheese. The following Saturday she arrived at the chemistry lab with all the needed ware—everything new. By this time, of course, she had learned how to make the necessary streptococcus lactus culture and what to do with rennin in the cheese-making process. To carry out her cheese project, she had to reduce industrial quantities of tons to portions not to exceed a 2 lb. sample. Her apparatus consisted of a fish tank with heating coils and an oblong enamel pan suspended on a metal rack.

By late afternoon that day her first cheese specimen was a reality. For a press she used two calorimeter cans from the physics lab and a few heavy dictionaries as weights. Aging of the cheese was prolonged to two or three months in the fruit cellar of her home.

Additional work included in this project took in the growing of penicillin roqueforti for the blue cheese she made, and identifying bacteria in the various kinds of cheese at different stages of the process. She also learned how to make and stain slides and how to make photomicrographs of her slides.

Some projects are suggested by advertisements; as for example, the project on the electrophoresis in the study of disease. For this project I selected a boy whose progress I had been watching from his freshman year. I found he could hold what he learned and that quite extensively. So intentionally, I challenged the lad's power of holding what he learned.

Already as a junior, at my suggestion he was doing qualitative analysis in chemistry outside of school time. It was a little steep but he never stopped climbing. From that he went to chromatography—first paper chromatography, then chromatography with the use of sugar towers producing chlorophyll and other leaf pigment separations from clover.

Because he was to eventually use blood samples in his project I told him to learn blood counting and blood typing at the local clinic. Next I had him do some blood typing of bovine blood. Samples for these tests came from a local veterinarian and information on the "how" and "what" to do came from books and through correspondence with an interested professor at the Agriculture Department of Wisconsin University. However interesting the study of lysis of bovine blood with rabbit serum was to the boy, he had to discontinue because it was far too involved, and still is a big problem of study in the biological sciences. As I understand, some thirty or more bovine blood types are known and the end has not been reached yet. Anyway, this was all intended as background work for the boy, the reason for which I shall indicate later.

For the electrophoresis study of the human blood, the student, Bob by name, obtained his samples from the local hospital and clinic. He built his own electrophoretic cell of lucite provided with a hanging paper strip arrangement according to Durrum. Operation of it followed the usual procedure of applying a lambda of blood serum to the paper strips and electrophoretic separations on the strips were later baked, stained, and analyzed quantitatively and qualitatively—the first by means of densitometric scans; and the second, spectrophotometrically. Since we did not have a scanning densitometer, Bob had to travel nearly two hundred miles to Marquette University in Milwaukee where he was permitted to do his own scanning and the spectrophotometer

readings and determinations were made with the aid of the instrument at our Marshfield clinic.

He made approximately one hundred and fifty separations. In each case the serum proteins appeared in the order of their migration: Albumin, and the four globulins, Alpha 1, Alpha 2, Beta, and Gamma Globulins. By far the largest part of his investigations included five classes of diseases: cancer, kidney disease, parasitic diseases, infectious disease, and liver diseases—chiefly: hepatitis, cirrhosis, biliary cirrhosis, and jaundice. Nearly all of the thirty tests he made with serum patterns for the various liver diseases showed characteristic abnormalities, such as expansion of the Gamma Globulin with an albumin drop in some instances.

The recitation of these events does not really give you a complete picture. As you know, the making of electrophoretic patterns is an involved procedure, considerably above the high school level. It calls for extensive reading, many hours of making test runs for optimum results. Moreover, the one guiding the young experimenter cannot always be with him. He has to do much on his own by way of decision. However, when a student finally emerges from the trial and testing stage of his project, such as this electrophoresis number, he is ready to offer information. At this point of the project the teacher learns from the student, I can assure you. I bow to say that I always do.

While Bob was working at his electrophoresis project I had a junior, named Jane, testing natural dyes on wool, silk, and other goods.

The previous summer I ran across the title of a booklet on natural dyes. I sent for it, scanned its contents, and decided to have someone do something with natural dyes. However, before I did, I spent two weeks of that summer at the Milwaukee Public Library running down references on natural dyes, electrophoresis, and other more recent articles appearing in science magazines. I feel that building up a teacher's background for a project is just as important as building up one for the student. For one thing, the teacher will be able to concretely indicate a good reference because he knows what the student needs. Then, too, knowledge on the part of the teacher creates enthusiasm and confidence in the student.

Let me go on with Jane's project. I have forgotten how many natural dyes she had tried by the end of her junior year, but I do recall that when she presented her project at the Wisconsin Junior Academy of Science Meeting in spring she had fifteen charts 22 x 44 in. filled with dyed samples. I recall, also, that the State Chairman of the Academy remarked to me: "You have the next winner in Jane." Up to that time I had not given her project a thought in that regard, but from there on we did. Books on dyes came in from wherever borrowing was possible—the Wisconsin University Library, the Traveling Service Library, and our city and school libraries. Some of the references were way above Jane's head. At least so I thought, until I saw something that gave me another slant on the absorbing power of high school students' minds. Our local newspaper became interested in our science project and one of the reporters came for an interview. Naturally, the first place to show him was the chemistry lab. As I opened the door, there was Jane poring over a book on dyes dealing with zinc vats for indigo dyeing. The time was 5:30, long after school hours.

Jane's project included two hundred and fifty dyed samples of cloth: wool, silk, cotton, linen, and some synthetics and blends, whose colors were obtained with the use of fifty dye materials: forty-three grown in Wisconsin, and seven not found in the state, and with the aid of five mordants and one zinc vat.

Her project results when sent to Washington were arranged in three books and a series of display charts. Some weeks after the Washington trip Jane received a letter from Mr. Samuel Spalding of the Office of International Trade Fairs, U. S. Department of Commerce, asking for the loan of her collection in order to be a part of the U.S. Exhibit at the International Trade Fair in Izmir, Turkey, 1958.

Last year our big science project was on the biochemistry of vinegar making. To carry out this project the student made twenty-two kinds of vinegar—six with the Quick Vinegar Process by using a glass generator he constructed for that purpose, and sixteen by the older Orleans Method, a slower process practical for home use. The generating materials came from fruits, vegetables, grain, honey, sugar, flowers used with citrus fruits and cattail roots from which he made his original variety of vinegar using a formula he arranged for it.

As with Bob, I had been watching Ronnie's progress in school from early in his freshman year when his biology and math teachers pointed him out to me. By the time he reached his junior year I had a project in chromatography ready for him. With the circular paper chromatography procedure he identified twenty-nine metallic ions. In other words the analysis covered the work usually done in qualitative analysis in the second semester of freshman college chemistry.

He presented his project at the Junior Academy of Science that spring, but we both felt that it lacked the original touch, and that somehow it would have to be altered. Ronnie made his own decision. He would go on with color analysis, but it would be spectroscopy. So the next month found him thumbing the only spectroscopy book in our library. In between, he collected material for a spectroscope and finally assembled a crude model. At this point money entered the picture. Spectroscope parts are expensive, and Ronnie once more reached a dead end in his project work. However, all of these attempts made excellent background work—things that could be listed on the teacher's qualifying report for Science Talent Search.

By August, Ronnie was back asking what he should select for a subject.

"What would you suggest?" I asked.

"Don't you have any ideas?" he questioned in return.

"I had once considered the possibility of doing something on the biochemistry of vinegar," I told him.

"That's it," he gleamed. "I'll do that."

"But what do you know about vinegar?" I asked.

"Nothing, but I can read," he informed me.

He read, I can assure you. In addition, he visited two vinegar plants, secured literature from several experimental stations, and collected whatever fruit he needed, some of which he had to dry for future use.

He made his generator from an 18 in. hydrometer jar which he equipped with proper ventilators and a manually operated circulatory system. Bacteria grown on the beechwood packed in the jar did the rest. Ordinarily, vinegar plants can turn out a run of vinegar by the Quick Vinegar Process in five days. Ronnie had to extend his time to eight days, mainly because he was unable to continue his runs during the night. Nevertheless, what took him eight to ten weeks with the old Orleans Method he was able to achieve in eight days with the Quick Vinegar Process.

Virginia, our most recent Talent Search winner, worked with fossil pollen grains in identifying post-glacial vegetation in peat areas of five Wisconsin counties. She stained and counted ten thousand pollen grains to obtain the data which was necessary to establish the existing forest dominance as well as the forest succession and interruption at the time the peat bog layers were laid.

Just as in Ronnie's case, Virginia asked for a project suggestion. But this time it came from the state chairman of the Wisconsin Junior Academy of Science. Upon hearing that she was identifying flowers through their pollen grains, he asked quite surprised, "Why not work with fossil pollen since Marshfield is so close to the peat areas?" That is all he had to say. Within a week the young researcher was working at her first column of peat from Clark County. From here on her project moved fast.

The projects I have just described continued over long periods of time, as for example the dyeing project for which Jane chartered nearly three thousand hours—all of them outside of class hours.

"How do I prepare students for the National Science Talent Search?" I could say, "By student research through projects," but that is only part of the picture, because we also pray.

**PROS AND CONS OF THE PHYSICAL SCIENCE STUDY COMMITTEE
CURRICULUM
(Summary)**

**BROTHER EUGENE MEYER, S.M., CHAMINADE ACADEMY,
CLAYTON, MISSOURI**

I would like to give you a brief history of the PSSC program and my participation in it.

The PSSC Physics course was conceived by physicists at MIT in the early months of 1956. Its development prior to the first trial in eight high schools during the 1957-58 school year was contributed to by over one hundred scientists. Five teacher training Institutes in the summer of 1958 and fourteen during the 1959 vacation months each prepared an average of fifty teachers. About six hundred are now teaching the course to approximately 20,000 students. I, myself, attended the Reed College Institute in 1958, was on the staff of the Fordham University Institute last summer, and will serve in that capacity again this coming summer. At present I am teaching the course for the second year.

There are shortcomings of the PSSC program. Some of them are:

- a. A large quantity of the subject matter of the course as well as the suggested method of presentation is unfamiliar to most high school physics teachers. These facts place a great burden of preparation on the teacher.
- b. Most of the laboratory equipment designed for the conventional course is unusable.
- c. The text is difficult for the student to read and lacks, generally, the easier, drill type problems that bridge the gap between first contact with an idea and some mastery of it.
- d. The quantity of subject matter is substantially more than can be thoroughly covered by a normal class in one year.

And now to show the other side of the picture, I would like to list some of the advantages of the PSSC program:

- a. Physics is both a body of knowledge and an activity. The PSSC Physics program unfolds this dual nature of the science to the student, and therein lies its principal virtue. The content of the course comprises the broad basic concepts that form the foundation of modern physics. The main topics are:
 1. The nature of time, space and matter;
 2. The kinematics of motion;
 3. The particle-wave manifestations of light and matter;
 4. Newton's laws of motion;
 5. The great conservation concepts of momentum and energy;
 6. The subatomic structure of the atom;
 7. The quantization of matter, electric charge and energy.
- b. How is the student led to understand the way the physicist learns? He is permitted, whenever it is feasible, to discover for himself. Thus, the laboratory assumes a vital role in the learning process. The student does experiments in order to find new knowledge. He collects data and makes observations, analyzes these, using graphical and algebraic techniques, draws logical conclusions, constructs scientific

models or theories and makes predictions based on these models that can be further tested in the laboratory.

- c. The PSSC program foresees every need of the teacher in providing all of the following items:
 - 1. Text;
 - 2. Lab guide for students;
 - 3. Laboratory equipment;
 - 4. Teacher's guide;
 - 5. Set of ten standardized tests;
 - 6. Over seventy films, produced specifically for this course;
 - 7. Monographs;
 - 8. Summer institutes for teachers.

When I was asked to speak at this convention about the PSSC Physics program I accepted with pleasure because I feel it is a *fait accompli* in the struggle for excellence in education.

CURRENT TRENDS IN THE TEACHING OF MATHEMATICS

SISTER ELIZABETH LOUISE, S.N.D., EMMANUEL COLLEGE,
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These are challenging and exciting times to be engaged in the teaching of mathematics, challenging because of the nature and scope of the problems to be faced, exciting because as Bertrand Russell has put it, "One of the chief triumphs of modern mathematics consists in having discovered what mathematics really is." It is important that we, who by reason of our double dedication as religious and as educators, cannot be content with anything less than excellence for our students, keep in contact with and actively participate in the work currently engaging educators and mathematicians. Yes, the problems in this field are many and varied. It would be wonderful to say that we have solutions for them all at hand, but that would be unrealistic. However, the work which has been, and is now being, done is most encouraging. I should like to consider this morning three major areas of interest: the content of the high school curriculum, general teaching methods, and the preparation of teachers.

But first, let us look at some of the more widely known of the groups which are studying this problem of curriculum revision and trends in mathematical education from elementary school through college. Of particular interest to us are those groups engaged in work at the high school level. The first group is the Commission on Mathematics of the College Entrance Examination Board, which was organized in 1955 with the purpose of examining and suggesting revisions of the high school mathematics course especially as it affected the "college capable" student. The work of the Commission has culminated in the publication last spring of a two-volume report; the first entitled "Program for College Preparatory Mathematics" includes the general recommendations of the Commission and a proposed outline for a four-year course of study; the second, "Appendices," was written primarily for teachers and gives sample teaching units and suitable background material. Both these booklets are recommended most enthusiastically to anyone interested in an evaluation of the present state of mathematical education. Since the work of the Commission has been largely to investigate and to recommend rather than actually to produce texts suitable for classroom use, this phase of the work is being handled admirably by the School Mathematics Study Group centered at Yale University. A few of the projects currently engaging this group are the development of texts suitable for use in grades 7-12, the publication of a series of monographs written by eminent mathematicians and aimed at arousing interest and enthusiasm in students and teachers alike, and the preparation of a series entitled "Studies in Mathematics" to help teachers bridge the gap between their traditional background and some of the more modern concepts. One should also be familiar with the work of the Secondary School Curriculum Committee of the National Council of Teachers of Mathematics, whose latest report appears in the May 1959 issue of *The Mathematics Teacher*, the official journal of the Council. The last group, and one which is of particular interest locally, is the University of Illinois Committee on School Mathematics which is engaged in one of the oldest curriculum revision projects. This project, begun in 1952, consists in a four-year course of study which is currently being used on an experimental basis in about fifty pilot schools throughout the country. The emphasis in the project is on consistent and unambiguous use of terms and on the discovery of general principles by the students. One could go on and on telling of the work of various groups throughout the country, but

instead we recommend that you write to these organizations yourselves asking for further information. You will find them most willing to share the results of their study and experiment.

Returning now to our general considerations in an attempt to understand what this stir in the mathematical world is all about, let us consider first the content of the curriculum. Few of us will, I think, dispute the fact that our mathematics programs both in high school and in college are behind the times.

Chemistry and physics courses have been revised to include the latest in atomic theory, our history courses treat of current problems, our literature programs have been enriched by selections from contemporary writers, but our math courses have remained static for the last one hundred years. Does this mean that the day of mathematical research and of development of new mathematics is over, and that we now have a neat little package tied up in tradition and labelled "mathematics"? Far from it. Mathematics as a science is alive and vibrant and the amount of new mathematics produced each year is phenomenal. Without blaming anyone in particular for this failure of educators to keep abreast of the mathematical times, let us take a look at some of the attempts which are currently being made to remedy the situation. As usual we have the extremists. As stated in the report of the Secondary School Curriculum Committee, "We have at one extreme courses whose main emphasis is on topics such as group theory and the number system and at the other extreme, courses in which the emphasis is in rushing through the classical topics so as to find time to include a year or more of traditional college math." As always, excellence is not to be found in the extreme. In the first group are the radicals who would throw out everything traditional and start from scratch on the assumption that the old is bad because it is old and the new and novel good because it is new. The second group err in imagining that a solution lies in an accelerated program in traditional math. The ideal course of modern mathematics according to the Curriculum Committee, "is composed partially of new points of view toward traditional topics and partially of the replacement of a few traditional topics by new ones." To the alarmists who fear that any change will be too radical, I suggest the study of the outline for a four-year course of study proposed by the Commission on Mathematics in the report of last spring. Many feel that it is the sanest and most practical proposal yet to appear. An examination of the topics listed would show that they are, in general, the traditional ones. Let me just read a few of the headings on the units in the grade 9 program. . . . These topics have, however, been rejuvenated, given the "new look" by the incorporation of a few relatively new basic concepts. In broad outline, the major changes advocated by the Commission are these:

1. Understanding of the nature of deductive reasoning in algebra as well as in geometry, for example by the proofs of simple theorems about odd and even integers, or the proof that the square root of 2 is irrational.
2. An appreciation of mathematical structure as in the study of the properties of the natural, the rational, real and complex number systems, the commutative laws, the distributive laws, the notion of additive and multiplicative inverse.
3. Judicious use of unifying ideas such as sets, variables, relations and functions.
4. Treatment of inequalities along with equations.
5. Incorporation with plane geometry of some analytic geometry, and essentials of solid geometry and space perception. (This would imply the elimination of the traditional semester course in solid geometry.)

6. Basic subject matter changes in grade 12. One semester would be devoted to the study of the properties of elementary functions, polynomials, the exponential functions, the circular functions, and the other semester, a unit either in modern algebra or in probability and statistics. You may be already familiar with the text "Introductory Probability and Statistical Inference" published by the Commission for just such a unit on probability.

It is unfortunate that texts incorporating these new ideas are not generally available for classroom use, although several experimental programs are in progress now. One strong point of the Commission's proposals would seem, therefore, to be its flexibility, a distinct advantage over a closely knit program which must be adopted as a whole or not at all. Until up-to-date texts are available, the enthusiastic and interested teacher who has done some private study or attended a few courses recently can incorporate many of the suggestions of the Commission into the framework of the traditional program. As an illustration of what can be done, I should like to mention here the Mathematics Syllabus published this year by the Department of Education of the Archdiocese of San Francisco. The Committee responsible for its publication deserves sincere praise. Perhaps the most outstanding feature of the syllabus is the topical outline of algebra I and II and of geometry. The method of presentation consists in setting out in parallel columns the outline of the course as taken from a traditional text in one column and, in the other, suggestions for using the new approach advocated by the Commission in the development of each topic. We hope that other departments of education will follow the fine example set by the Archdiocese of San Francisco.

A word of warning here for those of you who are supervisors or are responsible for curriculum changes in our parochial and private school systems. Do not be over cautious and afraid to change. As a case in point, I mention those who are loathe to omit the traditional course in solid geometry in the fourth year despite the fact that almost all groups advocate incorporation of this material into the plane geometry course or at least cutting down considerably the length of time given to the unit. Get your mathematics teachers working on experimental units either of their own construction or on a national or regional project. On the other hand, do not make permanent and radical changes in your curriculum at the present time. Keep your program flexible. Keep in contact with the work currently being done. We are now in the period of experiment, of trial and error, a period which, we hope, will bear fruit in the excellence of a revitalized curriculum.

Perhaps a few words would not be out of place here about enrichment programs for the mathematically gifted student. It is highly possible at present for such students to go through four years of our mathematics programs without being once seriously challenged. Two possible solutions to this difficulty come to mind; first, math clubs and the other a lecture series for gifted students by college professors or other interested mathematicians. *The Boston Traveler* recently carried a feature on the math clubs organized at BC High School, a Jesuit institution, in that city. There are four such clubs, one for each year. These provide an opportunity for the study of modern advanced topics not included in the current curriculum. As for lecture series, I, myself, have had experience for two years with such a series. Last year I had 150 students register for a group of ten lectures given on Saturday afternoons. Some of the topics treated were: set theory, logic, axiom systems and finite geometries, and topology. The enthusiasm of the young people was most heartening and certainly worth any trouble involved in the project.

Our second topic of interest, the method of instruction used in mathematics, is much under discussion these days. As far back as 1923, we find the National Committee on Mathematical Requirements decrying the excessive emphasis placed on drill in algebraic manipulation. Manipulative skill is, according to the committee, simply a means to an end and should not be made an end in itself. The Commission on Mathematics Report goes on to say, "Strong skills are surely needed but they must be based on understanding and not merely on rote memorization. Once meaning has been achieved, drill should be provided to establish skills which can be performed without thinking. In this way the mind is free to grapple with new ideas." Therefore, modern educators stress the development of both skills and concepts. One way this understanding of concepts and relationships can be strengthened is by the use of the inductive or discovery method, in which the student is stimulated to arrive at generalizations and mathematical principles through his own efforts. In sharp contrast to this we have the authoritarian approach in which the teacher, from his vantage point, pontificates. Such a teacher, according to Rolland R. Smith, "attempts to teach always on the mature level, merely showing the pupils examples of work properly done with little or no attempt to accept the pupils' first crude methods. Such a teacher is not likely to find pupils interested enough to enter into the work wholeheartedly. Mechanical drill on top of this kind of teaching is doomed to failure." As an illustration of what is meant here by the inductive method, the University of Illinois project has a unit on the solution of equations in which the student is given a set of equations to solve solely on the basis of his knowledge of arithmetic. Each student is encouraged to work out his own methods of solution without being given the standard procedures such as transposing or dividing both sides of the equation, etc. But, you will say, "Letting the students discover for themselves is so time consuming!" Yes, but is it not time well spent? Time which yields dividends? First, it results generally in a deeper understanding of the principles involved, and, second, and this is a point to be emphasized, the student has experienced the thrill of mathematical discovery. What does it matter to him if the principle has been known for one hundred years? It is new to him and he has discovered it. It is in situations such as this that the creative genius of our future mathematicians first shows itself. The average student, too, will show more interest and enthusiasm for the study of mathematics.

The third area which we propose to examine is the qualifications of mathematics teachers. You may be a little shocked at the following quotation from the brochure entitled, "Problems in Mathematical Education," published by the Educational Testing Service in 1956, "In the majority of cases an individual with ambition to teach in an elementary school can matriculate at a teacher's college without showing any high school mathematics on his record. He can graduate without any college mathematics. And in this condition he can meet the requirements of most states for a certificate to teach arithmetic. The certification requirements for high school math teachers are only a little stiffer; nearly $\frac{1}{2}$ of the states will license them even though they have had no college mathematics at all, and the average requirement for all states is only 10 semester hours." Perhaps there is more truth than fiction then to the story of the high school which advertised for a football coach, who, by the way, must be able to teach math and chemistry. The February 1960 issue of the *American Mathematical Monthly* carries encouraging news of a grant given by the Carnegie Corporation to the National Association of State Directors of Teacher Education and Certification for an eighteen-months study whose goal is to investigate current certification requirements and to arrive at satisfactory and uniform norms for certification of mathematics and science teachers throughout the country.

It is important that Catholic educators, too, re-evaluate their standards of teacher preparation, especially in situations where our school systems are not directly subject to state requirements. It is true that emergencies will arise which make it necessary to ask a Sister to teach a course for which she is not prepared, but these should be exceptions and these exceptions should be as rare as possible. The excellence for which we strive can only be realized when the zeal and enthusiasm of the dedicated religious teacher is coupled with adequate professional training.

This brings to mind another phase of this problem of teacher certification. What about the thousands of mathematics teachers now in active service who are well qualified from a traditional point of view but for whom the term "Modern Math" is shrouded in as much mystery as it is for the layman. There is absolutely no excuse these days for an interested and dedicated teacher not filling in this gap in his mathematical training. For those who are willing to move to the other side of the desk countless opportunities present themselves in the form of in-service, summer or academic year institutes. This summer alone the National Science Foundation is sponsoring at least seventy-five institutes for the training of high school teachers in these newer concepts. Colleges and universities all over the country are joining in the work of re-educating our math teachers. For those who have neither the opportunity nor the desire to attend regular courses, there are many books and pamphlets available which are suitable for private study.

So you see much has been accomplished in the past few years. But we are now in the stages of experiment and evaluation and much still remains to be done. However, we look forward hopefully to the development of a well-integrated program blending the best of classical and modern mathematics.

ENRICHMENT OF THE HIGH SCHOOL COURSE IN CHEMISTRY

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To outline a program for the enrichment of the high school chemistry course I should like to present two suggestions: first, consideration of the Advanced Placement Program for the best students and, second, the utilization of industrial personnel in your area. Both can be accomplished within the present framework of the chemistry program in most high schools.

Now please understand that, even though the Advanced Placement Program is for the gifted child, its corporation into the curriculum will tend to widen the horizons and increase the scope of the course work done for the average and even the slow child in chemistry. In fact, experience has shown that not only is the chemistry program enriched but also the other subjects in the school program. In particular, this applies directly to physics and mathematics.

The selection of the students for this program is important and should be made during first year of high school on the basis of native ability, achievement, motivation and ambition. They must be programmed strong in mathematics and have an excellent foundation in physics.

I speak from my own experience when I say that this course can fit into the present program you have and yet follow the outline developed by the School and College Study. The wisdom of considering such a program is highlighted when we read of the program offered in Europe and Russia to students in their late teens.

A course outline of this type includes the following, and can be selected from most worthwhile college texts in chemistry.

1. Matter, energy and physical measurements
2. Particle theory of matter, Gas Laws and the Kinetic-Molecular theory
3. Molecular attraction and the changes of state
4. Physical properties of liquids and solids
5. Solutions
6. Molecular and atomic weights, electrons and ions
7. Chemical formulas, equations and calculations
8. Atomic structure, radiant energy, chemical bonds
9. The Periodic Table
10. Water
11. Types of chemical changes
12. Oxygen and oxides

This is covered during the first semester. The following can be covered during the second semester:

13. Oxidation and reduction
14. Acids and bases; neutralization
15. Chemical equilibria
16. Properties of solutions
17. Hydrogen and equivalent weights
18. The halogens
19. The sulfur family

20. The nitrogen family, and the inert gases
21. Reaction rates
22. Ionic equilibrium
23. Metals
24. Organic chemistry
25. Complex ions

In addition to the usual problems in high school chemistry, the following types should be covered: Calculation of the equilibrium and ionization constants, hydrogen ion concentration, common ion effect, and pH of solutions. Schaum's Problem Outline (Schaum's Publishing Co., N.Y.) can be used once a week during the second semester to great advantage.

The laboratory work should include thirty-five experiments, twenty of which should be quantitative in nature. The best students in the group will be able to complete nineteen more experiments of an advanced type. These I will refer to later.

Classes are scheduled to meet four times per week for a forty-five minute class period. All should in addition have a double laboratory period each week.

Every Friday a three-hour laboratory period should be held for the top 25 per cent of the class. Once a week a special class on "Chemical Calculations" should be held after school.

Three written assignments should be given each week along with ten essays on specific topics treated during the entire year.

In all each pupil spends four to five hours a week in preparation. The teacher himself must spend the same time, no matter what his experience.

During the second semester about four hours of preparation will be required for the special experiments on Friday.

The type of advanced experiments can be culled from college laboratory manuals and duplicated for the students. These depend on the equipment the school has. They might include some of *these*:

1. Column and paper chromatography
2. Volumetric and gravimetric analysis
3. Determination of the atomic weight of a metal
4. Colorimetric determinations of concentrations of solutions
5. Qualitative analysis of metals; silver-copper groups
6. Oxides of elements and the periodic table
7. Determination of the pH of solutions
8. Determination of the degree of ionization
9. Oxidizing and reducing agents
10. Equivalent weight of a metal from volume of hydrogen displaced
11. Molecular weight of a gas
12. Preparation of salts of group VIa, three oxidation states
13. Reversible reactions and equilibrium
14. Electromotive chemistry
15. Identification of amino acids by paper chromatography
16. Principles of electrochemistry
17. Spectroscopic analysis
18. The molal volume of a gas
19. Determination of the formula of a metallic sulfide

All of the students find the laboratory periods to be very fruitful, especially those who work on the special experiments. Because of their previous training in physics many of the pupils will work out the quantitative experiments several times until they achieve better results. The experiments in descriptive

chemistry are not as popular as those that have quantitative results associated with them. Any that involve the use of specialized equipment outrank all others. In this program all will have a minimum of seventy-six hours in experimental chemistry while some as much as one hundred and twenty hours. With the fine theoretical background that the lecture portion of the course provides, this time is well spent and is met with a great deal of enthusiasm.

The success of such a course depends on the degree of cooperation between the physics and chemistry departments. In physics these pupils should cover the particle theory of matter, the Gas Laws and the physical measurements as well as the fundamentals of the periodic table. Students who cover this course well are certainly qualified to take the advanced placement test.

There are at present two studies under consideration for enriching the high school chemistry course; namely, the Chemical Bond Approach and the Ohio State Study. Both of these, I am sure, will encourage a shift to higher standards.

Rapport should be established and maintained with area scientists, technicians, scientific and industrial establishments and nearby colleges and universities.

The common complaint from industrial research people I have contacted is that the school people do not ask for their help. So many wonderful things can come from these relationships with industry. Here are a few suggestions of what has been done in Schenectady:

1. Seminars (Joc Berg Foundation)
2. Lecture Series—Science lecture once a month by outstanding man in a specific field
3. Directors of projects help and advise pupils on project work
4. Science Clubs moderators teach science courses to students as an activity
5. Demonstrations on class topics. Scientists will put on classroom demonstrations with latest equipment.

Of course, I should mention that in Schenectady we live very close to scientific research and are unique in the number and type of men available.

When I first heard of the APP in 1956 at the Arden House Conference on Scientific Manpower I felt that this course was out of the question. However, the more it was considered the less reluctant I became to attempt the program. Many of you who are using this program probably felt the same way. For those who feel as I did let me suggest that you try it and find how much satisfaction you get from teaching chemistry the way it should be taught; i.e., based on the latest theories and the most modern approach.

ADMINISTRATION

(Chairmen: Rev. Thomas F. Reidy, O.S.F.S., Philadelphia, Pa., and
Rev. John E. O'Connell, Oak Park, Ill.)

THE PREPARATION OF THE EXCELLENT TEACHER

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Despite the title printed in the program ("The Excellent Teacher"), which would appear to give me a wide range for my subject, I am sticking to the original topic which I was asked by the program committee to talk to you upon, viz.: "The preparation of the excellent teacher."

In doing so, I am not shying away from the broader title because of any feelings the modern philosopher might have with such a topic—what is excellence?—how can we possibly define it?—what is excellent for you may not be for me—what is excellent today may not be tomorrow—and all of the other balderdash with which so much of our education meetings are concerned. No, on the contrary, I believe we mean by the "excellent teacher" the superior, the top-notch teacher, such as all of us have known some place, some time—the one who has had influence for good over us and countless others; the one who has perhaps inspired us into this remarkable apostolate where the stakes are so high, the game so lengthy and intricate, and the winners unknown—until that last day.

I think we know who the excellent teachers are, but how do they get that way? What means can we take to produce more of them? Really, of course, you and I know we cannot reproduce them literally. They cannot be "run off" like so many copies from a master stencil. A unique combination of personality and God's grace cooperated with has made them what they are in large part, and with neither of these elements have we much to do!

But there are other things we can do to try to provide the seedbed, so to speak, in which these other factors may flower. After all, we shall probably never know how many excellent teachers have been lost to that title because the natural human side which *could* be developed was, for one reason or another, not sufficiently prepared.

Today, as never before in American education, the focus is on the preparation of teachers, for administrators, the parents and the public in general are becoming more articulate as to what they want in a teacher. To even catalog what is expected of the elementary teacher today is awe-inspiring to one who has not visited an elementary classroom for some years. I refer you to Woodring's graphic description in his very candid book *New Directions in Teacher Education* (pages 71 seq.).

But not only is the elementary teacher's rôle broadened far beyond the fundamentals, but also the secondary teacher in today's world, in our own beloved democracy, must be a person capable of far more than mere transmission of textbook knowledge.

What, then, is an excellent teacher? How can one be identified? It seems useless to try to prove the need for such a frame of reference before we can

intelligently look at the means to be employed to prepare such a person. If I may be pardoned for what appears to be a regional approach here, I am going to use as my basis for "teacher competence" a definition of it published by the California Teachers Association. Lest I be accused of being too narrow in my definition, and taking one applicable only to the far West—where dwell the Indians and the smog—let me tell you something of how it was developed. Originally a project of a committee of the California Council on Teacher Education back in 1945, it was first published by the California Teachers Association in 1952 and adopted by their Committee on Teacher Education in 1955. Meanwhile, the National Commission on Teacher Education and Professional Standards had been studying this question in 1953 and, after reviewing many definitions, chose this one as the best to exemplify what they desired. They brought out their version in 1954 after a second group had approved it. So it has broad professional support. I might add that no matter how it has been elaborated by way of implementation of a particular philosophy, it is still basically a good idea in its original form. Here it is in general:

The teacher has many roles that can be classified somewhat as follows:

- No. 1—A director of learning. Here, of course, is the fundamental one with which we are all familiar.
- No. 2—A counselor or guidance person with a group and, from time to time, with individual students.
- No. 3—A transmitter of the culture—or, to use the words of the original, a mediator of the culture. Now this, we shall see, means more than the first one did, of a director of learning. Here he exemplifies in his own person and reflects the culture we want the next generation to have.
- No. 4—The teacher also is one of the officially appointed "links" with the community. From the parents he has received delegation to induct the youth of today into the world of today that some of them, at least, may become the leaders of tomorrow.
- No. 5—I am sure I need not elaborate to classroom teachers of today on the fifth role, namely, that of a member of the school staff. The teacher is not working, cannot work, alone, but must necessarily be able to join in a cooperative project.
- No. 6—Last, number six, the teacher is a member of the profession. As such, his relationships differ from others in regard to pupils, colleagues and the public. He recognizes, too, that like the mother of the family, his work is never done; professional growth by reading, by coursework during the year and in summers and participation in professional organizations is not something of supererogation but an essential to remain worthy of the name of teacher.

"Is he ever going to get to his topic?" I hear you asking. Well, it would seem to me that I can show the rationale for a program of teacher education very quickly now that we have set up this framework. Once we see what a teacher must be, the means are not too hard to select.

First, we realize the teacher must be a fully-educated person. This is what we meant when we spoke of the "mediator of the culture," being an exemplar of that culture. The narrow specialist in a subject field cannot qualify here. Mere methodology in a given subject will not develop the competence needed for this role. Here we need a fully-trained person with a good liberal arts background. Hence, to really qualify for this role I will bravely take my stand and say that any teacher, at whatever level, and certainly at the secondary level, must have a four-year college program with an academic major. But is

this not enough? Is not knowledge of the subject, especially deep knowledge, sufficient warranty of the individual's ability to teach? I would hardly waste time breaking down this "strawman" were it not that in many places this is still held as gospel truth—mainly because *another* strawman—equally stupid—is placed against it; that is, the person trained in "methods" and "education courses" who knows nothing about the subject. Now frankly, I will not insult your intelligences by saying that no one wants such an individual. That some have existed is a sad commentary on the intelligence of whoever made the choice of courses for such a one when he was going through his preparatory training. Multiplication of education courses will never make a teacher out of one who is ignorant of his subject field, but neither will the absence of them guarantee a good teacher, even though he go clear up to the Ph.D. in a subject field! Some have been able, it is true, to muddle along and by hit or miss put across a few ideas to the good ones. Others, sadly enough a larger number, do a mediocre job with a large number of students because although they may be "competent" in their field, they have never learned anything about how to teach it or about how a student learns.

So let me go back and say a good liberal arts basis in an academic field is essential and along with this will come a developing philosophy, for, as Woodring says, "A liberally educated man is one who can make wise decisions independently. He can choose between the good and the bad, truth and falsehood, the beautiful and the ugly, the worthwhile and the trivial" (p. 8). And later: "If he is to make wise decisions, the individual must be able to think critically and logically. But even the clearest and the most logical thinking will not lead to sound conclusions unless it proceeds from sound premises. The individual must possess a vast amount of accurate information about his world, his culture and himself. He must have a knowledge of political, social and economic history because many sound decisions in these areas cannot be made without background information of an historical nature. He must know the sciences, because many important decisions rest upon a knowledge of the world and of man and much of this information has been accumulated and verified through the scientific method. He must be familiar with great literature, because literature offers another approach to knowledge of man and society and because literature deals with values and he must make value judgments. He must know philosophy because all decisions without exception rest upon interpretations of reality, of truth and of value. He must know mathematics because a knowledge of quantities and their relationship is essential to choice. These bodies of knowledge and these intellectual disciplines are not the ultimate end of education, but a grasp of them is essential to that end. The liberal education of all citizens requires a stress upon the fullest development of language because it is through language that man communicates with his fellow men, and through communication he achieves his greatest development as a man." And finally, "the process of acquiring a liberal education is never completed and should continue through adult life, yet it seems best that a substantial portion of the adolescent period should be given to laying the groundwork which should be established before specialized or vocational education is undertaken."

Here is someone "outside the fold" telling us how we can utilize what has been traditionally ours! A basic unitary philosophy to provide not knowledge of a subject, but the wisdom that follows knowledge so that the teacher will be able to see beyond his own field.

But if our teacher is to be a director of learning, and this is certainly one of his major roles, he must have more than general education and the specialization of his field. He must have a clear understanding of how pupils

learn; (how much time and energy is wasted for neglect of this); he must be able to plan his work, to motivate the weak and the strong, recognizing that both are in his class, and yet he must be able to get the group as a whole to develop. He must, in other words, have some professional education in the field of psychology.

And so we could go on—if he is to be a counselor, he needs to be aware of problems and their solutions, of the scientific means to evaluate these problems and, most importantly, how to interpret these means. If he is to participate as a member of the staff, he should have some knowledge of the structure of the school and the many facets of administration from which teachers are mercifully spared, but in some of which all must share. If he is to be a link with the society in which the school is bound, he must know something about that society. We are not educating our boys and girls in a vacuum. We are—we should be—slowly but surely preparing them to be participating citizens in our American democracy. Never mind what types of schools our sainted founders developed for another day and another land. We must face today's tasks and our teachers must help today's youth come to grips with the problems facing them here and now in this particular community, this city, this country, this globe, and perhaps before too long, even in outer space!

The "excellent teacher" is one who is very much alive to all about him, who relates it all to the present as a preparation for the eternal toward which we and our students are striving. Such a broad view cannot come except to one who has been educated first as a person and then as a professional.

TODAY'S TEST CRAZE

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Tests of all kinds are flooding our schools. Interest tests and aptitude tests—tests of intelligence and of personality—tests of preference and of achievement, and now, even tests to tell how testable you are.

What do they all mean? That is what confused parents are asking and what they have a right to ask. Administrators and counselors are disturbed, as are teachers at all levels.

Testing is as old as schools themselves. We know that tests have value. What then is the concern of so many educators, to say nothing of parents and others interested in the welfare of our young people?

All too frequently the popular concept of the value of tests, especially objective tests, is one of extremes. At one extreme are the people who think that the results of testing are almost infallible measurements of a person's abilities and aptitudes, and at the other extreme, are the people who discredit all tests as being unreliable and almost useless in understanding and predicting human performance and behavior.

Neither of these extreme points is defensible, and each, undoubtedly, exists because of misinformation, for the facts indicate that the true value of tests lies at some point between these two extremes.¹

We know that each year millions of standardized tests are administered to pupils of all grade levels. Unfortunately, some officials believe that the test results are top secret information and, therefore, lock them away in their files. Others, apparently, consider the results merely as a necessary part of a pupil's cumulative record—to be entered in his folder in the office, but not always made easily accessible to teachers.

The school staff holds the key to the ultimate benefits which may be derived from the testing program. Tests can never be more than a tool to carry out other functions in the school program. They are *merely a means to this end* and can never be considered as an end in themselves. Tests can provide information about pupils when properly interpreted, and can assist staff members in fulfilling their responsibilities.²

At the end of 1951 there were about eight hundred tests of various kinds in use, two hundred more than in 1947, and four hundred more than in 1938. At the present time there are well over one thousand tests on the market, with *sixty million* of these given each year to schools, industrial plants, and clinics. Last year schools bought *one hundred and twenty-two million tests* of various types—enough to give three to every pupil in the nation. This number was fifty per cent more than were used in 1954.³

The field of psychometrics is big business. One agency for aptitude testing in New York grosses over one million dollars a year.

¹ Paul MacMinn, "A Few Basic Facts about Tests," *Understanding Testing* (Washington, D.C.: U. S. Government Printing Office, 1960), p. 2.

² Frank E. Wellman, "Administration of the Testing Program," *Understanding Testing* (Washington, D.C.: U. S. Government Printing Office, 1960), p. 19.

³ Special Education Report, "Testing: Can Everyone Be Pigeonholed?" *Newsweek*, July 20, 1959.

Now, what is our problem in the schools? We realize that tests have long been recognized as a valuable tool in counseling, but we know, too, that they are only one tool. We recognize that tests wisely administered and interpreted can help students to understand their abilities more clearly and will enable them to plan more intelligently for their future education and occupation.⁴

Some thoughtful educators are anxious—not because they doubt the value of testing, but because they think overworked or unskilled administrators are using tests as short cuts in making decisions. Recently, President Whitney Griswold of Yale, for instance, criticized the system in which a twelve- or thirteen-year-old “has been abstracted from a person to an arithmetical formula by testing devices that will regulate the speed and extent of his educational program as sternly as Calvinism once governed our hopes of salvation.”⁵

More and more the schools are using aptitude tests of one kind or another to make the crucial decisions that will shape a child's future. In the lower grades the tests will help decide whether a youngster should be moved to a slow group if he is having trouble—or whether he should be put on a fast tract if he is doing well. In junior high they may be used to pick the pupils who take an extra course. At the senior high level they will determine whether a student carries four subjects or five, when he starts languages if he is allowed to take them at all, or how much math and science he gets. Many parents do not realize it but four years before a student gets a high school diploma, the die is cast on college entrance. If he does not start out with a course that will meet requirements of the college he wants to attend, he may have no chance to make up the deficit later.

The current craze for tests to shunt young people to the proper tract in life has aroused opposition of test-tired teens, their parents, as well as educational experts, and even from some test-makers themselves. Increasingly, we hear debates today on such searching questions as these:

1. Just how well do tests measure what they are supposed to?
2. Should they determine who goes to college?
3. Are they fair to the scholarship candidate, for instance, who had the flu the day he took the test?
4. Are they fair to the youngster from an underprivileged home?

And even if tests could pigeonhole people accurately, is this desirable? Is it possible to deal thus with human beings?

While some educators have qualms about homogeneous grouping, most of them see it as the only answer to the problem of getting the bright student to work to the limit of his ability without breaking the hearts of those who learn more slowly.

Ability grouping solves this problem by putting the slow and the fast into different groups and letting them travel at different rates. If the separating is done skilfully, everything works out well, especially if a *separate decision is made for each pupil*. But here is where one of the great dangers of a testing program comes in. Suppose that in the process of separation, you make some mistakes. Suppose that one way or another a basically bright pupil gets thrown into a slow group! Then you are likely to get what one educator has angrily called the “new form of infant damnation,” for with each year that goes by, the slow group will fall further behind the fast one and it will be

⁴ Lawrence G. Derthick, “To Meet Our Future Needs,” *Understanding Testing* (Washington, D.C.: U. S. Office of Education, 1960) p. v.

⁵ John L. Cobbs, “What Do Intelligence Tests Really Prove?” *Saturday Evening Post*, May 9, 1959.

harder and harder for a child to move from one to the other. Indeed, a bright child whose potential is not developed becomes in time indistinguishable in every way from the child who never had the potential in the first place.

It must be emphasized that no one should depend on tests alone in making any important decisions. Test results should be used along with such background and educational information as that included in a cumulative record.

We hear much today about College Board Exams. Just what are they and how did they come about? In 1947 the Educational Testing Service was founded by three major educational groups then active in testing—the American Council on Education, the Carnegie Foundation for the Advancement of Teaching, and the College Entrance Examination Board. These three groups agreed to combine their testing functions to provide a unified, efficient organization geared to meet the increasing measurement needs of American education.

The major purposes, then and now, are:

1. To aid in the discovery and development of human talents by providing the best possible tests and testing services for the special needs of schools and colleges, governmental agencies and the professions;
2. To assist test users in the sound application of measurement techniques and materials;
3. To conduct educational and measurement research; and
4. To explore hitherto undeveloped areas in testing.⁶

Within the past year or two there has been formed a new testing agency—The American College Testing Program, the basic purpose of which is to provide colleges with specific, essential information about their prospective students well in advance of high school graduation. It is also designed to furnish high schools with a meaningful feedback of data from the tests.

These two programs now seem to share the responsibility of testing the growing army of young Americans intent on going to college. However, they appear to be operating on quite separate wave lengths, the high pressure College Entrance Examination Board—selecting and rejecting; the low pressure American Testing Program—sorting and classifying.⁷

With mounting pressure of college enrollments, the scores of these testing programs are assuming great importance with anxious students and their parents.

College enrollment this past September was 3,780,000 in four-year degree colleges. Probably thirty per cent of the students entering public institutions are entering through selective admission process and the prospects are that this will mount.

Citizens are well aware of the pressure of increasing student population in our colleges and universities, but at the same time, students and parents have an *immediate and personal interest* in any means colleges use in selecting candidates. Such interest is natural and proper, but it is important that the value of testing as a part of guidance not be obscured by an overwhelming interest in some special application, as, for instance, the college entrance process.⁸

The aptitude tests were originally designed to test *not* how much John knew, but were carefully engineered to test:

⁶ *Annual Report, 1958-1959*, Educational Testing Service (Princeton, N. J., 1959), Foreword.

⁷ Gene Currivan, "Education in Review," *The New York Times*, Sept. 13, 1959.

⁸ Frank L. Sievers, "For Better Understanding," *Understanding Testing* (Washington, D.C.: U. S. Government Printing Office, 1960) p. 1.

1. His ability to think and his capacity to deal with ideas;
2. His command of words; and
3. His flexibility in taking an idea out of one context and putting it in another.

They may have looked easy, but they had all been planned for just one purpose—to show the basic skeleton of John's mind in somewhat the same way an X-ray would show the bony structure of his body.

Actually, the aptitude test is a prediction—a bit of statistical fortunetelling. Henry S. Dyer, Vice President of the Educational Testing Service, says: "A test samples what a student has learned to do in the past and uses that sample to predict how he will perform in the future."

No reasonable test maker, for example, would be willing to certify that, because Tom scored 120 on one intelligence test, he is smarter than Peter with 115. No test measures that precisely. Yet, a high school might put Tom into the college prep program and Peter in vocational training on just such a basis. On College Boards, test makers consider a spread of 25 points necessary to show up a real difference in students. But Susie who scored 610 may win admission to a college which turns down Sally because she netted only 590, just ten points short of the cut-off point. Sally probably would have scored higher if she had not had a cold on test day.

By many educators the growing use of tests is hailed as a progressive step in education. Yet one begins to find the news reports dotted with comments of educators and parents who cast doubt on this wholesale use of standardized tests.

Typical of these complaints is that by Dr. Detlev W. Bronk, President of the Rockefeller Institute and of the National Academy of Sciences. He says that some years ago his son was denied admission to a leading preparatory school because he had received a low score on an educational test. The school told Dr. Bronk that his boy did "not have the intellectual capacity for higher education."

Yet young Bronk was admitted to another school where he was graduated second in a class of 176 students. Later he ranked near the top of his class at Princeton University and won a Rhodes scholarship to Oxford.

The University of Kansas offers additional evidence that tests are not always a true indication of what a youngster can do in college. Dr. George B. Smith, dean of the University, checked on the records of the 1958 graduating class and found: 254 graduates had ranked in the lower half of their class in tests given at the time they entered the university. In many colleges, applicants who ranked that low would never have been accepted. If the Univ. of Kansas had invoked the test results to bar those low-ranking students, Dr. Smith says: "The loss to the State and nation would have been: 60 teachers, 40 engineers, 7 journalists, 9 pharmacists, 6 lawyers, 4 doctors, and 125 graduates . . . who majored in areas where the supply of trained manpower is in equally short supply."

The older men in the field of testing thought they were laying a yardstick alongside something that was born into a child, some quality that was fixed and unchanging throughout his life. They called it intelligence, or talent, or aptitude, or what you will. There is that *something there*, they insisted and that *something* can be determined and the object of the test is to get a *reading* on it.

The younger men in the field are more cautious. Many will admit that they do not know for sure that they are *measuring* anything at all and most of

them will say that if they are measuring anything, it is *not something that never changes*.⁹

Since tests have such a wide influence, there is a growing concern that schools will alter their curricula and that teachers will shift individual courses to conform to test requirements.

If tests determine who gets into college, eventually, they will determine the nature of our educated classes. One critic has charged that we will soon be led only by "pickers and choosers," because only those young people who can do well on multiple choice, machine-scored tests will go to college.

There is a danger here—the danger that writing a good test will *become an end in itself*—that the school system will reward the quiz-wise test taker rather than the real scholar. Some college admission officers say that they look with mistrust on any aptitude test taken after tenth grade because too many students catch on to the tricks of testing and make themselves look better than they really are.

Why then have these tests for intelligence or aptitude been developed? One reason given is that they are "objective"; they remove possible prejudice of the teacher. That reasoning implies that persons who do not know a pupil can judge him better than those who do. Is this likely? It also implies that nothing contributes to sound judgment except periodic tests. Temperament, imagination, even passing crises of emotion or health, apparently, are not factors in the picture to be considered. Speed in answering rates high, but the quick answer, even if accurate, does not necessarily indicate a better mind than the more deliberate one.¹⁰

These examinations spare the teacher much work. The papers are mechanically processed; they need not even be read. Why, then, do so many intelligent, conscientious teachers despise them? Simply because they believe that an experienced teacher in day-by-day contact with pupils knows far more about them than can be discerned by such automatic testings. The teacher is relegated to being the performer of a function designed by others. To a great extent he becomes a tool in its derogatory sense.

We are not unmindful of the value of a limited testing program, but we share with other educators deep concern about the waste of time, money, and effort involved in the multiplicity of tests to which many high schools are now being subjected.

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⁹ John L. Cobbs, *op.cit.*, p. 102.

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EXCELLENCE IN STUDIES

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The theme of this, the 57th Annual Convention of the National Catholic Educational Association, is: "Emphasis on Excellence." The topic assigned to me for this particular sectional meeting on Administration is: "Excellence in Studies."

Most of us are well aware of the fact that there is much current interest—possibly a superabundance of verbal interest—in the topic of excellence or quality in education. Permit me to cite a few examples of this interest:

1. The Council for Better Education was incorporated in 1956 under the leadership of men such as Arthur Bestor and the present editor of its bulletin, Mortimer Smith, "as a non-profit educational organization pledged to the encouragement and maintenance of high academic standards in American public schools."¹
2. The "Rockefeller Report" on Education—*The Pursuit of Excellence*—was issued in 1958. The opening paragraph of the "Foreword" to this report expresses the real and thought-provoking concern of some thirty-two Americans, representing government, business, industry, and institutions of higher learning.

There is no more searching or difficult problem for a free people than to identify, nurture and wisely use its own talents. Indeed, on its ability to solve this problem rests, at least in part, its fate as a free people. For a free society cannot commandeer talent: it must be true to its own vision of individual liberty. And yet at a time when we face problems of desperate gravity and complexity an undiscovered talent, a wasted skill, a misapplied ability is a threat to the capacity of a free people to survive.²

3. Vice Admiral Hyman G. Rickover appeared before the Committee on Appropriations of the House of Representatives during the first session of the 86th Congress and presented his *Report on Russia*³ wherein he included his caustic criticisms of American education.
4. Even the National Education Association has rebounded from the many critical attacks on public education, and an ever-increasing amount of attention to quality in education is evidenced at least in articles that appear in its journal⁴ and in reports on its *Project on the Academically Talented*.⁵
5. The same accent on quality or excellence is observed in individuals in particular schools, and in certain organizations, according to reports published in the newspaper, periodicals, and books; for example, the Central School Boards Committee for Educational Research published

¹ "A Word about the Council," *Bulletin*, Edited by Mortimer Smith, January, 1960, p. 14.

² Rockefeller Brothers Fund, *The Pursuit of Excellence* (Garden City, N. Y.: Doubleday and Company, Incorporated, 1958), p. v.

³ Vice Admiral Hyman G. Rickover, *Report on Russia*, Hearings before the Committee on Appropriations, House of Representatives, Eighty-Sixth Congress, First Session. Washington, D. C.: United States Government Printing Office, 1959.

⁴ *NEA Journal*.

⁵ National Education Association, *Project on the Academically Talented*, January-February, 1960.

its report on *Identifying Superior Teachers*;⁶ Amherst College is imposing a mandatory one-year "leave-of absence" on underachievers;⁷ the principals and teachers of two public schools in San Antonio, Texas, have been subjected to criticism for failing as high as 54 per cent of their students in one or more courses during a recent school term.⁸ I might add, if you will pardon the personal touch, that we of the Department of Education at St. Mary's University have chosen as the one and only objective for our teacher education program the preparation of teachers of quality.⁹

However, as Catholic educators we can indicate that this recent stress on quality and excellence is not new to Catholic education. This fact is well expressed by the Rev. Neil G. McCluskey, S.J., in his recent publication *Catholic Viewpoint on Education*. He notes that:

The Third Plenary Council of Baltimore held up as an ideal the perfecting of Catholic schools, and flatly repudiated the notion "... that the Catholic school need be in any respect inferior to any other schools whatsoever." Again, the Council said: "And if hitherto, in some places, our people have acted on the principle that it is better to have an imperfect Catholic school than to have none, let them now push their praiseworthy ambition still further and not relax their efforts till their schools be elevated to the highest educational excellence."¹⁰

Father McCluskey also recalls that our late Holy Father Pope Pius XII, directed the attention of the First International Congress of Teaching Sisters to this same theme when he said:

This presupposes that your teaching Sisters are masters of the subjects they expound. See to it, therefore, that they are well trained and that their education corresponds in quality and academic degrees to that demanded by the state. Be generous in giving them all they need, especially where books are concerned, so that they may continue their studies and thus offer young people a rich and solid harvest of knowledge. This is in keeping with the Catholic idea, which gratefully welcomes all that is naturally good, beautiful and true, because it is an image of the divine goodness and beauty and truth.¹¹

Let us now turn our attention to the specific topic of this paper—"Excellence in Studies." In an effort to present the concepts in a logical sequence, the paper is divided into the following parts:

1. Definitions of terms and important distinctions;
2. Some basic premises of our philosophy of education;
3. Characteristics of a curricular program of excellence;
4. Variables that will affect the degree of excellence achieved;
5. Some final questions.

DEFINITIONS OF TERMS AND IMPORTANT DISTINCTIONS

Education—According to the Constitutions of the Society of Mary:

The term education comprises all the means which enable us to sow, cultivate, strengthen, and render fruitful the Christian spirit in souls, in order to lead them to a sincere and open profession of true Christianity.¹²

⁶ Central School Boards Committee for Educational Research, *Identifying Superior Teachers* (New York: Institute of Administrative Research, 1959).

⁷ "The Underachievers," *Time*, December 28, 1959, p. 28.

⁸ *San Antonio Express*, November 20, 1959.

⁹ Department of Education, Saint Mary's University, *A Tentative Blueprint for the Department of Education* (San Antonio: Saint Mary's University, May, 1959).

¹⁰ Neil G. McCluskey, S.J., *Catholic Viewpoint on Education* (Garden City, N. Y.: Hanover House, 1959), pp. 103-104.

¹¹ *Ibid.*, p. 103.

¹² *Constitutions of the Society of Mary*, Article 261, p. 66.

We must, however, distinguish between education and instruction, between education and the teaching of religion. Again, I quote our *Constitutions*:

The Society of Mary teaches only in order to educate; therefore, the Brothers receive and instruct children in order to make them good and fervent Christians.¹³

Let no one think that for this purpose it is necessary to devote the greater part of the time to the teaching of religion and to its practices; with a constant intention of attaining this end, a good Brother imparts a Christian lesson by every word, every gesture, and every look.¹⁴

As Catholic educators, we cannot accept any of the current definitions of education that do not include both the natural and supernatural ends of man. We should not even accept a definition of education that limits itself to the intellectual development of the individual. One example of such a limited definition was offered by Vice Admiral Rickover in his *Report on Russia*.

Education, to me, means development of the mind; it consists in transmission of the fundamentals of systematic knowledge and in development of the ability to utilize this knowledge for the solving of the myriad of problems which everyone encounters in his life. . . . The process of supplying both basic knowledge and ability to make practical use of this knowledge is properly termed "education."¹⁵

Excellence—We find in Webster the following words or expressions in his definition of "excellent": "Excelling; superior. Extremely good of its kind; first class; hence, of great worth; eminently good."¹⁶

"High individual performance" and realization of "his full potentialities" are the descriptive phrases used in the "Rockefeller Report" on Education."

Yes, the term excellence permits and even requires a certain degree of relativity and, when applied to education, it must encompass many kinds of excellence. Again, in the words of the "Rockefeller Report":

. . . We must not make the mistake of adopting a narrow or constricting view of excellence. Our conception of excellence must embrace many kinds of achievement at many levels. There is no single scale or simple set of categories in terms of which to measure excellence. There is excellence in abstract intellectual activity, in art, in music, in managerial activities, in craftsmanship, in human relations, in technical work.¹⁷

. . . It bears saying that among the many kinds of excellence of which the human is capable, intellectual and moral excellence has come to play a uniquely important role. Intellectual excellence has not always ranked high in the scale of Americans generally; but with our rising educational level and increasing prominence of intellectual pursuits, there are signs that this evaluation is changing. . . . A nation only achieves the kind of greatness it seeks and understands. Only if we value intellectual excellence shall we have it.¹⁸

Studies—Studies as used in this paper has reference to: (1) the academic subject matter taught in the classroom; and (2) certain co-curricular activities—those activities that play a significant role in encouraging the development of the religious (including spiritual and moral), academic, psychological,

¹³ *Ibid.*, Article 272, pp. 69-70.

¹⁴ *Ibid.*, Article 273, p. 70.

¹⁵ Rickover, *op. cit.*, p. 4.

¹⁶ Webster's *New Collegiate Dictionary* (Springfield, Mass.: G. and C. Merriam Company 1953), p. 287.

¹⁷ *Pursuit of Excellence*, p. 16.

¹⁸ *Ibid.*, p. 16.

¹⁹ *Ibid.*, p. 46.

cultural, social, and physical potentialities of the students in our Catholic schools.

Yes, there is a hierarchy, according to our Catholic philosophy of education, in the above-mentioned categories, a hierarchy that will be reviewed later in this paper.

SOME BASIC PREMISES OF OUR PHILOSOPHY OF EDUCATION

At this point, let us review very briefly some of the basic premises of our Catholic philosophy of education, particularly those that apply to the teaching-learning situation—and therefore to the topic of this paper.

These fundamental concepts (or premises) have been derived (almost exclusively) from St. Thomas Aquinas (particularly from his discussion on "The Teacher" and "The Mind")²⁰ and from John Henry Cardinal Newman and his classic (*The Idea of a University*).²¹

1. The principal or primary purpose of the Catholic secondary schools is the development of the intellectual virtues of science, understanding, and wisdom, as well as art and prudence.
2. The secondary purpose—a purpose in no way less important from an ultimate point of view—is the development of the moral virtues of prudence, justice, temperance, and fortitude.²²
3. The ultimate purpose of all education—formal and informal—is to assist man in reaching his supernatural goal of the possession of God in the Beatific Vision.
4. God is the principal agent in the communication of knowledge for He is the Creator of all things, including the capacities with which He has endowed man. St. Thomas touches upon this subject several times; we offer but one quotation at this point:

. . . man gains knowledge of things he does not know through two things: intellectual light and self-evident primary concepts. . . . Now, God in a most excellent way causes man's knowledge in both of these ways. For He adorned the soul itself with intellectual light and imprinted on it the concepts of the first principles.²³

5. Because it is only "through the activity of the learner's own natural reason" that the teacher may cause knowledge in the former, we may say that the intrinsic formal principle of education is the learner's own mental self-activity.
6. We accept St. Thomas' teaching to the effect that knowledge may be acquired either by discovery or instruction; in the latter case the extrinsic and instrumental agent in the learning process is the teacher.

Here we should take note of Cardinal Newman's directive concerning self-education:

. . . Self-education in any shape, in the most restricted sense, is preferable to a system of teaching which, professing so much, really does so little for the mind. Shut your college gates against the votary of knowledge, throw him back upon the searchings and the

²⁰ St. Thomas Aquinas, *The Teacher—The Mind*, Translated by James V. McGlynn, S.J. (Chicago: Henry Regnery Company, 1953).

²¹ John Henry Cardinal Newman, *The Idea of a University* (Garden City, N. Y.: Image Books, 1959).

²² Some authors prefer to combine the primary and secondary purposes as does Father McCluskey in *Catholic Viewpoint on Education*: "The school as such has its own *raison d'être*: it exists primarily—formally is the philosophical term—to develop the morally intelligent person." p. 76.

²³ St. Thomas Aquinas, *op. cit.*, p. 44.

efforts of his own mind; he will gain by being spared an entrance into your Babel.²⁴

To clarify this point, we quote very briefly St. Thomas and the well-known analogy he used to explain this concept:

Therefore, just as the doctor is said to heal a patient through the activity of nature, so a man is said to cause knowledge in another through the activity of the learner's own reason, and this is teaching. So, one is said to teach another and be his teacher.²⁵

7. The end product of our Catholic education is a man of character (according to Pius XI)²⁶ and a liberally educated person with a philosophical habit of mind (according to Cardinal Newman).²⁷

CHARACTERISTICS OF AN EXCELLENT PROGRAM OF STUDIES

With our definitions and distinctions, as well as the basic premises just stated, clearly in mind, we progress to a discussion of *some* of the more important characteristics of an excellent program of studies.

1. *Goal directed*—Our curriculum should be goal directed, that is, the objectives of the entire program and each of its parts, should include the primary and secondary objectives of a Catholic education, and a proper hierarchy should be maintained.
2. *Comprehensive*—Our curriculum should be comprehensive and, therefore, should include those subjects and activities, that will give us some assurance that we will develop the potentialities of all of our students to the greatest degree possible. In the development of these potentialities, we must seek and realize learning outcomes of quality in the areas of knowledge (facts and meanings), attitudes (ideals and appreciations), and abilities (habits and skills)²⁸ and, what is more important, the cultivation of Christian and Catholic principles, values, and ideals.
3. *Well-balanced*—In addition to having a comprehensive curriculum, care must be taken to maintain a well-balanced curriculum, particularly when arranging the program of study for each student. A well-balanced curriculum will avoid two pitfalls, namely, specialization (which leads to mental one-sidedness) and overcrowding (which results in mental indigestion).²⁹
4. *Liberal*—Our curriculum should be liberal in the best sense of the term. In the words of Cardinal Newman, a man's education is called liberal if:

. . . A habit of mind is formed which lasts through life, of which the attributes are freedom, equitableness, calmness, moderation, and wisdom; or what . . . I have ventured to call a philosophical habit.³⁰

5. *Challenging*—Our curriculum should be challenging, but also realistic. Difficult as this may be, we must present all students—no matter how wide the range of ability represented in our student body—with that proper degree of stimulation that will assure cultivation of their potentialities to an *excellent* degree.

²⁴ Newman, *op. cit.*, pp. 167-168.

²⁵ St. Thomas Aquinas, *op. cit.*, pp. 17-18.

²⁶ Pius XI, *Christian Education of Youth* (New York: The Paulist Press), p. 36.

²⁷ Newman, *op. cit.*, p. 129.

²⁸ William F. Cunningham, C.S.C., *The Pivotal Problems of Education* (New York: The Macmillan Company, 1940), p. 321.

²⁹ Theodore Hoeffken, S.M., *John Henry Cardinal Newman on Liberal Education* (Kirkwood, Missouri: Maryhurst Press, 1946), p. 29.

³⁰ Newman, *op. cit.*, p. 129.

6. *Integrated*—Our curriculum must be well-integrated. Without over-emphasizing the teaching of religion as such, we must use our gift from God, the true faith, to integrate all the areas of knowledge—or disciplines—to which we expose our students on the secondary level. Such a well-integrated curriculum should assist the individual student to develop into a Catholic of character and an individual with a well-integrated personality—a Catholic with a Christocentric philosophy of life.

VARIABLES THAT WILL AFFECT THE DEGREE OF EXCELLENCE ACHIEVED

If we are to be realistic about our presentation of this topic, "Excellence in Studies," we must take at least a rapid glance at some of the significant variables that will influence the degree of excellence we will achieve in the area of studies as defined in this paper. We present these variables in what we believe is the proper order of their importance.

1. *The Student*—The student will, in the final analysis, determine—consciously or unconsciously—what he will learn, what he will accept and internalize, and this on the basis of his ability, motivation, and character. We cannot force-feed any individual to an education—as many of us have experienced.

It is important to note here, the role of guidance and counseling in assisting the student to achieve a true self-concept and a realistic self-ideal. It is our conviction that both of these self images play a very vital role in the learning process, particularly in the area of motivation.

2. *The Teacher*—In the art and science of teaching, the teacher plays a secondary but extremely vital role in the process of communication. The teacher's personality, his mastery of the subject matter, his skill in communication, and his ability in achieving healthy teacher-pupil relations determine to a great extent the degree of success he achieves in the art and science of teaching.
3. *The Curriculum*—After the student and the teacher, the curriculum as such is the next important variable. Very briefly, but specifically, the content and sequence will affect the degree of excellence achieved.
4. *Texts, Teaching Materials, and Teaching Aids*—Although these are but means to our end, we must carefully select the above tools of learning, and what is probably more important, prepare our own.
5. *The Parents*—You may be surprised that parents are included among the important variables. Recall, however, Canon 1113²¹ and the teachings of Pius XI regarding the primary responsibility for the education of children. Perhaps we in Catholic education, and particularly Catholic counselors, do not call on the parents of our students often enough and do not encourage them to play a vital role in the education of their children.
6. *Services and Techniques*—In this area are included various religious services in addition to guidance and counseling, as well as the various methods of grouping students according to their ability and/or interests.

Although the administrator, or more specifically the principal, was not listed among the six most important variables, his influence is felt throughout the entire educational program. Depending on his ability, preparation, interest and drive, he greatly influences, posi-

²¹ "Parents are bound by a most serious obligation to provide to the best of their ability for the religious and moral, as well as for the physical and civic, education of their children."

tively or negatively, the quality or degree of excellence in the program of studies.

SOME FINAL QUESTIONS

I conclude this paper with several questions, questions that I hope you find provocative, questions that may stimulate further discussion, study, and even research.

1. Is our curriculum in the Catholic secondary school but a carbon copy of the curriculum of the public school in the next block?
2. Is our program of studies geared to the abilities of the average student, with the consequent neglect of both the below-average and the talented?
3. Has any attempt been made to prepare texts whose content will parallel the abilities of students in the various ability groupings or tracks? Or, are most texts prepared for the average student—and thus, too difficult for the dull and too simple and boring for the above-average?
4. Have we in Catholic education explored the possibilities of guidance and counseling, and the potential power of this service on our program of studies—or do we still maintain such narrow and myopic views as published by The Central Union (Verein) of America?³²
5. How much research have we encouraged, fostered, and pursued to determine how the Catholic teacher can influence the transference of theoretical values (religious or otherwise) to a state of internalized values in the personalities of our Catholic students?
6. Can we always justify the existence of certain co-curricular activities that we foster in our Catholic secondary schools—or, is it a question of competition with other Catholic (and public) schools in the same locality?
7. Do we plan our major-learning programs so that we maintain the proper balance between quality and quantity, between horizontal and vertical intellectual development?
8. Are the administrators of our Catholic secondary schools chosen merely on the basis of their observance of the rule of their religious congregation or is their preparation, ability, and leadership in the area of administration also an important consideration in their appointment?

Valid and honest answers to the above questions must be obtained if we propose to attain "Excellence in Studies" in our Catholic schools and if we sincerely desire to graduate:

. . . the true Christian, product of Christian education . . . the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character.³³

³² The Catholic Central Union (Verein) of America, *Declaration of Principles* (St. Louis, Missouri: The Central Bureau, 1959), pp. 17-21. See also a reprint of this same attack, "A Warning against 'Guidance and Testing'" in the September 1959 issue of *The Catholic Woman's Journal*, pp. 143-145.

³³ Pius XI, *op. cit.*, p. 36.

TRACKING AND STREAMING TODAY (Summary)

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The primary concern of the administrator must be curriculum development if the educational system is to produce morally intelligent persons. An effective organization of a course of studies is, first of all, tailored to the needs and abilities of the student and, second, it is dynamic in concept. There is no final validity in the mere mechanics or form of organization.

The plan of tracking is to guide the student according to his ability and future destination into a series of varied high school courses. Streaming is the counterpart of tracking in the British system. Children are grouped homogeneously into such tracks and streams with an eye to working each to capacity. A British school may have as many as fifteen streams while in American schools four tracks are more common with homogeneous grouping sometimes employed within the track.

The learner, the teacher and the administration derive advantage from such program organization. Intensification and acceleration may be offered to the gifted in the honors track. Advanced placement and college-level courses are open to them. In one instance a mathematics sequence extending from elementary algebra through intermediate algebra, plane geometry and trigonometry is condensed into two years, offering the opportunity for mathematical analysis in the third year and calculus in the fourth year. Emphasis on the basic disciplines underlies the courses in the track for the college-bound student. The less gifted are offered the basic subjects with a varied degree of challenge. The brighter student is not held back in the acquisition of a respect for learning nor is the less bright student left behind in discouragement. The objective of such a device is the creation of a tone of scholarship and academic competition within the student body.

Teachers may be organized into "blocks" as well as into departments. A block consists of those teachers handling a specific track or part of a track. Block meetings seek to equip the teacher for a better variation in the challenge to be offered to the students. Motivational devices are shared among those teachers working with a specific level of ability.

The administrator finds greater efficiency in programming under such a system. The development of traffic patterns and subject rooms is a natural by-product. An atmosphere of study and a pride in scholarship minimize problems of discipline.

Though ideas are not always transferable, the exchange of blueprints between nations stimulates thinking and better educational planning. We are called upon to provide to many a quality of academic training at least as good as that offered to a small elite in the most advanced nations and to integrate with formal learning a sense of awareness as members of the Mystical Body. Excellence in the attainment of this goal demands constant evaluation and dynamic organization. Tracking is one method now being employed to achieve excellence in curriculum.

EXTRA-CURRICULAR ACTIVITIES (Summary)

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Not all of our students will be leaders, but each individual that comes to us has potentialities, and it is our duty to develop them. We motivate the student to be intellectually curious, but we hope the student will not acquire this knowledge just for himself. We want him to be a person who will share his benefits; we want him to be a person who will be zealous and self-sacrificing. The formal class procedures alone will not develop the spirit of giving. More is needed and the opportunities present themselves in what many call "extra" curricular activities, but which I prefer to call "co"-curricular activities. Co-curricular activities, as the name implies, should go hand-in-hand with the scholastic activities—they should complement and enlarge them. However, too many activities will scatter and dissipate the energies of the student; there should always be time for leisure to think and meditate, to read worthwhile books or articles—this should be one of the student's major co-curricular activities.

We in our Catholic institutions must veer from the idea that we have to do all the work; our young people are capable and responsible. If we do not give them the opportunity in our schools to lead, even in spiritual activities, then we are failing in our obligation to them.

A leadership camp can be another instrument for this development. The benefits of such a camp are twofold. From this experience the students have an awesome fear but a humble recognition of their responsibility first to the school and second to their fellow students. If the students are really leaders, their ideals and ideas will permeate the school. Through the faculty-student institute they share their enthusiasm with others for better faculty-student relationships, more wholesome attitudes toward authority, more prayerful participation in the liturgy and many other worthwhile attitudes.

If the co-curricular program is complementing the curricular program, then our schools are preparing the young to be active members of the Church, intellectual apostolic Catholics, and there is excellence in our co-curricular activities.

REMARKS TO ADMINISTRATORS ON GUIDANCE

BROTHER LEO WILLETT, S.M., DON BOSCO HIGH SCHOOL,
MILWAUKEE, WISCONSIN

The growth and effectiveness of the guidance point-of-view in our Catholic schools depends very much upon you, the administrators of our Catholic schools. Again this year during Holy Week I had the opportunity to attend in Philadelphia the national convention of the American Personnel and Guidance Association. Each year I return home with this thought predominating: it seems to me that the big difference in the guidance efforts of the public and Catholic schools is that in many of the public schools they possess a sufficient number of trained personnel using modern techniques, but they are not sure as to *what* they are guiding nor to *where*; whereas in the Catholic schools they are very clear as to the nature of what they are guiding, and very definite as to his purpose, but in many of the Catholic schools they are not sufficiently concerned with having trained guidance personnel, with ample time, and with the knowledge of and good use of the results of scientific investigation and research in this field. I ask you, the Catholic school administrators, to give some thought and reading to this important topic.

I realize that I have before me administrators and teachers from schools that range from those that have very well organized and functioning guidance programs, to those that are just beginning or thinking of some kind of guidance program. This morning I will direct my remarks to the beginners and to those that are far from being satisfied with their present programs.

First, a few general remarks concerning the topic of guidance. A very simple definition of guidance would be that guidance is helping an individual student meet his needs. These needs are in the fields of religion, health, education, vocation, human relations and recreation. A guidance program would be that body of services organized to help students solve their problems and provide for their needs. Guidance is *not* a new idea. Good teachers have always undertaken some form of guidance at least for *some* of their students. And especially is this the case for religious teachers who have dedicated their lives to the service of their students. A religious teacher, true to his calling, is very much concerned about helping his students meet their needs; in helping each student grow in natural and supernatural stature. The guidance idea is based on principles that are basic to our thinking as Catholics. Some of these principles are: (1) Each individual has dignity and worth. (2) No two human beings are alike. The difference is not in value or importance, but in God's plan for each individual. (3) It is possible, granted the person's cooperation with grace, and granted that others give him the help they were intended to give him, for every person to become that which God created him to become. (4) Knowledge of self is necessary for intelligent choice and for the attainment of maximum efficiency.

Man is created with a body (physical needs), and a soul (spiritual needs), and is placed among other human beings (social needs), with heaven as his final goal (supernatural needs). There is no isolation of needs. There is an *inter-relationship* of needs. We rarely fill a need, or fail to do so, without feeling the effect on some other aspect of our personalities; e.g., failure to learn the skill of reading has its effect in social and educational

areas. While the school may not be able or may not choose to provide facilities for meeting certain needs, if they are not met elsewhere, the school itself is handicapped in its work. It is precisely this inter-relationship of needs that has brought into existence a need for a system whereby *someone* in the school is concerned with the way in which each student is meeting his entire array of needs. Thus, the reason for some type of program whereby guidance is extended to *all* students and in *many* of the areas.

With the above summary of the guidance idea, I hope that I have at least encouraged you in asking yourself a couple of questions concerning guidance in *your* school; and I recommend that you obtain a copy of the *teacher's handbook* to any of the books in the Harcourt, Brace group guidance series for Catholic schools. The first half of this handbook has a very good over-all treatment of the areas to be considered in a guidance program in a Catholic high school. Also, I must mention here that in recent years several publishing companies have made available guidance textbooks and books for the specific use of Catholic counselors and students. The material is available for you to read, to think over, to discuss, and to implement.

Further, in respect to guidance in your school, I suggest that you administer a questionnaire on the subject to *all* of your students. This survey questionnaire should cover all the main areas and should be administered to all the students by the same person, and this person should be one that is respected by the students. The questionnaire should be anonymous, and the students told that other faculty members will be informed *only* of the division picture and the school picture concerning each item, and the respective homeroom teacher will not see the individual papers but only the picture in his room concerning each item. A very good questionnaire for this purpose appears in a doctoral dissertation done at Catholic University and written by Sister Violet Marie Custer, O.P., entitled, "An Evaluative Study of the Guidance Program in the Archdiocesan High Schools of St. Louis." This questionnaire contains twenty questions, and can be properly administered in twenty-five minutes.

In formulating a guidance program, the "slow-but-sure approach" is much better than a "crash program" from the top. The key factor in the lasting success of any guidance program is the faculty, and most teachers must be shown. In every school I believe there are at least a couple of teachers who just await the word and encouragement in this work. Interest is developed through experience. Others will see and get involved. Answers are better heard when questions are asked. A guidance program is on the way, and it is being developed from "the roots" with leadership and encouragement from the top.

However, I think that the best that can be expected of the usual high school faculty is that, for example, in a school of sixteen homerooms that you have eight or ten teachers involved in organized guidance work. We must be realistic. Some teachers lack the personality, interest or ability to be successful in this type of work. And this does not mean in any way that they are misfits, failures or the like. The next step is the proper placement by the administrator of the teachers involved in guidance work. I would suggest assigning one to each division as division counselor, and assigning the others to the more vital groups, and for me that would be the seniors and freshmen. At the top of such structure would be the guidance director or coordinator, whose duties would include the conducting of departmental meetings and in-service programs, developing a standardized testing program, securing educational and occupational literature, maintaining close contact

with community agencies through which student referrals may be made, endeavoring to aid parents in their responsibilities to their children, and by way of reports and bulletins aiding the work of the administration and faculty. Need I again mention that the school administrator must have a vital interest in, and give adequate support to the program, if it is to have a chance to succeed.

As an aid to solving the "no-time problem" of teacher-counselors, I suggest that you plan for and organize a program whereby each teacher may have a substitute for his teaching periods whenever he desires at the rate of one period per week. This time *alone* would permit him to talk to each member of his homeroom *twice* during the year for about twenty-five minutes each time. And with some advance planning on the part of the teacher, the students could be seen during their study periods.

As a somewhat by-the-way remark, today's parents are in much need of a guide by which they may direct and counsel their children. They want to understand their children, but too often the sources they consult or follow do not consider the whole picture. Happily, several such written guides for parents of Catholic youth do exist; for example, the Archdiocese of St. Louis has prepared a pamphlet entitled, "Tips for Guidance of Teen Aged, a Practical Everyday Code for Parents of Modern Youth." This is available for 25¢ a copy, with discounts for quantity orders. I highly recommend that you suggest that your Home & School Association sponsor the sending of a copy to each parent, and that there be follow-up meetings with the parents by homeroom and/or division groups.

As another by-the-way remark, much help can be obtained by working closely with community agencies; for example, the section of your police department that cares for youth problems. At our school, we have a healthy situation in which the boys often wish to tell us first, if they have become involved with the police. They know we will find out anyway. We are able to obtain such information because the police department knows the good use we make of the information. We use the information to better understand the boy and to help him; not to find an excuse for dismissing him. Another example: local universities can and are willing to help the high schools if we make them aware of our needs. Recently, the head of the Reading Program at Marquette University administered a survey reading test to all our sophomores, and this will be followed up with suggested ways by which each student can correct or lessen his reading weakness.

And now, a word about guidance councils. The guidance personnel should be in contact with the guidance personnel of other Catholic schools, especially in the local area. This need is being satisfied throughout the country by the growth of Catholic High School Guidance Councils. In Philadelphia at the meeting I mentioned earlier the existence of eleven such councils was reported, and the representatives of these met and discussed common problems and the growth of this movement. Three years ago we started a guidance council in the Milwaukee Archdiocese. Definitely, we are still in our infancy but much has been accomplished. I am sorry that I do not have the time to tell you more about this important movement. The administrators present should consider seriously the possibility of starting a guidance council in their diocese or locality.

Here I wish to point out a couple of the provisions of the National Defense Education Act, with which I believe we should be vocal in our dissatisfaction. Let your senators and representatives hear from you on these following points. First, the "forgiveness" feature of the college loan program should be extended to students who become teachers in *private* ele-

mentary and secondary schools. At present, it applies only to students who become *public* elementary or secondary school teachers. Second, stipends for study should be made available to people preparing to engage in counseling and guidance in *private* schools. At present, it applies only to those preparing for public school counseling. Last summer in the Guidance Institute conducted at Marquette University only two of the twenty-four participants were from private schools. The above mentioned provision of the National Defense Education Act was one of the main reasons for the small number of private school participants in the Guidance Institutes at Marquette University and throughout the country. I am told that the U.S. Office of Education is also concerned about this situation.

In closing, I wish to state again to the administrators of our Catholic high schools that much depends on you, if there is to be a sound and effective guidance program and guidance viewpoint in our Catholic schools. The guidance personnel needs your support, and I think your school needs a good guidance program if you are to accomplish in your school the purposes for which it exists.

RELIGION

(Chairman: Brother Bartholomew, C.F.X., Baltimore, Md.)

DIFFERING ROLES OF THE HIGH SCHOOL AND THE PARISH IN DEVELOPING THE MATURE CATHOLIC

VERY REV. JOSEPH BUCKLEY, S.M., PROVINCIAL,
MARIST FATHERS, WASHINGTON, D. C.

It was an unguarded moment when I accepted the kind invitation of Brother Bartholomew, your Vice President and our chairman, to address you. Beset as I am with the problems of a provincial, together with my inadequacy as a new provincial, I became myself a problem to good Brother Bartholomew as he sought to track me down on my travels and to secure from me an advance copy of this talk.

"Differing Roles of the High School and the Parish in Developing the Mature Catholic" is not a topic to which one should lightly agree to speak. Only a distraught provincial would thoughtlessly rush in where educators fear to tread. I am beginning to remind myself of a member of the town council back in the Wheeling, West Virginia, suburb where I grew up. The meeting was long and Councilman Smith was dozing. In the course of a debate, another member of the council said: "I should like to know what Mr. Smith thinks about this." Awakened at the sound of his own name, Smith jumped to his feet and said: "Gentlemen, name the subject and I will speak on it."

When I first accepted this assignment, there was in my mind a high ideal of the thoroughgoing manner in which I would carry it out. At my request, Father Vincent Brennan, principal of our Marist military high school in Atlanta, Georgia, drew up a questionnaire, which I planned to send out to representative Catholic high schools around the country. However, as provincial obligations pressed upon me, the questionnaire was pushed aside and never got in the mail. On my provincial trips about the country, I have discussed the topic of this talk; mainly with schoolmen, because I think that I am well acquainted with the views of pastors.

We can, I think, presume that there is general agreement among us that, as the title assigned to me implies, the aim of both the Catholic high school and the parish in dealing with teen-agers is to develop a mature Catholic. I do not think the time will be ill-used if at this point I read you a description of maturity by Adolph Meyer, in his article "The Meaning of Maturity" in the book *Our Children: A Handbook for Parents* (New York: Viking Press, 1933, pp. 155-68).

Each man's life has character. . . . It certainly has a determination of its own, both passive and active. In the character of this determination, more than in anything else, we watch for that gradual measuring up to standard which we call maturity. This is the individual's particular degree of dependability, independence, and ripeness to steer his own course.

Maturity suggests a capacity for self-government and self-dependence as well as a balanced relationship between one's own nature and the demands of others. When speaking of immaturity and maturity, we are conveying the impression of a process of growth, a development that requires time and organization to come to fruition. . . .

Maturity implies quite definitely a dependability based not only on practice and drill, but intrinsic, ingrained, expressed in terms of growth. . . .

In addition to its more structural aspects maturity implies a span of outlook and vision (a type of imagination and symbolization) that we call insight or judgment. Mature living consists in balancing expectation against reality, and the capacity to fit ourselves, with our special allegiances and emancipations, into business and into home life with its non-sexual affections as well as with its visions of mature sex life. It implies the capacity to accept illness, disappointments, bereavements, even death, and everything which is largely beyond our own control and influence; to accept our own make-up and individuality, the perfections and imperfections of self and others, success and failure, sportsmanship and the social comparisons which we call advice, criticism and authority.

Maturity requires a capacity to recognize limitations without being handicapped in using what one is and has; a realization that there are grades and stages of adequacy. . . . It includes the capacity to appreciate and respect one's own place in the scale, and to sustain the tension needed to achieve one's ends. . . .

Maturity, then, brings a philosophy of objectivity about the past, balanced by a vision of creative opportunity for the present and the future. . . . Probably its severest test is capacity to create and to participate in co-operative ventures, based on understanding others and on making oneself understood. Co-operation, in contrast to domination, is literally a capacity for increasing interest in common ground and for lessening insistence on one-sided differences and digressions of opinion.

. . . A true picture of the particular maturity we call adulthood, without which emancipation becomes just a claim to a "bill of rights" with little understanding of basic conditions and responsibilities.

As Catholic educators we should want to infiltrate and permeate this very fine description of maturity on the natural level with a spirit of faith in God's revealed word, with supernatural orientation to the attainment of God in the Beatific Vision, which God has placed before us as the total goal of our lives, and with a docility in the use of the divinely assigned means for the attainment of this goal.

What, then, are the respective roles of the high school and of the parish in aiding the development of a Catholic maturity in our young people? It has been relayed to me that in the minds of the committee which invited me to address you this question involves two main considerations. First, should the formation given by high school and parish be mainly intellectual and doctrinal or should it have principally the character of discipline, exhortation and drill? Or should, perhaps, formation in high school be mainly intellectual; in the parish, mainly exhortative, or vice versa? Second, for effectual leading of our high school boys and girls to Catholic maturity should their social interests, extracurricular activities and group religious practices be associated mainly with school or with parish?

This second question is hardly meaningful if the Catholic high school attended is parochial. There is then one composite center of interest. This

problem is hardly present, either, for young people who attend boarding school away from home. In regard to Catholic children who attend public high schools this problem of the center of interest enters into the decision whether to seek to gather them for religious instruction on the basis of parish or through a Junior Newman Club attached to each high school. Are the social interests of youth so wedded to their high school that we had best accept the high school as the ambient of our approach to them? There are additional factors which help determine our approach to Catholic youth in public high schools. In favor of Junior Newman Clubs, for example, is the fact that often it is easier to find and assign on a non-parochial basis priests who have an appeal for youth and ability to control them. Militating, on the other hand, against the school-centered club is the difficulty encountered in securing public school facilities for the club's meetings.

To come to the problem which presently interests us, we seek to determine whether religious and social interests of boys and girls who attend a central Catholic high school or private Catholic high schools should center on the school or on their respective parish. Should Catholic youth organizations, such as a sodality, be established at the parish or at the school? Should group reception of the sacraments, as on First Fridays, and other group religious functions be for teen-agers limited to the parish or carried on commonly also under school auspices? Should social recreational events, like dances, be parish-sponsored or school-sponsored or both?

In seeking an answer to this question of a parish-centered or a school-centered youth, we may lay it down as a basic principle of church organization that the parish is the key small unit of Catholic social living so that all Catholics should be formed to center their religious social interests on their parish. Thus, for example, Pope Pius XII declared in an address to pilgrims from Barcelona, Spain, on August 21, 1957:

A parish is not only a church, a priest, a territory and a certain portion of the Lord's flock expressed in rather eloquent figures. A parish is a cell of a body which in this case is the Mystical Body of Christ. It is a living being with its own breath, organs and activities, with its natural growth, and even with its own peculiar problems, necessities, joys and sorrows.

There is no need then to ask you to love your parish. That would be like asking you to love yourselves. You should never be content until you make of your parish a true model, without any unhealthy or dead element. There you should live a truly Christian life, continually manifested in love, prayer, and esteem for sacrifice, in the purity of youth and the sound morals of adults, in frequent reception of the sacraments, in generous charity for the needy, and in the exact fulfillment of all your civic duties.

This whole way of life, which could well be called living Christianity, should be evident in the church the same as in the home, in work and play, in family life and social life, and in the depth of your consciences (sic., should be, perhaps, consciousness) as well as in each and every one of your exterior manifestations for the glory of God and the honor of our Holy Mother the Church. . . .¹

It would seem to me, there can be no doubt but that the Catholic's life must be parish-based. From this principle there follows inevitably the requirement that all our students in Catholic secondary schools must be formed to be parish-minded. It would be a sin against this principle if school were in any way pitted against parish, if the students were somehow led to look down upon

¹ *The Pope Speaks*, Winter 1957-58, pp. 235 & 347.

the class of people with whom they are to be associated in a parish; still worse, to look down upon the parish clergy themselves.

On the other hand, our principle that Catholic life must be parish-based does not seem to require that all religious and social activities of secondary school students are best centered in the parish. We do not subscribe to the progressive education position that learning is living rather than preparation for living. There is a sense in which education is rather a preparation for fuller adult life. Formative drills and exercises to be effective must sometimes be formal, different from the process in settled life. A brilliant author may no longer diagram his sentences to show up the parts of speech and their relationship, but he is the more precise and effective for having been made to diagram sentences in his youth. It may be that children need to be regimented to confession and Communion all through high school to assure deeper habit-formation in those critical years. Certainly priests who hear confessions in schools find that many students drift away from reception of the sacraments if they are not subject to an organized program in school. After the summer vacation also there are many high school as well as elementary school pupils who have not received the Lord since classes ended in May or early June. Some schools make an effort to interweave parish and school programs. Thus, our Marist Chanel High School in Bedford, Ohio, if I may be indulged this Community reference, organizes confession and Communion for the student-body at school in connection with the major feasts of Our Lady while exhorting the boys to go to confession and Communion in their respective parishes on First Fridays, Sundays and other days.

With regard to the parish versus school orientation of recreational events, it would be difficult, I daresay, to take football and other sports away from the high schools. Monsignor Justin Driscoll tells me that in Dubuque, Iowa, where he is superintendent of Catholic schools, there is an assistant from each parish on the faculty of the city's Central Catholic High School. This arrangement undoubtedly helps to keep the youth's interests parish-centered. Dances, moreover, to which all Catholic youth are invited, are held not at the school but at each parish in turn. One of these zealous assistants of whom Monsignor Driscoll spoke with justifiable pride told me that while the system works fairly well in the relatively small, centrally organized Catholic community of Dubuque, he did not see how it could be adapted to the larger, more varied pattern of Chicago.

You can see that I am inclined to conclude that while the bent of Catholic high school training should be toward the parish, to form in the student parish-centeredness and parish loyalty, the precise character of the formation may have to vary in accordance with circumstances.

Now, prescinding from the problem of parish-centeredness, we come to the question of what method the parish should use and what method the school should use to form our high school youth to Catholic maturity. It has been represented to me that some would hold that in both cases this formation should be mainly by way of drill, exercise to good habits, while others would insist that the formation be purely intellectual. Again, it has been said that while the high school formation may be predominantly intellectual, the parish formation should be principally exhortatory and practical.

For myself, I could not consent to the position that parish formative action lies wholly or even principally in the practical field. I have long been convinced, with Pope St. Pius X, that the greatest single cause of the weakness of religion is the widespread lack of knowledge and understanding of the truths of faith. I think that a great scandal of Catholic Sunday services is that the instructions at Mass continue to be almost entirely moralizing and

exhortatory in character. It is time that the plea of St. Pius X for catechetical instructions at the Sunday Masses should be heeded. By catechetical instructions I understand an exposition of Catholic dogmas and moral principles, and of Scripture and liturgy, that is simple and homey, indeed, but one also that is detailed and penetrating. I recall that when I was a young teacher at Notre Dame Seminary in New Orleans we used to help out on Sunday at St. Matthias Parish. When we would telephone the pastor, Monsignor André, to know the subject for the approaching Sunday's sermon, I recall that over several years he assigned each Sunday several pages from Noldin, a seminary textbook of moral theology in three volumes. Each priest dressed the subject up after his own manner, but all covered the same material. The instructions acquainted the people with details of Catholic moral teaching of which they had never before been aware. This type of instruction was much appreciated. Even actual catechesis by question and answer is not out of place at Sunday Mass. When this is done at the children's Mass, it is enjoyed by the adults and seems to profit them as much as the children.

Parish formative action on high school boys and girls should, then, be instructional as well as inspirational, exhortatory and of the nature of drill. There is a place and a need for action of all these various kinds on and by the young people. All of these forms of action are indeed embodied in the liturgy, rightly understood, but they are yet not exhausted by it. Again, a friendly, congenial parish atmosphere, engendered by a good personal relationship between priests and people and of the parishioners among themselves and by happy parish social events, is an important element in the proper formation of youth to Catholic maturity.

The formation of youth to maturity should, I believe, in the high school be mainly, but not solely, intellectual. We have mentioned the desirability, according to circumstance, of Masses, confessions, Communion at school. Good personal relations between students and staff, happy social events at school—these contribute to the development of proper emotional attitudes toward the Church and the faith. Brothers and Sisters tell me that they are fully satisfied by long years of experience and subsequent contact with former students that classroom prayers and periodic formation by the class of a right, supernatural, intention proves its lasting value in adult life. Whatever may be said for the opinion of Hutchins and Adler that the function of a college is strictly and solely intellectual, this is not true on the high school level.

I will say, however, that the chief action of the high school in the formation of youth to Catholic maturity should be intellectual. The best way to the will remains the intellect. Will is, after all, nothing else but the dynamism of intellect. Emotions are meant to be controlled by intellect and will and, with the help of God's grace, they can be. The greatest weakness of our Catholic high schools remains teachers who are inadequately trained in theology and in the most suitable and effective manner of presentation. Great strides have been made, but there is still far to go. Unfortunately, some teachers who are still devoted to theology continue to present it in the same abstract terms in which it was given to them. We need more and more efforts to put the deepest theology in words which are meaningful to the layman. The way to the intellect remains through the senses. Hence, we should welcome the historical method, the liturgical method, visual aids and everything else which can help us get our message across.

Still all these various aids and procedures should be calculated to help us get a grasp of truth, of the mysteries of faith and their concatenation in a supernatural philosophy of life, a grasp as thorough as the ability of each permits. Mysteries, as St. Augustine maintains, are not to be avoided but to

be contemplated. Sense aids are not meant to keep us on the periphery of a mystery but to assist us in penetrating more deeply into the heart of the matter.

While I point up this ideal, let me state loudly that I have the highest esteem and most humble admiration for our many teachers who with little training in theology have labored devotedly and effectively over the years to communicate to countless young hearts their love for the Faith as they understood it. In this life, love is still on top. It is love for God, not understanding, which is the tessera of our admission to the Beatific Vision and the determinant of our place among the blessed.

So, let us all labor in the harmony that is love—parish and school, lay people and Sisters, Brothers and priests, intellectualists and liturgists, historicists and speculativists, Christo-centrists and Theo-centrists, even Thomists and Suarezians (if there still are any Suarezians)—let us all continue to labor in the harmony of love for God to lead our youth to maturity in the appreciation of that divine vision which Dante names "*luce intellectual pieno di amore*" (understanding filled with love).

HONORS PROGRAMS IN RELIGION (Summary)

REV. JAMES J. KILLGALLON, CHURCH OF THE ANNUNCIATION OF THE BLESSED VIRGIN, CHICAGO, ILLINOIS

The high school religion course plays an important role in the formation of our Catholic laymen and laywomen; therefore, it should be helping to produce the kind of lay leaders the Church needs today.

The modern Catholic layman is all too often characterized by:

1. Over-docility—too much dependence on the Church. He wants the Church to do all his thinking for him.
2. Superficiality in religious knowledge.
3. Legalism in his approach to the commandments and the sacraments.
4. An arrested and undeveloped prayer life.
5. Oversimplification in his attitude toward religion.

Many well-educated Catholics are totally at odds with the Church's teaching on certain important questions; e.g., the social question, international cooperation, and the race question.

In order to leaven the world in which she finds her self today, the Church is preparing herself in a way which is unmistakably evident. She has at last emerged from the post-reformation period. There is a great revival of interest in the liturgy and the Scriptures. There is a shift from a defensive attitude to a missionary and ecumenical attitude.

The Church needs today, above all, laymen who understand the real meaning of the Church—the Body of Christ, men who thrill to her life, men who appreciate the Mass and the sacraments, men who see her message as the joyful news of our salvation, men who see Christian morality as our loving response to God's love for us, men who see life and death in terms of the Redemption, men who know how to apply her teachings to things like housing, the race question, labor-management problems, aid to under-developed countries, etc.

What kind of high school religion course will help develop such Catholic laymen today? Simply going over the grade school religion course, albeit on a deeper level, will not do. This procedure would give us students who think they know the teachings of the Church, but who know only formulas, students who have only a coldly intellectual view of the truths of the faith, students who see no connection between religion and the real business of life. I submit that post-Tridentine apologetics will not do, either. The Church is no longer on the defensive. She is showing the world her inner life—not her skeleton. This sort of apologetical training will give us, I am convinced, a layman who will be ill-equipped to represent the Church today or help in her work of teaching and sanctifying the world.

Good Catholic leaders are being developed today by the specialized movements of the lay apostolate. These movements are giving us modern, realistic, solid lay leaders. These movements give us a clue as to what we might be doing in our high school religion course to help develop such leaders. The success of these movements is attributable, under grace, to three things:

1. A realistic approach to religion, a weekly coming to grips with the problems of everyday life and a search for the answer in the teachings of Christ.
2. A weekly study and discussion of Scripture and an application made to oneself as a result of this study.

3. A study of the liturgy and an attempt to deepen one's participation in it.

The answer to the problem of boredom in teaching religion may well be to teach the great realities of our faith in a realistic way, seeing them as they apply to the issues of everyday life, and then to teach them from the Scriptures and the liturgy.

A great improvement has been made in the way marriage is taught in many of our high schools today. It is recognized that the students are interested in the problems concerning marriage today. Our teaching, therefore, in many schools is related to the problems; it is done realistically and practically. The students are interested in the classes.

Marriage, however, is not the only problem facing the Church today. Why could not our teaching of the doctrine of the Mystical Body, charity and the Eucharist, for example, begin with a study of the race question? After a look at the problem the answers could be sought in St. Paul's teaching on the Mystical Body, in St. John's teaching on charity, in Christ's teaching on the Eucharist, in the prayer life and worship of the Church.

In addition, why cannot the matter taught be taught in the context of the liturgical year? This would help solve the problem of appealing to the whole man rather than to the intellect alone. It would also provide for a recall every year with the return of a religious experience when the feast returns which is related to the doctrine taught.

What I recommend for thought and discussion, therefore, is a religion course which is:

1. Problem-centered, which teaches from the starting point of something in the lives of the students.
2. Taught from the Scriptures themselves, which develops the doctrines which we find in the catechism from the Bible itself.
3. Taught in the context of the liturgical year and goes hand in hand with a deep understanding of and participation in the liturgy.

The foregoing would apply to any religion class. How would an honors program differ? I would suggest that an honors program would follow the same approach but would be broader in scope and would go more deeply into the matter; e.g., an honors course would treat the Mystical Body not only from St. Paul but also from some of the Fathers and from a study of the encyclical of Pius XII; an honors course would also take the pivotal doctrines of our faith and treat them more thoroughly in a more scientific manner, once they have been presented in the scriptural-liturgical manner.

The theory behind this plan is that the brighter student would welcome a scientific elaboration of the truths of faith which he has seen in the Scriptures and in the liturgy, indeed, that he would need such a presentation both for his own good and for his effectiveness as a future Catholic leader.

Finally, I suggest that an honors program in religion should demand a great deal of reading.

The over-all aim of such a program would be to train our students toward maturity as Catholics, to equip them for their role as well-formed Catholic laymen and laywomen, Catholic adults who are deeply imbued with the mystery of Redemption, who understand and love the Church as the Body of Christ, who know and can transmit her message of salvation and who realize that, in everything which concerns man, the things man uses and the way man lives, the Church is deeply involved.

ELEMENTARY SCHOOL DEPARTMENT

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Sister Loretella, C.S.C., Boston, Mass.	
Miss Alberta Reason, Tucson, Ariz	

PAPERS

THE SUPERVISOR REPORTS: EXCELLENCE I HAVE SEEN

SISTER MARY RICHARDINE, B.V.M., ASSOCIATE SECRETARY,
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Exasperation, desperation, or inspiration may at one time or another provide just the right motivation to strive for excellence. Curricular improvements have often come about because exasperated teachers have been convinced there must be a better way to accomplish some specific educational task. What finer proof is there than volunteer teacher-aide programs that near-despair with having more things to do than time to do them has brought this new—and possible—excellence to our schools? And maybe one might safely say that exasperation plus desperation equalled inspiration for such revolutionary developments as Sister M. Theresa's electronic classroom or Sister M. Caroline's startlingly successful new technique of word attack.

What we consider educational excellence depends upon our philosophy and principles of education. That goes almost without saying, and yet we had better say it just the same. It involves administration, supervision, pre-service and in-service teacher preparation, the learning situation, home-school relations—in short, everything which impinges ever so slightly upon the goals we have set up for our Catholic elementary schools.

During my visits to hundreds of schools and more hundreds of classrooms in the past twenty months, I have seen varying degrees of excellence in many areas. I shall try to highlight some which seem of special importance and which you may wish to imitate. Ordinarily the examples in any area will be a composite of what I have seen in a number of different places; if for no other reason, this is done because the limitations of time place this restriction upon me.

Behind a picture of excellence in any single classroom in our Catholic schools is an alive teacher; in an entire school an alive principal; in an entire school system, an alive superintendent. As someone has said, "The administrator is chosen for his brain power more than for his work in the halls." The superintendent, and the same may be said for the principal, is the "creative center" of the activities of the school. As an educational leader, he or she plans, organizes, supervises, and evaluates. Training plus adequate administrative and secretarial assistance plus time are the "sine qua non" of excellence in school administration; yet, even with them, this excellence may at times be lacking.

Successful administration in our parochial school system is that which runs a middle course between the Scylla of no organization, with its consequent dissipation of energy, and the Charybdis of over-organization, which makes puppets of human beings and also dissipates energy through the pressures and tensions it generates. Administrators gain more than they risk losing when they trust those under them to do the job that is theirs. Our most alive superintendents and principals are very aware that the only excuse for the existence of school administration is to facilitate teaching and learning;

therefore, they do not allow that which is merely a means to become an end in itself. They accept the fact that "the cost of remaining a good teacher or administrator is serious study, reading, thinking, discussing." They know how to delegate responsibility—an imperative especially in the case of a teaching principal. They do not try to avoid pressures by standing still. Neither do they succumb to the temptation to let themselves be swept along with the tide. They believe in the power of an idea; yet they know that even excellent ideas unless carried into action accomplish nothing.

As with administration, the basic function of supervision is to improve the education of children. Policies and practices of our Catholic leaders in this field agree with Harlan Hagman's statement in his recent book on *Administration of Elementary Schools*: "The supervisory procedures which were perhaps appropriate when employed in connection with teachers of extremely low levels of preparation are inappropriate in situations where teachers enter their work with collegiate preparation which in amount if not in kind is near that of the supervisors." Today's emphasis in supervision in Catholic and public schools is to utilize more effectively both teacher power and facilities for teaching. In other words, the supervisor's role is no longer supposed to be one of teaching teachers how to teach. "Observe, correct, observe again" is an obsolete concept of supervision and recognized as such by alert Catholic educators.

Most of the supervisors in our Catholic elementary schools have had previous experience as teachers and as elementary school principals. Participants at the 1959 Workshop for Supervisors at Loretto Heights College concurred that professional preparation and a minimum of five years' teaching experience should be required of any supervisor. This was in contrast with some state requirements, which specify a three-year minimum teaching experience. Of course, all at the Supervisors' Workshop recognized our unique advantage in not losing prospects through matrimonial attractions! (Incidentally, NCEA office files indicate that at present we have more than seven hundred experts serving in various supervisory capacities in our elementary schools.)

A most important contribution which both community and diocesan supervisors make to the excellence of our instructional program is their help to beginning teachers. One community supervisor I know establishes informal friendly contact with these neophytes many weeks before their first teaching assignment actually begins. She visits each beginning teacher during the first week of school, gives "on-the-job" hints for the local situation, answers pertinent questions, and plans for a follow-up visit within the next few weeks. One just needs to think back to that first week of teaching to realize the tremendous value of such a plan. (I'm sure I expected my sixth-graders to follow me through all the parts of speech in my first English lesson!)

Cross-fertilization of educational ideas is one of the finest outcomes in school systems which enjoy the services of both diocesan and community supervisors. Sisters of other communities have told me that they welcomed the visit of a particular diocesan supervisor because she was so enthusiastic, so understanding, so able to help them find the answers to their professional problems and to stimulate new ideas. Recognition of the distinctive function of each type of supervision emerges more clearly year after year. Both community and diocesan supervisors are making unique contributions to the excellence of our schools.

Growing interest in closer home-school relations is another part of the picture of parochial school excellence. Leaders from the National Councils of Catholic Men and Women stress the value of and offer assistance in the formal

establishment of these parent-teacher groups. Where the pastor, school principal, and Home-School Association officers plan together, very fine results are evident. It cannot be too strongly emphasized, though, that officers in such organizations are almost sure to make mistakes if they try "playing by ear." Well-planned monthly programs of Home-School Associations offer a special type of adult education; for example, one parish where I visited featured a singing lesson—call it a song-fest, if you will—for parents and teachers following the monthly meeting and inaugurated liturgical participation in this way. Improved financial support normally follows from better understanding of parochial school needs. Just the chance for informal acquaintance usually spells increased rapport between parents and teachers with obvious advantages to the child.

The Home-School is the natural place to look for help for a teacher-aide program for the school. In low-income parishes, few parents would be available for this service; yet, society women from other parishes might well volunteer a certain number of hours weekly or monthly for these schools. Subprofessional activities, playground supervision, school bus surveillance, clerical and secretarial tasks can utilize the services of large numbers of teacher aides in any school. In at least one school that I know of even the "Dads" are helping. (They insist that their sudden interest in vocation recruitment is not due to discouragement with their assigned tasks during the noon hour!) One program which has been overwhelmingly successful is the plan of the Kappa Gamma Pi members to correct and record results of IQ and achievement tests. The Kappas, all members of a national honor society for women graduates of Catholic colleges, are giving this service in several large school systems. The work is coordinated through the diocesan office.

We must take great care, always, not to downgrade our academic program by allowing unqualified teacher aides to assume professional responsibilities. Rather, this help should be used to enable the teacher to do a better job of instruction and guidance with a class of reasonable size. If volunteer teacher-aide programs give the false impression that a teacher can handle almost any number of children in the elementary school, they are rendering a disservice to our system. In other words, teacher aides can hardly be considered the panacea for all our educational ills, especially those due to the baby boom or population explosion, or whatever other name you may have for the current increase in school enrollments.

A few minutes ago I spoke about the power of an idea and the consequences when even one is carried into action. We have this illustrated in American Catholic education in this decade in the Sister Formation Conferences, which grew out of an idea and blossomed into an ideal that is reaching full fruition hundreds of times over in pre-service preparation of our religious teachers throughout the United States. Thinking people know that the teacher is the most important single factor in achieving excellence in our schools. Much of what she may accomplish will depend upon the formation she has received. What this formation should ideally be is described very simply by His Eminence Cardinal Larraona, former Secretary of the Sacred Congregation of Religious. In the opening sentence of his Foreword to *The Juniorate in Sister Formation*, the latest publication in the Fordham Press Sister Formation Series, His Eminence states: "For religious institutes of women the Juniorate represents the final achievement of a desire that had long been cherished by the Church, a guarantee to all Sisters of a formation which would be integral and complete from every point of view—human, Christian, intellectual, professional, religious and apostolic."

Both religious and lay teachers in our Catholic elementary schools need an integral and complete pre-service formation if they are to be ready to cope with the problems which will confront them. The effort to provide such preparation is a reliable index of excellence in any school system. I am happy to say that in my travels I have seen these efforts being made in many—rather, I should say in all—parts of the United States.

Yet, if we agree with Mother Mary Philothea that the in-service sister is our greatest resource in Catholic education—and I am confident that we all do agree—then we consider evidence of the proper use and development of this resource one of the surest signs of excellence. This does not argue lack of appreciation of the lay teacher. Ours is an ever-abiding gratitude for the apostolic spirit which motivates more than 22,000 lay men and women to teach in Catholic elementary schools. Even apart from their religious consecration, though, just numerically speaking the 76,011 teaching sisters are a greater in-service resource. Superintendents, supervisors, and principals share with religious superiors and with each religious and lay teacher the responsibility and privilege of helping them grow on the job.

In-service opportunities presently being provided point to a keen awareness of this obligation and an equal awareness of today's needs. Everything from daily faculty bulletins for religious and lay teachers to brochures on testing and grading falls within this scope. Annual one- or two-day in-service institutes under diocesan sponsorship feature addresses, panels, and discussions of significant issues and trends in elementary education. Exhibits of textbooks and supplementary teaching aids keep teachers up to date on new developments.

Along with local and diocesan meetings, Community Educational Conferences are held locally, regionally, and even nationally by some religious congregations. They guarantee the continuance of that peculiar strength of the Catholic school system, a unity amid diversity wherein distinctive educational traditions typical of different teaching congregations have through the years been fitted into the larger framework of diocesan organization. These conferences sometimes take place during summer sessions at community centers, during Thanksgiving or Christmas holidays; or they may even be held concurrently with a convention such as this. Programs of national meetings, the NCEA Convention, for example, are shared with the entire religious congregation at the Community Educational Conference through summaries and reports from community delegates to various meetings.

Interclass visitation at selected schools is an annual in-service experience for every primary and intermediate grade teacher in some school systems, with substitute teachers replacing regular classroom teachers during their day's absence. Professional growth of demonstration teachers is frequently considered the most valuable outcome of school visitation programs.

Bands and orchestras for religious and lay teachers are among diocesan-sponsored in-service projects. One sister-teacher told me that she has studied violin, cello, and string bass in such a program during the past four years. "So," she says, "I am able to teach beginners on any of these instruments and know enough about them so that I can check on anyone teaching under me in the school."

Music and art workshops after school or on Saturdays are being offered in some school systems, while late afternoon telecasts in elementary science, mathematics, and foreign languages are weekly professional growth experiences in many classrooms and convents. Faculty meetings and professional

reading continue to rank high as available aids in places which may not enjoy these other professional advantages.

"In a changing world excellence cannot maintain itself if growth does not continue." If this statement was true in 1944 when it was written into the American Council on Education's book on *Teachers for Our Times*, it is equally so now, when the rate of change has increased almost incredibly. As Foster Rhea Dulles remarks in the White House Conference papers: "Travel by air has now become so commonplace that even the introduction of jets causes hardly a ripple of excitement." In just a half century, a short time viewed in the perspective of history, the changes in transportation and communication have made ours not just a changing but a shrinking world. Educational excellence is essential to prepare children for life in this world. To achieve it, we as teachers must never cease to grow.

Curricularwise, some of our finest Catholic elementary schools are doing many of the things Washington, D. C.'s Superintendent Carl Hansen hopes to accomplish in a new experimental school in our Nation's Capital next fall. Dr. Hansen's plan calls for a return to the sequential approach to learning of the Pre-Dewey era, as far as definite curricular content is concerned, but combined with the best traditional and progressivist methodology. Without constituting the basic approach, projects and units will be introduced whenever it seems they will conduce to greater learning. The school will offer a three-track program, such as is being experimented with in selected schools in the District at the present time.

But let us take a look at curricular trends and evidences of excellence in some of our Catholic schools. Since this week's convention program includes panels focusing on religion, guidance, and language arts, and also on such controversial topics as grouping, departmentalization, and acceleration, I shall not touch upon these areas. I would wish, though, in the field of religion just to underline Father Joseph Jungmann's insistence on the necessity for catechetical enrichment if our country is to measure up to the rigorous demands for Christian leadership in the world today.

There seems to be a growing understanding and appreciation of the place of the fine arts in the total curriculum of our Catholic elementary schools. More original creative work now replaces the tracing and coloring and outlined sketches of former days. Paper mosaics, collages, mobiles, and stabiles hold their own in competition with water color and poster painting, even in the primary grades. Saccharine and sentimental religious pictures are making way on classroom walls for genuine liturgical art. The program in music, too, is showing signs of new life in many places. One music demonstration gave me convincing proof that even in five months first graders can master an amazing body of knowledge of both technic and rhythm; they need not depend on rote learning. Liturgy, safety, citizenship, courtesy, and plenty of memory work were all correlated in this excellent music lesson. Where good leadership is provided, instrumental music is also progressing. Orchestras and bands are curricular in some schools, co-curricular in others. Commenting on their school orchestra, one sister music teacher remarked: "The orchestra has brought so much pleasure to our children. It would be wonderful if we could have similar programs in many parochial schools; by our helping each other, these will materialize." What better way is there to accomplish this than through having professional musicians give part of their free time each week to assist in training young musicians, as they are doing in at least one school I visited.

Many Catholic schools are experimenting with new developments in science and mathematics. Portable equipment makes laboratory work possible even in the elementary and junior high schools. At least in some cases these supplies are within the limits of the parochial school budget, which, as you undoubtedly well realize, does not enjoy the benefits of the National Defense Education Act's provisions for science equipment, as do those of the public schools. In many places televised science lessons are being channeled into parochial school classrooms. An educational telecast which I observed featured eight fifth and sixth graders from public and parochial schools, each with his or her own science project. Mounted sharks' teeth, experiments with batteries and electric currents, the life cycle of a guppy, a dissected frog—each project was explained in great detail. Metamorphosis and amphibian slipped quite as naturally from the lips of these enthusiastic young scientists as did amperes and kilowatts. One sixth grade class visited is participating in a National Science Foundation experiment with an integrated science and mathematics curriculum and is matched with a control group in the same parish school having the subjects taught separately. Many schools are experimenting on their own with new materials and methods in mathematics. Some are teaching algebra and geometry to above-average and gifted children in the seventh and eighth grades.

During the 1958-59 school year, children were learning foreign languages in 516 Catholic elementary schools. Almost one out of every ten of our schools has a FLES program this year, with large numbers of children participating. Some FLES programs involve high school foreign language teachers and in this way new techniques of the aural-oral approach are being introduced very quickly at the secondary level. In other schools, teachers are learning the foreign language with their classes via educational television. With the help of guide books, tapes, and records, the classroom teacher carries on the studio teacher's work between telecasts. A college professor was teaching French to two first grades and to a seventh grade class in one school visited. Whether that sister ever took a course in child growth and development, I'll probably never know—although I could have asked to find out—but the rapport between teacher and pupils and the learning going on in those classes was something to dream about!

A very different illustration of excellence keeps flashing into my mind as I talk—a remarkable school discipline and morale, which was a sort of end product of physical education and sports. One of the finest parish investments in this instance was the hiring of a full-time physical education instructor, who taught in the teaching principal's classroom and coordinated recreational activities for the entire school. The educational objectives of the program were certainly being achieved, with tangible proof in championship awards over and above the daily round of sports and physical education classes. Yet, an understood policy of the school was to guarantee the best possible education even for basketball and baseball stars by eliminating them from the teams in case of academic or disciplinary failures. Actually, elementary school sports were contributing almost more than one might hope to scholastic excellence and to physical education as well!

Taught as separate subjects or as integrated units, history, geography, and civics always offer rich opportunity to illustrate Christian social principles and to instill a sense of world mission, just as health and safety education should help children to grow in respect for themselves and others. Emphasis on excellence in these areas is vital in today's schools. Grade school youngsters grasp the implications of the brotherhood of man under the Fatherhood of God more fully than we realize at times. Two seventh

grade boys came up to me at a Saturday morning Sodality Rally (attendance optional, incidentally) and this was their greeting: "Sister, do you remember us? This is the guy who explained the Common Good when you were in our classroom yesterday."

Even at the elementary level, youngsters' attitudes, appreciations, and ideals often find their fullest flowering in extra or co-curricular activities, whether this means to serve as altar or patrol boys or to be girl and boy scouts or members of sodalities and choirs. To treat such programs adequately would be a study in itself. We must content ourselves here with merely mentioning their value as another kind of excellence in today's elementary schools.

Shortly before his death, our late Holy Father, Pope Pius XII, gave an address on "The Nature and Role of the Catholic School in the Face of the Realities of the Modern World." He was speaking to the Third General Assembly of the International Office of Catholic Teaching. "The Catholic school," stated His Holiness, "must demonstrate its value, adapt itself for the formation of Christians in the modern world, and defend itself against the attacks upon it in many areas." Our commitment to excellence, as we adapt educational patterns to the needs of today's children, will best demonstrate the value and defend the existence of our schools.

EMPHASIS ON EXCELLENCE
IN THE
CATHOLIC ELEMENTARY SCHOOL

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I understand the theme of this Convention, and more particularly of this session, in a very specific way. The Convention theme is for me, not a review of the past accomplishments of Catholic schools in this country nor a defensive presentation of their authenticity as educational institutions, but rather a firm and confident step toward the future. We are not here concerned to defend Catholic schools against their critics or to show that they know their business as centers of instruction and learning. If the absence of defensiveness is a sign of maturity, then the present Convention is a sign that Catholic educators at all levels have the objectivity to examine in a serious way the notion of educational excellence as a mirror in which to see, to clarify and to analyze the basic issues that mark the present development of Catholic schools in their most distinctive aspect, namely, their religious character. There may have been a time when, to use the language of the Third Council of Baltimore, Catholics of necessity thought it better to have imperfect schools than none at all. Today, Catholics are beginning to think that their schools should indeed "be elevated to the highest educational excellence."

In the present session, devoted to the pursuit of excellence in the Catholic elementary school, I conceive the main issue to be the place of religion in the elementary school curriculum and, more precisely, the relations between intellectual instruction and moral and spiritual formation in elementary education. Catholic educators are agreed that the whole atmosphere of the Catholic school should be religious and that the world in which the Catholic child is being educated is that of nature elevated by grace, of intelligence illumined by revelation, and of humanity moved as a whole by the spiritual goals of man's life as seen by the Church. The only question among Catholic educators is how this religious aim is to be carried out. Here I suggest that there are, not so much disagreements or serious differences of opinion, as failures of communication and understanding; so that, in words at least, Catholic educators do not seem to be saying the same thing on some rather important issues.

Let me illustrate this point in order to approach in a more concrete way the present discussion and my own part in it. I shall take my illustrations from two recent accounts of Catholic education. One is by Father Neil G. McCluskey, S.J., in his book *Catholic Viewpoint on Education* (Garden City, N. Y.: Hanover House, 1959). The other is an earlier paper by Father Willem Bless, S.J., entitled: "Role of the School in the Religious Formation of Youth" (*Lumen Vitae*, Vol. XII, 1957, No. 1, pp. 99-112). In his chapter on "The Catholic School in Theory" (pp. 73ff.), Father McCluskey emphasizes the religious and supernatural character of Catholic education by relating it to the mission of the Church to save souls. Father Bless, on the other hand, distinguishes sharply between direct and indirect religious formation and places considerable emphasis on the role of what he calls secular subjects in Christian education. By their differences in emphasis, Father McCluskey and Father Bless enable us to ask our own question with reasonable concreteness

I

Agreeing in a general way with those who argue that Catholic schools exist in order to save souls, Father McCluskey also points out that the nature and basic purpose of the school is "to produce persons" (p. 76). The Church does not change the nature of the school; she rather gives to it a supernatural integrating light and purpose. Father McCluskey centers his conception of a Catholic philosophy of education in "the reality of the supernatural as revealed through and in Jesus Christ" (p. 79). Without minimizing the view that education is the process "by which man arrives at adult perfection in society" (p. 80), he emphasizes the Catholic belief that man is a creature with a divine destiny beyond time and especially the relevance of this belief to the two questions that are for him the basis of every philosophy of education: what is man? what is his purpose? As Father McCluskey sees it, man's supernatural destiny is for the Catholic school not only a future goal but also the ever-present guide of its continued existence.

Father McCluskey lists four principal benefits to be derived from a Catholic education, which I shall quote verbatim.

1. The child learns systematically and thoroughly about his religion. He obtains a formal knowledge of the truths of Christian revelation, including the existence and nature of God, Christ's Incarnation and Redemption, Christ's Church and the workings of the Holy Spirit within it, the history of the chosen people and of the Church.
2. He enjoys regular opportunities, direct and indirect, for the deepening of his sense of religious dedication. He has ready access to the Mass and the sacraments; he learns to live a fuller life of prayer; he acquires a practical knowledge and love of the Church's liturgical life.
3. The child learns an ordering of knowledge in an atmosphere in which the spiritual and the supernatural hold the primacy in the hierarchy of temporal and eternal values. He learns that his faith is not something apart but is related to the whole texture of life.
4. He acquires a "Catholic" attitude or outlook on life based upon the firm knowledge of his duties and privileges as a follower of Christ; he gains pride and love—and loyalty to—his Catholic heritage (pp. 89-90).

From these four points we can readily understand what it is that Father McCluskey emphasizes in Catholic education. It is its over-all supernatural spirit and outlook, the pervasive influence of religion across the whole curriculum, and the steady inculcation of a hierarchy of values in which the "ideals of the natural order—important and worthy of pursuit as these may be—*are subordinate . . . to those of the supernatural order*" (p. 93). In this sense the function of the Catholic school "is not merely to teach the formulas of the Catholic religion but, as Father George Bull of Fordham University once said, 'to impart in a thousand ways, which defy formularization, the Catholic attitude toward life as a whole'" (p. 95).

Let me reserve comment and turn to the paper of Father Bless. Created by the Church, the family and the State as an auxiliary institution to carry out their duties as educators, the school in Catholic eyes has for its mission to educate in what Father Bless calls "the Catholic manner" (p. 101). Such an education is possible only in a Catholic school. This means to Father Bless, as it meant to Pope Pius XI, a school in which the teachers, the curriculum and the textbooks are impregnated with the Catholic spirit, which informs the Catholic school and is the "final norm of all the secular branches of learning"

(pp. 101-102). This function of the Catholic spirit does not mean that secular subjects should be "Christianized," since they would thus receive "a sacred character quite out of keeping with their secular nature." Father Bless's point is rather this: "Secular subjects should be taught in such a way that, while they retain their autonomy, they fit into the general framework inspired by the final, sacred, norm." Indeed, Father Bless "would even go so far as to state that secular subjects only reach their full temporal significance, their most harmonious development, when taught in this spirit." And Father Bless concludes: "No exclusive supernaturalism, nor independent naturalism!" (p. 102)

In keeping with this attitude, Father Bless distinguishes sharply between the direct religious formation of pupils and their indirect religious formation through secular subjects (p. 103). He has interesting things to say on the ideal religion course for the Catholic school, and especially the sense of mystery that should animate the teaching of religious doctrine. But it is Father Bless's remarks on indirect religious formation that seem particularly significant to me for the present discussion. Every human action in creation, says Father Bless, is a cooperation between nature and grace. In many human actions the redemptive work of God "is accomplished incognito, God acting anonymously" (p. 109). And since the whole creation is under the divine influence, the cooperation between God and men is revealed explicitly only in "sacred activities"; "it remains hidden in secular activities" (p. 109). Seen in this light, "the nature of secular activities resides in a hidden cooperation between God and men"; for this reason, and I beg to emphasize Father Bless's point, "it is misconstruing the value of the secular if we try to bestow upon it a public or sacred character, as though that were an absolute condition for the secular to acquire any kind of value" (p. 109). Secular teaching and education, in other words, "have for the Catholic their own autonomous value which should be brought out as completely as possible in Catholic schools" (p. 109).

Father Bless uses rather strong words on the subject of Christianizing secular things. The purpose of such a practice, as he sees it, is to give to the secular a presumed religious value; which implies that "the secular ought to obtain its value from its integration into the sacred order of things" (p. 110). Writes Father Bless: "We think that this Christianization of secular subjects ought to be condemned, because it fails to recognize sufficiently the value of these subjects. There is no Catholic arithmetic, gymnastics, chemistry or biology. Anyone who thinks to make our schools Catholic schools in this way will be disappointed by the result. He will form supernaturalistic men, whose one way education supplies its own condemnation" (p. 110). What, then, did Pope Pius XI mean when he spoke of the Catholic spirit in teachers, curricula and textbooks?

Father Bless answers this question in two remarkable paragraphs. He first eliminates the notion that, in a Christian universe, there can be any such thing as a purely neutral natural order. On the contrary:

Every action of man in creation implies, we said, a cooperation between nature and grace. Every human act emanates from a conception of life and is finally determined by the relationship existing between man and God. No activity escapes this truth. None can be considered as being neutral. In secular activity, this conception of life is the background on which the secular subject stands out. The activity is no less secular, but this background takes away from the secular its own limits and directs it toward the total development of concrete human life. In the order of nature and grace what is secular in itself requires this background, which gives its relative value the position due to it. Without this background,

the secular tries to impose itself as something in itself absolute and not limited (p. 110).

In other words, given a Christian universe in which to function, "the secular possesses an implicitly Christian value." In such a Christian universe "the secular is in itself implicitly religious and a Catholic education requires this indirectly religious formation." Father Bless, therefore, not only defends the legitimacy of secular subjects in the Catholic school, but also insists that the proper value of such subjects within Catholic education consists in their secularity.

Secular subjects should be treated as such. Their strength lies there. But they should stand against the background of a Christian conception of life. There is a constant interplay between nature and grace in life. If secular subjects expressly demand this background of a conception of life, it should be supplied, not in order to Christianize secular subjects, but to do justice to their own relative value. It will sometimes be indispensable to insist on this point when teaching history, geography, biology. In many other branches of secular learning this "conception of Christian life" will have to remain as far as possible a "background." The more the positive value of the implicitly Christian secular subject is emphasized, the more chances there are of teaching it without danger. Should the religious formation at school therefore be confined to religious instruction and other holy activities? We reply that a distinction must be made between direct and indirect religious formation. The latter is given by secular formation in which the religious side remains in the background and renders justice to the value proper to the secular. These direct and indirect religious formations constantly meet in concrete human life and, in their profound essence, are indissolubly bound to one another. That is why a school is Catholic only if this Catholic mentality remains in the background of the secular instruction, and determines finally its ultimate sense (pp. 110-111).

II

It should now be clear that Father McCluskey and Father Bless differ more in emphasis than in point of view. Without denying or contesting the value of what Father Bless calls secular subjects, Father McCluskey yet looks upon the supernatural character of Catholic education not only as paramount but also as somewhat exclusive. His four points tend to show wherein Catholic education is religious and supernatural, and how this character is directly and necessarily derived from the supernaturalism of the Catholic faith itself. What is not so easy to see in Father McCluskey's presentation is how the natural lives and functions within the supernatural, and more especially how it belongs to Catholic supernaturalism to perfect rather than to minimize the natural. On the contrary, though the difference is still one of emphasis, Father Bless makes it quite clear that he does not even wish to speak in terms of any implied antithesis between "natural" and "supernatural." That is why he insists on using the word "secular." As Father Bless sees things, the important and even controlling idea in any discussion of the religious purpose of Catholic education is the recognition of its Christian framework and the effect of this framework. In a Christian view of the world, all nature is a creature, and its structure and activity contain an intelligible order that is nothing less than divine in its origin and development. A creaturely nature is a natural revelation of God and has in itself a religious meaning. Moreover, such a nature needs to be itself in order to achieve its purpose under God's creative hand and to realize its mission in the Christian world. In this sense, nature can be

elevated, it cannot be Christianized if this means that it must cease to be itself, and to bear its own internal message, in order to acquire from the outside a religious character.

Father Bless's application of this conclusion to secular subjects is most instructive. There is, he says, no Catholic arithmetic or biology, not to mention other subjects. These subjects are of their nature such that their only Christian mission, *when they are considered in themselves*, is to impart to the Catholic pupil the knowledge of the world as God created it and is now governing it toward the fulfillment of its destiny within the economy of human salvation. Such an account of the world that God has created, and of the course of its history and civilization, is precisely the *religious* purpose of secular subjects in the most radical meaning of the word "religious." For, quite clearly, to learn from the things that God has created the nature and order with which they are endowed is to understand, however obscurely, both the meaning of the world and God's purpose in creating this increasingly amazing home in which man could grow to human maturity and meditate on his destiny. In this sense, secular subjects in a Christian world, being in diverse ways the study of God's creation and government, are religious and Christian of their very nature. They illumine and teach the intellect of the pupil to see and to appreciate the structure and activity of the works of God; they help him to be more and more at home in the world of the divine government, and to respond with increasing wonder and love to its vast mysteries; and they help, too, to build a bridge from human understanding to faith, so that the child will slowly come to open his whole mind to the supernatural world of revelation and in the course of time build his whole culture and civilization within the saving light of the Christian faith. Secular subjects, being secular, do not teach the child to pray, nor do they have the power to teach him those truths of salvation that only the reverent study of the word of God can impart. But secular subjects, when taught with fidelity both to their meaning and to the Christian mission of the world, can help the child to grow into a complete and single-minded Christian, whose faith guides and nourishes the unfolding of his whole nature, including the culture of his mind, the steadfastness of his love, the deepening wisdom of his moral and spiritual awareness.

Father Bless's ideas pose an issue of the first importance for Catholic educators, including in a special way those working at the elementary school level. There can be no denying Father McCluskey's emphasis on the supernatural character of the Catholic school. And if he did not spell out the internal organization of the Catholic school as a place of instruction, contenting himself with stressing its religious character, it was clearly for the purpose of defending the distinctive nature and rights of the Catholic school when compared with American public schools. The general perspective of *Catholic Viewpoint on Education*, therefore, needs to be supplemented by such a study as that of Father Bless, whose purpose is to explain exactly wherein the aim of Catholic education is wholly religious and how, within this framework, subjects such as arithmetic, history, biology and the like have a religious role to play as *secular* subjects. Secular subjects contribute to the over-all religious purpose of the Catholic school in an anonymous way, as Father Bless has well said. In these subjects God speaks through the voice of the things He has made, not directly by His own words.

III

Let me now return to the issue with which I began this discussion, namely, the view that the main educational question facing the Catholic elementary

school in this country today lies in the area of its greatest strength, its religious character. That Catholic schools in the United States must succeed in functioning as religious schools is their special glory and commitment. They must, in other words, be Christian in a secularist society, which, if it has not forgotten the Christian values that still survive in its institutions and traditions, has yet been sufficiently influenced since the turn of the century by pragmatism in philosophy, legal theory and education, and by technology and applied science in its organization of human life, to dream of becoming a superior and mechanized earthly paradise of human beings fed on plastics and educated by electronic memory banks. We are living in a society that has little or no Christian memory and that is developing an intellectual outlook in which the human person as understood by centuries of Christian thought has almost totally disappeared. I can well understand Father McCluskey's urgency in explaining the religious nature of Catholic schools. To the pragmatist, the skeptic and the agnostic the religious outlook is itself irrational, dogmatic and authoritarian; its existence cannot be defended by the scientific method, which for those who believe only in the world of the physical sciences means equivalently that rationality, truth and freedom have for man and society only whatever meaning the modern world of scientific intelligence can give them. It is true that American scientists are at the moment among the most vocal defenders of intelligence against progressive education in our schools; it is also true that this attitude of our scientists has helped to limit in a drastic way the reign of so-called progressive education in American schools. But the scientists are presenting us with problems of another kind. Believing as educators that the central business of the school is the training of human intelligence, they yet know this intelligence as it functions in the laboratory; they know it as an experimenter, as a trained observer, as an interpreter of nature in terms of hypotheses and theories, and as a student of truth that is always subject to revision.

This situation, I submit, should cause American Catholic educators grave concern. Those who work at the elementary school level face a particularly delicate problem. I am not an elementary school specialist, and I am far from telling those who are their business. There are qualified students of the elementary school, who are perfectly capable of correcting anything in my remarks that needs correcting. Speaking as a university teacher who believes that Catholic education has common principles that unite all levels of teaching, I would like to propose for discussion a complex question that has grown partly out of what Father McCluskey and Father Bless have written, partly out of the present state of education in this country, and partly out of my own experiences as a teacher. I am deliberately limiting my question to the elementary school and even to only one aspect of its work, namely, its curriculum of instruction as influenced by the religious mission of Catholic education.

If what Father Bless has said about the nature of secular subjects is correct, how is the religious unity of the elementary curriculum to be achieved? As Catholic it must be religious, and as religious it is committed to principles that give it an unalterably supernatural direction, life and goal. But though supernatural, the elementary curriculum cannot be supernaturalist by using all subjects as tools and means of teaching religion and religious lessons. Subjects such as science, history, geography and arithmetic have their own contribution to make, and even their own *religious* contribution; it consists, if we are to believe Father Bless, in revealing to the child the wisdom, beauty and power of God as seen in His creation and (what is no less important and perhaps even more crucial) as located in creation by God Himself for man to find and to learn.

I realize that there are many serious issues to raise once we take this conclusion on its face value. Are not those who seek to supernaturalize secular subjects in order thereby to serve the spiritual and moral purposes of Christian education doing violence to the religious purpose that creation has as a divine work? Alternatively, are not those who teach secular subjects, but without seeing and teaching them in the Christian framework of the universe, falling into an intellectual secularism in which creation carries no divine message or teaching? How, then, is the elementary curriculum to be made Christian if theologism or pietism, on the one hand, and educational naturalism, on the other, are both perversions of its religious nature?

Of the many serious issues to consider in reflecting on the religious unity of the elementary curriculum one stands above all others: the religious mission of Catholic education. We believe as Catholics that grace saves and perfects nature; we believe that revelation elevates the life of the human mind, completing and purifying its natural light, raising it to a higher understanding without in any way changing the human character of its natural vision. The natural truths that the ancient philosophers could see the Christian believer can likewise see; sometimes he can see them more clearly and more deeply; but his faith in the Christian revelation helps him to realize his intelligence more fully, not to replace, to stifle or subvert it. These convictions are part of the meaning of Catholic Christianity, and they distinguish the Catholic view of man from the views of thinkers who are Protestants or simply unbelievers. These convictions, it seems to me, should point out the direction in which the answer must be sought if the educational excellence that we are seeking is to become a reality as well as an ideal.

Judging by the experience of Catholic thought in other areas and levels of activity, I would ask educators who are professionally concerned with the elementary school:

1. Whether their central curricular problem is how to make secular subjects serve a Christian purpose in the Catholic school;
2. Whether this problem exists because of the widely held view that such subjects are not parts of a religious curriculum unless they are made to be the bearers of superadded lessons drawn from theology and spirituality;
3. Whether this view is shortsighted and defensive, but not successfully or authentically Christian, because it ignores the divine purpose of creation by superimposing on it spiritual and moral lessons humanly applied to secular subjects;
4. Whether the intellectual education of the child, so far as it is provided by secular subjects, ought to be in any way curtailed or weakened *in its own order* for the sake of ministering to the spiritual and moral guidance of the pupil; and
5. Whether it is not correct to say with Father Bless that, given a Christian framework of teaching, secular subjects have a religious contribution to make by bringing, in each case, an authentic knowledge of some aspect of the very creation within which God has chosen to call mankind to salvation.

Having asked these questions as a summary of my discussion, I can now reduce them to one over-all issue. Aiming as we are at improving the quality of our schools, but doing so within a society that is either hostile or indifferent to religion, we are always in danger of translating the pressures under which we are living into parts of the education that we give to our children. No doubt, it is necessary to protect our children, at least in part, from the

naturalism of the world in which they will grow up. But this protection is a means, not an end; and as a means its aim is to fight an error, not to limit a truth. As teachers, we must hold up before our minds and theirs the permanent ideals and goals of Catholic Christianity.

And this is the basic issue before us. In spite of naturalism, nature in the Christian view of the world contains a divine truth and a religious purpose: it relates the human being through his own understanding to the God Who is his Creator and his Savior. Should we not restore to Catholic education in this country an idea that is deeply Christian but that practical circumstances have tended to obscure? In our intensified pursuit of educational excellence, in which our eyes are raised appreciably above the horizon of survival, should we not recognize that creation contains religious lessons, and that those who teach these lessons well in any secular subject are beginning that silent or indirect religious education of the child that the teaching of religion as such will both crown and make audible in the saving words of revealed truth?

SUPERVISORS' MEETING

(Co-Chairmen: Rt. Rev. Msgr. Henry C. Bezou, New Orleans, La.,
and Brother Bernard Peter, F.S.C., New York, N.Y.)

SUPERVISION: A CONTRIBUTION TO EXCELLENCE

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With respect to the pursuit of excellence there are several considerations that we must keep firmly in mind.

First, we must not make the mistake of adopting a narrow or constricting view of excellence. Our conception of excellence must embrace many kinds of achievement at many levels. There is no single scale or simple set of categories in terms of which to measure excellence. There is excellence in abstract intellectual activity, in art, in music, in managerial activities, in craftsmanship, in human relations, in technical work.

Second, we must not assume that native capacity is the sole ingredient in superior performance. Excellence—is a product of ability and motivation and character. And the more one observes high performance in the dust and heat of daily life, the more one is likely to be impressed with the contribution made by the latter two ingredients.

Finally, we must recognize that judgments of differences in talent are not judgments of differences in human worth.

To sum up, it is possible for us to cultivate the ideal of excellence while retaining the moral values of equality—our society will have passed an important milestone of maturity when those who are the most enthusiastic proponents of a democratic way of life are also the most vigorous proponents of excellence.

(The "Rockefeller Report" on Education: *The Pursuit of Excellence*)

It is obviously a naive truism that supervision can contribute to excellence in education to the extent that supervisors have the experience and training, the clear perception and wisdom, the consecration, prudence, and persistence to work constantly with teachers and administrators for the achievement of so laudable a goal. There would appear to be little profit in observing in any further detail that supervisors, in addition to being wise, prudent, sagacious, and omniscient, should be so charming and gracious that all teachers will welcome their ministrations and universally become excellent teachers producing excellent students in excellent schools.

Supervisors can probably contribute most effectively to excellence by directing their efforts and influence toward the creation of teaching conditions favorable to such an objective. There is a wide range of opportunity to do so. Because of the range of differences in human capacity and performance, the adjustment of our instruction to these human differences will ever and invariably affect materially the degree of excellence which we achieve in our instructional programs.

The foundations of excellence for all school learning are laid in our primary reading program, and here the need for adjusting our instruction to the varied

capacities of our pupils is initially and desperately critical. For many years we have pursued excellence at this level with an enticing but unrealistic logic—and excellence has often eluded us. Because we have fallen heir to an agricultural school term of approximately 200 days of the calendar year we attempted to define those reading skills which an “average” pupil could be expected to master during this time—if he did not succumb to colds, measles, dental attention, or visits to Grandma’s farm. Next our textbook makers proceeded to devise typical middle class experiences of children in the form of stories calculated both to interest pupils and to develop in them sequential clusters of the fundamental reading skills which condition all subsequent textbook learning. The first group of these textual materials we designated for use during the first 200—or fewer—days in school; we labeled them the “first grade” programs, and proceeded similarly for the second and third years. Both logic and instinct impelled us to make periodic accounting of pupil progress and this was normally done at the end of each “grade,” when pupils were either “passed” to the next grade or “failed” and required to repeat the year’s activities.

The high percentage of failures at the end of the first grade, the alarming evidence that repetition of the same learning activities did not produce materially better learning, and other more or less convincing arguments resulted in the widespread practice of social and chronological promotion from grade to grade. Our unhappiness with this solution, although not overwhelming during the three primary grades, becomes distressingly and embarrassingly acute when pupils flounder helplessly with the typical middle grade or secondary school learning materials.

The fallacy of our reasoning and pedagogy has become increasingly clear. Learning, in this instance, consists of the mastery of a sequential group of skills, but as soon as we associate with a learning sequence the element of *time*, we inevitably get into difficulty in dealing with heterogeneous groups. Now the typical first year reading program includes at least four clearly defined stages of growth in fundamental reading skills, and we all know that a normal classroom of children will not master these skills at the same time. We must understand that, during these critically important primary years, organization by grades, involving as it does the mastery of a sequence of skills in pre-determined periods of time, will inevitably erect a framework for teaching which is inimical to the excellence which is our objective.

These basic skills of literacy are truly the foundation of further learning from textbooks. The major academic purpose of the primary school is to produce pupils who are ready to apply reading skills to content material, who can use oral and written language skills to express thought, and who can manipulate numbers in the basic operations. Thus, the learning of the primary school differs essentially from learning beyond this level. The secondary school begins with Grade 4, not with Grade 7 or Grade 9.

In the pursuit of excellence or in creating learning conditions which make excellence possible, then, it would seem necessary to recognize clearly the significant change in instruction and in learning which occurs at the beginning of the middle grades, and to eliminate the restrictions of grades in the primary school. So long as we continue to make time a condition of learning among heterogeneous groups of pupils, so long will we be hampered in delivering to the secondary school pupils who are able to profit from secondary school learning materials and instruction. The concept of time is inherent in the concept of grade.

Now we cannot solve this problem by suddenly declaring that we now operate an ungraded primary school. The potential virtue of an ungraded

primary school lies in the clear definition of the stages of growth in reading skill, beginning with what we commonly called "readiness" to that stage of independence in word perception which enables a pupil to deal with relatively uncontrolled vocabulary in content—area textbooks. Excellence in achievement can be realized when we create the conditions which enable a pupil to master these successive, sequential, and fundamental clusters of skills without the restriction of a pre-determined period of time in which the mastery must be achieved.

There is no time now to develop in detail the rationale of the ungraded primary school, nor to comment upon more than a few of the common fallacies into which one can readily fall in organizing the ungraded primary school. The stages or levels of growth in skills must be clearly and simply defined so that teachers can understand them and translate them into teaching procedures. The levels cannot, obviously, be defined in terms of the learning materials to which the pupil is exposed in order to develop the skills. Thus, a "primer" or a "two-low" level is usually pedagogical nonsense. Although many children can achieve the educational objectives of the primary school in three years or less, many others will require more time to do so. Provision for separated instruction must, of course, be made for the mentally retarded child. Some slow learning or culturally deprived children may have to be taught fundamental skills in groups not exceeding twenty for an additional half-year or year. The most important objective, when the basic skill sequences have been defined, is to be sure that pupils are not moved from one level of instruction to the next until they have clearly demonstrated their readiness to do so. Briefly, then, supervisors can contribute to excellence by using their experience, sagacity, and administrative power to create optimum learning conditions for the attainment of quality education, and there is evidence to indicate that the organization of an ungraded primary school gives promise of being one of these sets of favorable conditions.

Similar principles modified to fit school conditions exist at other levels of instruction. Track programs in the secondary schools and programs for intellectually gifted students are efforts in the schools to create learning conditions which, presumably, can facilitate the pursuit of excellence. Most school systems of some size have long helped create better teaching conditions by systematic provision for mentally retarded pupils, thereby servicing with adjusted and realistic instruction the slower-learning pupils while relieving the regular classroom teacher of the additional responsibility. It would seem that the necessarily pedestrian and traditional routine of the standard curriculum from the fourth through the twelfth year is equally unsuited to the needs of the intellectual deviate who can be identified by a minimum performance of 130 IQ score on a reliable mental performance test. There are curiously befuddled superstitions that segregated instruction for such pupils is "undemocratic" and that the identification and grouping of these pupils for specialized instruction will tend to foster an arrogant intellectual caste system in the schools.

The evidence is to the contrary. The student who is highly gifted intellectually more readily becomes supercilious or arrogant when constrained to perform with mediocre and slow-learning classmates whose achievement is commonly and conspicuously inferior. He often becomes habitually slovenly and careless, becomes indifferent to high standards of excellence, develops a contempt for traditional learning chores. In contrast to such attitudes and habits which are all too readily developed in widely heterogeneous classroom groups is the performance of such pupils when they are stimulated by the competition of their peers, and when the learning pace is rapid and challeng-

ing. At a time when Western civilization is threatened by total destruction, when our nation is in desperate and critical need of highly competent leadership, when it becomes increasingly evident that the very survival of this democracy hinges precariously upon the products of our schools, then, clearly, we cannot afford to squander our ablest human resources. Certainly intellectually gifted pupils require educational programs geared to their needs quite as much as do the mentally retarded pupils who have so long claimed a major part of the educators' attention.

Experience with track programs in the secondary schools indicates that, when the upper and lower six per cent of a captive school population created by compulsory school attendance law has been provided with carefully adjusted learning programs, three flexible levels of instruction, identified by achievement scores and records, yield greater possibilities of more efficient teaching than does indiscriminate organization of classes. Although grouping by IQ scores has been shown to be far less satisfactory than achievement grouping, the median IQ's for these groups usually show a difference of about fifteen points of the IQ scale, with the first group at about 115. Supervisors will recognize that such classifications will not always be gratefully approved by teachers assigned to the third level groups. Approval is not necessarily an accurate index of efficiency.

Supervisors usually exert considerable influence on the formulation and interpretation of the curriculum. When we point our sights toward excellence in learning and teaching, our accuracy is in large measure dependent upon our curricular charts, and there is usually suspicion abroad that all is not well with some of the popular curricular patterns in American schools.

Much of the disagreement is centered at the high school level. The restiveness in some quarters with a restricted and highly academic high school curriculum mounted with the startling increase in enrollment which came as a result of social pressures for universal secondary education and the widespread enactment of compulsory school attendance laws. In response partly to parental demands for training to make a more remunerative living, partly as a result of the popularity of a philosophy of pragmatism, and partly in an effort to provide learning activities for the large numbers of students with little aptitude, capacity, or incentive for learning in schools at the secondary level, curriculum makers fattened, bloated, inflated, and dissected the traditional secondary school curriculum into a proliferation of curricular offerings which have made it possible for a reasonably crafty student to meet typical state requirements for graduation without becoming contaminated by the rudimentary elements of a liberal education. This is not the road to excellence.

The heterogeneity of the secondary school population today makes it evident that a traditional and classical curriculum cannot meet the needs of all the students. On the other hand, the mechanization of industry has sharply decreased the possibilities of realistic vocational training in the schools. It is obviously silly to subject a track three student to instruction in algebra, geometry, Latin, physics, and chemistry. But it is equally absurd and probably more sinful to condone a system which permits a track one pupil to fritter away his time and to ingrain habits of slovenly mental desuetude by exposing him to the dubious intellectual discipline of practicing not to kill his fellow man with an automobile, of dabbling in "practical" mathematics, home care of the sick, personal safety and grooming, "problems" of living, hygienic care of infants, charm on the telephone, manufacturing costume jewelry, aprons, bird houses, doorstops, and retail selling. That the schools are obliged to provide a variety of semi-intellectual activities both in and out of the classroom for a

segment of adolescent American youth, there can be no doubt; but permitting teen-age students to elect the kind of secondary school education which is best—or most comfortable—for them when the future of a civilization hangs in the balance is tantamount to repudiating the moral responsibility of the schools. Again, this is clearly no road to excellence.

Years ago the elementary school attempted to provide the basic elements of a liberal education, and the high schools were designed to serve many of the functions which the colleges serve today. Now all of the children of all of the people are expected to finish at least twelve years of formal education. The high schools have thus become the common school of American youth. It would seem, then, that the major function of this institution would be the offering of the kind of broad, general or liberal education which should be the heritage of all citizens. This is clearly no longer the level of specialization with a plethora of curricular electives which make it possible to shirk the full cycle of generally accepted intellectual disciplines. There is an inherent fallacy in the superstition that the ephemeral interests of youngsters must be catered to and pampered at the expense of a basic, well-rounded general education.

The common school of a democracy has a far graver responsibility to lead even female students to an understanding of the scientific and technological environment of the twentieth century—which may even be conveyed by means of staple courses in physics, chemistry, and biology—than to develop a lovely *contralto* voice or skill in arranging floral displays.

The neglect of one or the other areas of basic learning because of a preoccupation with the interest in another area is strikingly illustrated by the common attitude among subject matter teachers outside of the field of English. For several decades now we have given pious lip-service to the cliché: every teacher a teacher of English. By this we mean, of course, that the principles of precise, unified, and coherent oral and written expression which are the particular responsibility of the English teacher are the continuous concern, not only of the teacher of mathematics or science, but of all educated and literate men. It is a rare school in which all of the teachers concern themselves with excellence in sentence structure, paragraph organization, spelling, and other basic writing conventions. Fuzzy and confused writing, unfortunately, is usually an indication of fuzzy and confused thinking as much as it is of incompetence in the mechanics of English. Tolerance of inept writing in any curricular area is tolerance of inadequate learning. Here, surely, supervisors can make an immediate and concerted drive for excellence in the schools.

This melancholy failure within the schools at all levels to hold rigorously and persistently for excellence, particularly in all written work in all curricular areas, reflects itself in the attitude, not only of students, but of the general public who are, after all, the products of our schools. Witness the general low esteem in which excellence in learning is held. We have long deplored the fact that athletic performers are regarded with greater respect than are those who distinguish themselves intellectually. But this situation has not changed materially. In some schools it just is not cricket to make good grades. We ourselves may have contributed in some measure to the development of this attitude. When we put a premium upon tedious rote learning and reward with the currency of the schools—grades—courtesy, docility, and respect for the teacher, we do not further respect for learning. The brightest students all too often do not win the scholarships, and too many of our good students do not go on to college.

We have in the past given some attention to problems of articulation in the schools, concerning ourselves with the adjustment of pupils from one institution to one on the succeeding level. Of increasingly greater importance to the

objective of excellence in the curriculum is the need for articulation in the various subject matter areas. In many communities, especially those in which an 8-4 plan is in use, the high schools and elementary schools have conducted their curricular affairs in almost sanctified isolation from each other. The curricular patchwork which often results is some indication of the inefficiency which results. When slow-learning pupils in the seventh and eighth grades are exposed to the same content in arithmetic, for example, as those who perform in a much superior fashion, and are then, in the secondary schools, confronted again with a melange of the same material disguised as "practical" mathematics, because they are not ready for algebra, they are not likely to be inspired to aggressive effort to learn. After the elements of grammar and usage in English are rehearsed in the elementary grades from the fourth through the eighth, with intermittent units on how to introduce friends, conduct meetings, and engage in telephone conversations, the ninth grade teacher assumes that nothing has been learned in the elementary schools and begins, with all students, once more to identify nouns and verbs. In harmony with the highly speculative theory that a spiral presentation of American historical events is necessary for final absorption, pupils in the elementary and secondary schools spiral again and again through sequences of historical events from grades four through twelve to the extent that still another encounter with the Pilgrims, the Spanish and the French explorers, Pocahontas, Patrick Henry and Nathan Hale probably makes the surrender of Cornwallis quite understandable. It is this isolation of the elementary and secondary schools which is in some measure responsible for such annoyances as world history textbooks with a reading difficulty index several years beyond the median reading scores of elementary school products, the curious relationships of the content of elementary school science textbooks with high school general science and health textbooks, and the signal failure to develop a love for Shakespeare's Elizabethan English among some elementary school products who have barely developed competence in reading the comic books.

This kind of inarticulation is paralleled in our practices in selecting textbooks. The widespread custom in many school systems of applying democratic principles of administration by randomly appointing classroom teachers who have little opportunity to know what textbook publishers are doing to determine in a few weeks which of fifteen to twenty different textbook series is best suited to produce excellence in local learning does not always result happily. The quality of textbooks in the United States is generally high, fortunately, but there are significant differences in that range of quality, and they can be obscured by physical factors of secondary importance.

The point to be scored here with respect to the curriculum and the textbooks and other learning aids which are the implements of instruction is that if the nature of the learning process is essentially similar from Grade 4 through Grade 12, then we should have a unified and cooperative identification of the curricular areas to be dealt with, a sequential and progressive development within each area, and a synchronizing of curricula and instructional devices to implement them. We can do much better than we have done in the past, when the elementary schools and secondary schools were relatively independent institutions with different objectives and a different pupil population. The synchronization of curriculum construction and textbook selection in our Grades 4-12 secondary schools can best be done by cooperative planning by representatives of both of our still-separated divisions. It is hardly necessary to point out that the respective supervisors can perform a signal service in the initiation and conduct of such a project which promises important gain in the challenging pursuit of excellence.

There are, of course, a variety of other typical efforts in which supervisors normally engage in striving to improve educational programs to the point of excellence. The planning of sequential and comprehensive testing programs is such a standard device. The organization and conduct of in-service programs is another. One of the sapping deterrents to excellence in all instructional programs is the high pupil-teacher ratio which exists in far too many elementary schools. One of the greatest needs of all modern school systems is the development of systematic and carefully controlled parent education programs. The American public still gives only lip-service to the importance of education. It does not understand clearly the objectives and functions of the schools. In a democracy all the people must see clearly the peculiar virtues of public, parochial, and private educational systems, must understand the common and individual functions which each performs, must become far more tolerant, sympathetic and understanding than they now are of one another. We must all realize that we cannot have good public schools and poor parochial schools, nor good parochial schools and poor public schools if we are to survive as a nation and if the civilization which we hope to perpetuate is to endure.

SECTIONAL MEETINGS

MEETING OF TEACHERS IN GRADES 1-4

(Chairmen: Very Rev. Msgr. Roman C. Ulrich, Omaha, Neb., and
Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.)

ORAL COMPOSITION: THE WHAT, WHY, AND HOW OF IT (Summary)

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In these days of specialization, when every cultural area sets up a semantic smoke screen, it is necessary to clarify our understandings of terms and of common words in order to insure common understanding of the topic under consideration.

The term "composition" is fading from the vocabulary of professional literature on language. It connotes for some the formal, stilted talk that was teacher assigned, planned in conformity with specific standards regulating vocabulary, sentence structure and paragraph organization. It conjures up the idea of a tense, strained classroom atmosphere where an audience sat in rigid silence while one poor victim stood erect in the front of the room while undergoing the torture of delivering orally a composition he had written. All attention was centered on the technical framework; the interest and value of the idea presented took second place. So the term "composition" like the word "drill" is being dropped from the educational vocabulary, not because there is anything specifically objectionable in its proper interpretation, but because ideas no longer considered educationally sound have become attached to it.

An acceptable use of the word composition is based on its derivation from the Latin word "compono" meaning "to put together." Words are put together in the informal, spontaneous, and purposeful expression of ideas in conversation and discussion, the most widely used language activities in the lives of most people.

Cicero used the phrase "compositio apta" to signify "the proper arrangement of words." Oral composition, according to this definition, may be considered the planned and organized speaking which is done in story telling, reporting, making introductions and announcements, giving directions and explanations, dramatizing and speaking in verse choirs.

These language activities are usually classified today under the heading of oral communication or oral expression. They indicate all the kinds of talking which the child uses both in and out of school. Their effectiveness depends upon the child's as well as the teacher's understanding of the items that are significant for each type of activity and upon his growth in the technicalities or skills which serve to make his speech clear and acceptable. An understanding of the items pertinent to each type of activity would include: (1) knowing the difference between a discussion and a conversation; (2) knowing what is meant by keeping to the subject; (3) recognizing the time order of events; and (4) knowing the difference between a report and a story, as well as many other items which contribute to worthwhile and interesting

content. Even teachers sometimes fail in their recognition of the factors which are basic to good content. This accounts for the emphasis in our schools on technicalities, which are important, but which do very little toward the improvement of the content of composition work.

The technicalities or skills basic to oral composition include vocabulary, sentence sense, voice control, speech patterns, grammar and correct usage, and the social courtesies which have their foundation in Christian character.

Excellence in oral composition involves content and form; something to talk about and skill in couching ideas in a manner that is clear, precise, acceptable, and pleasing to our listeners. These two, the content and the form, are so closely bound in their dependence upon each other that their partnership cannot be dissolved.

WHY

The first answer to "why" we teach content and form in oral composition is found in our Christian philosophy. Our primary aim in education is "to help a child of man attain his full formation or his completeness as a man." Oral composition is a major phase of this education, for speech is a gift of God, unique in man alone and given to him, as are all his other gifts, to be used to achieve his final end. This child of man is a person who thinks. Language is his vehicle of thought. He thinks primarily in words; he reasons, reflects, and judges in words; he expresses his ideas in words. He builds up meanings through touching, handling, tasting, smelling, observing, hearing, throwing, and striking. By imitating the speech of others he acquires words to express those meanings. Nor is it sufficient that he merely hear the words. He, himself, uses them and makes them a part of himself. The use that he makes of these words when he starts to school and in the early grades may be termed "oral composition."

As a social creature he uses language to communicate with his fellow man. In a truly Christian education he learns to speak, not merely for the sake of self-expression or to satisfy his own ego, but to convey ideas, to speak truth, to speak at the right times and to say the right things, to entertain, to plan, to discuss, and to report. He learns the art of oral composition in order to express himself in meaningful, concise, and precise terms so that he may achieve excellence as a Christian in this talking world of today in which social, political, industrial and international problems are solved through the media of dinner-table discussions, campaigns, labor-management conferences and summit meetings. In fact, it is our duty as militant Catholics to develop excellence in planning, discussing, and reporting if we are to follow the precept of Christ, "Go, and teach all nations."

These answers to why we teach oral composition are not just long-range objectives for the future. Planning, discussing, reporting, and storytelling are necessary everyday activities in the present day curriculum of our schools. Success in school life depends in great measure upon the child's ability to vocalize his ideas. The development of his personality can be greatly influenced by his growth in oral communication.

HOW

Basic principles direct the method or the "how" of oral composition.

1. Use the natural method.
2. Provide rich, live, actual experiences.
3. Use vicarious experiences through the media of audio-visual aids.

4. Lead the child gradually from the informal to the formal situation.
5. Concentrate on the content first.
6. Provide opportunities for the children to use various forms of oral composition.
7. Keep language teaching in conformity with maturity.
8. Oral composition requires practice in oral composition.
9. Make it a practice to compliment a child when he uses good words and good sentence forms.
10. Make copious use of literary material.

Although some of this material sounds so simple and relatively unimportant, it is well to keep in mind that each of these seemingly trivial items is like a stone in the foundation of oral composition. Just as in architecture, it is the superstructure and not the foundation which attracts the eye, so, too, in oral composition excellence is the result of years of work that will be effective only if that foundation is solid.

BOOK REPORTS: FOR OR AGAINST? (Summary)

SISTER M. LORRAINE, C.S.J., COMMUNITY SUPERVISOR,
SISTERS OF ST. JOSEPH OF BOSTON, MILTON, MASSACHUSETTS

Can pupils in Grades 1 through 4 develop language arts skills effectively through oral and written book reports? The answer is an unqualified *yes*. In fact, book reports are the liaison between reading and the entire language arts program.

As usual, the teacher is the key person in the attainment of the objectives, which are:

1. To interest pupils in worthwhile reading;
2. To help pupils acquire various skills in the language arts.

To function as a key person, the effective teacher:

1. *Is* an enthusiast in the realm of books;
2. *Possesses* a sympathetic understanding of the needs and reading ability of her pupils;
3. *Develops* a taste for worthwhile books within each child's range of appreciation, recalling that every book does not appeal to every child;
4. *Recognizes* individual differences so that pupils will be performing at an appropriate level of difficulty, neither frustratingly difficult nor overly simple;
5. *Assists* pupils to establish criteria because research proves that listening to poor reports produces corresponding ill effects;
6. *Employs* various methods to avoid stereotyped and unappealing reports which cause boredom among the pupils;
7. *Encourages* pupils to see in book reports an opportunity to apply what they have learned in other language arts areas; spelling, sentence structure, punctuation, and handwriting.

The aim of all book reporting should be a brief account to interest and arouse the curiosity of the listener or reader. It should *never* be a burdensome analysis or a lengthy retelling of the story.

When standards have been established for oral book reports, pupils can improve their oral expression by self-evaluation, group-evaluation, and teacher evaluation. There are several frames of reference for written book reports, among which are:

1. Combination outline and short essay form;
2. Book review type;
3. Friendly or thank-you letter.

Immediate objectives which can be attained by book reports are: improvement in reading comprehension, exactness in copying names and titles, and proofreading of corrected book reports. The ultimate result of book reports is the ability to deliver and to write effective book reports and to grow in language arts skills through these reports. The problem is not *for or against* book reports but rather *for* the kind of book reports that evoke and stimulate *critical thinking*.

INFORMATION AND FORMATION,
TEACHING EFFECTIVELY IN THE LOWER GRADES
(Summary)

REV. GERARD WEBER, AUTHOR, VICE PRESIDENT OF ACTA,
ARCHDIOCESE OF CHICAGO, ILLINOIS

The basic justification for nuns leaving their convents to enter the classroom is the necessity of forming Christ in the children who are to be informed. In certain fields such as mathematics, information is sufficient. Information is strictly an intellectual process. Formation, on the other hand, involves not only the giving of facts, but also the eliciting of a personal response from the student, a commitment to a way of life.

Religion can be taught either as a class of information or as a class of formation. If it is an information class it is a class in theology, albeit theology couched in the simple language of a second, third or fourth grader. It is cold and logical. It gives the skeleton of Christianity without the warmth of the personality of Christ. If the religion class is going to be a class of formation, then the teacher must conduct the class in such a way as to rouse in the children a love for Christ and a commitment to Him. She must present Christ to the children in the same way that the Church presents Christ to us. The Church presents Christ through the *liturgy*, the *Bible* and *dogma* (theology, catechism, etc.).

The Bible—We can do no better than to use the words and events of scripture to teach. Whenever possible we should let Christ speak for Himself. However, the scriptures were written for adults, not children. Parts of them are difficult to understand. Therefore, we should use stories from the Bible to tell the children of God's love for them and as examples of how we should live. We should also have the children memorize short lines from scripture in connection with their lessons.

The liturgy—Even while the New Testament was being written, a liturgy was being formed. In the liturgy our prayers reflect what we believe and what we believe is formulated in our prayers. Therefore, if we are to teach Christ we must have the children know Him as He is presented in the liturgy. The liturgy teaches by doing, and it repeats its lessons year after year. It associates us with Christ during the yearly reliving of His life, with the result that we come to know Him in much the same way as we came to know our parents, by living with them. The liturgy is also for adults. The most we can do with small children is indoctrinate them in the broad sweep of the liturgical life, help them participate in the parish worship and whenever possible use the liturgical texts as the basis of our teaching.

Dogma—(A catchall word used to cover the theological explanations of the truths of revelation). The Church had hardly put aside her swaddling clothes when it became necessary for her to start clarifying the truths of revelation. This process has continued for 2,000 years. If the liturgy and the Bible are for adults, dogma is even more so an adult study. Small children are not ready for closely reasoned arguments and complicated theological formulas. They do need simple concise statements of what they believe framed in a child's language.

Our religion is centered in a person, Jesus Christ. God sent His Son so that those who knew the Son would also know the Father. In order to know

the Son we must study Him in the Bible, in the liturgy and in dogma. These are not three separate studies to be taken at different times or on different days. The study of Christ each day must draw from all three sources; if it does not, something essential and vital will be lacking in the formation of the Christian child.

MEETING OF TEACHERS IN GRADES 5-8
(Chairman: Rev. Daniel Kirwin, Wheeling, West Virginia)

ORAL COMPOSITION: AN ESSENTIAL COMPETENCE IN
THE LANGUAGE ARTS
(Summary)

SISTER MARY NORA, S.S.N.D., ST. STEPHEN SCHOOL,
STEVENS POINT, WISCONSIN

When St. Thomas was writing his *Summa*, with the Crucifix before him for inspiration, Our Dear Lord bent down to him to say:

"You have written well of me, Thomas; what would you have for reward?"

St. Thomas gave for answer the thought that had been in his mind for all his writing: "Nothing but Thyself, O Lord."

That must be the purpose in the speaking we do, and in the speaking we have our students do. If we can teach our students to speak of beauty, they are speaking of God; if truth be their topic, it is God they proclaim; if goodness be their theme, they are portraying God, for God is infinite beauty, truth and goodness.

We must crowd as much loveliness into the lives of our students as we can. God meant them to see and to speak of the beautiful things He made for them. Let us help the students to see them, to mull them over in their minds; to see the brilliance of a winter sky, the breathtaking loveliness of a sunset, the suffocating glory of an autumn woodland, the majesty of a waterfall, the charm of the little brook. Let us give them play for their vivid imaginations and teach them to channel their thoughts through equally vivid language. Let us crowd out the sordid in which too often some of them must live.

The purpose of this paper is not to discuss the mechanics of speech such as a pleasing and well modulated voice, volume, clear and accurate enunciation and pronunciation, eye contact, correct posture, poise, and ease of manner which are so important in all public speaking, but rather to develop a few basic ideas of oral composition.

Of written and oral composition, the latter is perhaps the more important for the reason that it is by our spoken word directly that we affect others more surely than by our written word.

Brother Donald of St. Francis College, Brooklyn, estimates that a lawyer uses 212 spoken words to every written one; a physician 598 to one; a teacher 1,544 to one.

Oral composition is informal and consequently we do admit provincialisms, idioms, and the quality of dialogue. Oral composition is less journalistic, less terse, although it must be precise and clear. Our sentence structure, too, can be more free-wheeling.

Oral composition can be taught in many interesting and varied ways. It need not be a formal recitation of a paragraph previously written and memorized. Children enjoy an Oral English period which is a time set aside each week in which they share their composition gems. They might give them

in the form of a puppet show, a pantomime, a dramatization, or a TV commercial. They could be radio commentators, newscasters, storytellers, or impersonators to suggest but a few. Children themselves are ingenious in inventing schemes for presentation.

An Oral English period presents an excellent opportunity for extemporaneous speaking which is a prelude to debating. The person who can think on his feet, who is articulate, is obviously the one to whom people will listen.

Both formal and informal talks are like paintings, either with descriptive clear pictures and interesting varied sentence patterns, or dull drab pictures of colorless sentence structure. Before attempting to paint a whole paragraph or composition, students must learn to word-paint sentences by coloring them with striking lively verbs, vivid descriptive adjectives, interesting adverbs, and original sparkling comparisons.

It is always advisable to use a simple sentence as a spring board in the development of vocabulary and then allow the students to paint a more graphic picture.

I. Development of:

1. *Verb*: The steak was cooking.
The juicy steak sizzled in the skillet.
2. *Adjective*: The boy walked down the road.
The tall, lanky, freckled-faced, tousled-headed lad with his fishpole dangling lazily from his shoulder sauntered down the country road toward his favorite fishing haunt.
3. *Adverb*: He went out quietly.
He slipped from the house as noiselessly as a wood tick.
4. *Comparisons*: My Mother is generous.
My Mother's heart is as big as a horse blanket.
(4th grade girl)

II. Development of:

1. *Euphony*: We broke a window at our last game.
The crack of the bat, the whizz of the ball, and the shattering of glass tell the story of the last costly game of the season.
2. *The senses with the phrase—In the Dentist's Office*:
 - a. *The sense of sight*: The monstrous evil-looking chair, the long thin silvery drill, rows and rows of glistening pencil-like instruments, the little specks of mercury dancing in your hand
 - b. *The sense of hearing*: The deep crescendo humming of the drill, the metallic clang of instruments, the occasional hysterical scream of a child
 - c. *The sense of touch*: The soggy weight of "salivad" cotton, the squish of cold water, the swollen numbness of cocaine, the deathlike grip of the dentist's arm, the tightening of a clamp
 - d. *The sense of smell*: The steaming sterilizer, the ever present disinfectant, the "camayed" hands of the dentist
 - e. *The sense of taste*: The antiseptic cotton, the odd metal-flavored shavings from the filling

In all speaking have the students use as many sound words as possible. They charge the discussion, the report, the story, or the composition with

the electricity of color and vividness. Like neon signs, they attract attention to the thought expressed.

Every one of our students must go out as an apostle *right now* while they are still in our classes to spread the knowledge of Christ in the market place. The future, not only of the Church but of civilization, depends upon them. But, they will have no audience unless they can speak English, and can speak it more correctly, and more convincingly than anybody else of their own level. Our students must learn *that*, in oral composition. They will not be in the fifth, in the sixth, in the seventh, or in the eighth grade for more than one year, and the day is coming, please God, when they will be sitting—or standing—in the councils of the land, and they must be able to raise their voices in truth to speak it to their fellow men. And that ability and facility they must develop in our oral composition classes.

The Holy Scripture advises all of us, "Open your mouth wide and I will fill it." Help to increase the appreciation of the beauty God has made and inspire the youngsters with the desire to tell it to all the unthinking world. Make them apostles of a better world, a beautiful world, a world made for mankind, whom He loved with an everlasting love. Set them so on fire with love for God, that there will be no room for anything but God, and in the words of Christ's own promise, "We will come to Him and will make our abode with Him."

**CRITICAL THINKING: AN OUTCOME OF THE
JUNIOR BOOKS PROGRAM**
(Summary)

REV. THOMAS CASPER, ASSISTANT SUPERINTENDENT OF SCHOOLS,
ARCHDIOCESE OF LOUISVILLE, KENTUCKY

The Junior Great Books Program is an experiment designed to solve, in part, the problem of challenging the abilities of our gifted children. Since its beginning in the fall of 1957 in the Archdiocese of Louisville, the program has spread to many other school systems, both public and parochial.

The program is planned to extend from the fifth through the twelfth grades. With the classics as a foundation, selected books are read and discussed by the participants at two or three week intervals. Students are selected for the program on the basis of intellectual ability and by personal recommendations of aptitude by their respective schools. The program is conducted outside of school hours and is not identified with any direct enrichment of the regular school curriculum. Discussion groups are composed of from twelve to fifteen students with an adult leader who is qualified both by virtue of a liberal educational background and by those personal qualities necessary for successfully promoting such a discussion. Ideally, the children, after their entrance in the fifth grade, continue in a carefully graduated and integrated program through the eight-year period, discussing from twelve to fifteen books each year.

The group discussions are not directed primarily toward the literary import or intent of the books. Through the skillful direction of the leader, the children are led to discuss what they have read and to formulate and express opinions concerning the ideas presented therein. The reader is induced to think and ultimately to make reasoned judgments of his own, agreeing or disagreeing with the judgments of the author. His every statement must be challenged—by the conflicting opinions of other members, by the relentless question “Why?” of the leader, and finally by the student, himself, who begins to weigh his thought on the critical scale of evidence and experience.

It is as yet too early to present any scientific study of the value of the program. Parents, teachers, and leaders, however, have been unanimous in their enthusiasm. For the gifted child, the Junior Great Books Program should be of real assistance on the long journey toward true and vital intellectual maturity.

CHORAL SPEAKING—POSSESSING AND EXPRESSING BEAUTY
(Summary)

**SISTER ROSE TERRENCE, O.P., ROSARY HIGH SCHOOL,
DETROIT, MICHIGAN**

Choral speaking is the interpretation of prose and poetry by a group of blended voices trying with tone and rhythm to express aloud the beauty of the printed page. Sharing the experiences of grade school teachers actually experimenting with this form of speech work as a result of a class entitled, "The Techniques of Teaching Choral Speaking," may prove of some value to other teachers of the same grade level. By using student reactions to choral speaking from a participant's standpoint and from the viewpoint of an audience, we are able to see that choral speaking does indeed possess and express beauty. This beauty is an integral part of the literature itself, as a final end in the student participating in choral speaking, as a realization in the teacher who leads the student to this experience, and as a quality which should open wide new horizons for the listening audience.

MEETING FOR PRINCIPALS AND SUPERVISORS
(Chairmen: Very Rev. Msgr. James P. Galvin, Indianapolis, Ind.,
and Rev. James T. Curtin, St. Louis, Mo.)

EXCELLENT PRINCIPALS FOR EXCELLENT SCHOOLS

REV. JOHN J. SWEENEY, M.A., SUPERINTENDENT OF SCHOOLS.
DIOCESE OF PEORIA, ILLINOIS

One of the pleasant pastimes engaged in by the Catholic school superintendents of America is the exchange of very pretentious handbooks on school policies and procedures. This is a most fascinating game in which the superintendents try to impress each other with the many wonderful things that are being done in their respective dioceses. Just recently I read in one of these priceless treasure chests of administrative procedure something quite amusing. The statement was made in the usual earth-shaking language of every superintendent, that in every school with eight rooms there must be a free principal. This as I say was quite amusing because the free principal, at least in our part of the country, is practically non-existent. In fact, being quite expendable, she went out long before the kindergarten and the full-time music teacher. Consequently, underlying all my remarks will be this idea, that the principal in the vast majority of Catholic elementary schools today is in most cases also engaged in either full or part-time teaching.

In view of this consideration, it seems to me that we must see today's Catholic elementary school principal in a position which is vastly different and much more complicated than it was even five years ago, and because of the heavy burdens that are carried by today's principal, I would like to make these suggestions to lighten her load.

I. ORGANIZATION

In any job that is filled with details, organization is an absolute essential for efficient work. For this reason, the principal must have an office properly equipped *in the school, not the convent*. The day is long past when the principal of the school can teach during the week and do her administrative work on Saturday in the convent. It is extremely important that an office be maintained in the school itself and even more important that someone be in the office all day long. We will have more to say about staffing the office under a later consideration, but let us emphasize here and now how important it is, not only to have an office in the school, but to have someone in the office at all times.

Under *organization* should also come the matter of proper clearance with the pastor. Let me give this word of caution: many an innocent young principal has been led like a lamb to the slaughter when she heard the sweet words from the pastor, "Sister, you run the school. We won't bother you at all. It's your job. Take care of it!" In football this is known as the "mousetrap play." In school work this is known as the "principal trap play." The same pastor six months later may be saying, "This new principal of mine is another Hitler! She runs everything! She doesn't tell me anything! I never know what's coming next!" To avoid this sort of an impasse, make it very clear at the beginning of your tenure in office that you want a

regularly scheduled meeting, *facie ad faciem*, with the pastor. This should be at least monthly and preferably weekly. Make certain, too, that the meeting is held *in the school*, not in the rectory. Father may be surprised how cold the building can get when the janitor has been ordered to economize on fuel. Father might also be impressed with what a mess the youngsters can make of the lavatories, throwing paper towels all over the floor, and Father might be further impressed with how stuffy and insufferable a room can be when the Sisters have been ordered to keep the windows closed at all times in order to conserve fuel. In other words, make certain that Father knows exactly what the problems are in your school. He cannot learn these very well sitting in the rectory!

A second point to consider here is to make certain that you are always dealing with the proper person in authority. Many principals and assistant pastors have broken their hearts by dealing behind the scene in policy matters without the knowledge of the pastor, only to have an explosion when he discovers what had been going on. In short, the principal must always deal directly with the pastor unless he has specifically stated that he is delegating one of the assistants.

A further suggestion would be this: in all of your meetings with the pastor or his delegate, prepare a written agenda that both of you can keep so that there is no question of what was discussed or what conclusions were drawn two weeks after the meeting.

As for the office itself, if your own diocese does not outline exactly how the files are to be arranged, there are quite a number of splendid manuals for principals prepared recently by most of the religious communities. I would like to publicly pay tribute to those which I have seen which give a very practical guide for the principal in arranging her school files—they are the handbooks prepared by the Sinsinawa Dominicans, the Dubuque B.V.M.'s, the Chicago Sisters of Mercy, and the Terre Haute Sisters of Providence. These are only four, and I am sure there are more, but any one of them provides an ideal guide for the busy principal in arranging her office.

The last point on the organization of the office which I feel is very important is the practice of having someone there at all times, and this someone should not be one of your eighth-grade girls! It seems to me that any parish large enough to maintain an eight-grade school would surely be large enough to provide a woman or women, trustworthy, prudent, and tactful enough to handle the telephone in your office all day long or at least during that period when the principal herself cannot be present. You have no idea how bad we look in the eyes of the public by failing in this very simple procedure. And we have not even mentioned yet the many details she can attend to in the way of record-keeping, handling money, etc.

II. KNOW THE INSTRUCTIONAL PROGRAM

The second big area of importance in the job of the principal is that she must know thoroughly and be able to interpret the instructional program that is being provided for the children in her school. This instructional program must first of all be well known by her teachers, both religious and lay, it must be intelligently interpreted to the parents, and the principal herself must be available at all times to do this interpreting for her faculty or for the parents of her children. In connection with this, I would like to quote from the handbook for the Diocese of Belleville, Illinois, arranged by the

very able Msgr. O'Connell, which lists the following six duties of the principal:

1. To give loyal support at all times to the policies of the diocese as expressed by the superintendent in matters pertaining to education and to cooperate with the pastor.
2. To exert professional leadership in her school through supervision and to stimulate a professional attitude on the part of the members of the faculty.
3. To schedule and plan regular faculty meetings.
4. To return promptly all reports and records correctly made out to the office of the diocesan superintendent.
5. To schedule parent-teacher conferences.
6. To encourage and further the professional growth of teachers by providing professional literature and encouraging the reading of it.

Within that framework, we would like to make it clear how necessary it is that every member of the faculty, both religious and lay, be well acquainted with the Catholic philosophy of education, which is beautifully explained in that modern educational masterpiece, *Guiding Growth in Christian Social Living*; and a thorough familiarity with the policies of the diocese.

Another practice worthy of imitation is the seminar or briefing session which is held for lay teachers before they are employed in the Catholic schools. In these seminars, the lay teachers become acquainted with the basic concepts of Catholic education, the peculiar problems we have in our Catholic schools, and above all, the underlying idea of religion as the heart and center of our entire curriculum.

At least one conference per year with every parent is an absolute essential. It seems to me that these are worthy of school time, but the drawback here is that oftentimes the father cannot be present except in the evening, and we favor this latter procedure. One final point in connection with interpreting the instructional programs for your parents is the sad case of so many sisters who hide behind the holy rule in avoiding any contacts with parents at PTA meetings, etc. I would like to make it perfectly clear that if your holy rule forbids you to attend a night meeting of the parents' organization, then you have a serious moral obligation to schedule one during the daylight hours when your holy rule does permit it. I have great hopes, incidentally, that Pope John XXIII, while he is changing so many things, may change some of these ridiculous not-so-holy rules!

Not only should the principal be well aware of the instructional program outlined for her own diocese, but she should be cognizant of the important experiments that are being carried on in such things as ability grouping in the Diocese of Pittsburgh, and the famous ungraded primary of St. Louis. She should have some knowledge of the wonderful developmental reading program right here in Chicago, and modifications of it in many areas of the country, and by carefully screening the educational journals, she and her faculty can keep posted on better developments in all parts of the country.

III. USE OUTSIDE HELP

If I had the time and talent, I would like to devote all my remarks this morning to this important concept. Sisters, let us be clear on this point, that we are living in 1960, not 1930 or even 1950, and because of this very basic fact, with the huge burden that every principal carries, she must get used to the idea of using outside help! She can no longer carry on the administration of the Catholic elementary school from 4:00 to 6:00 in the convent! It cannot be a one-woman show!

As we stated earlier, there must be a well-organized office in the school with a full-time secretary or at least a secretary there when the principal herself cannot be in the office.

Also, in all parts of the country, teachers are very profitably using teacher aides. In our own small diocese, I could give you several examples, and this is multiplied all over the nation. The teaching profession should hang its head in shame for being so slow to do what every other profession began to do years ago, and that is to use non-professional help for taking care of the many routine burdens of the office, which do not call for professional skill.

It goes without saying that the teachers should never be expected to do any of the physical work of cleaning in the school building. There are enough young men or women in every parish who would be willing to take care of this burdensome chore, should the janitorial service be somewhat lacking in efficiency or regularity.

Speaking candidly, it is my impression that we are woefully behind in the use of audio-visual materials in our schools. And with our normal normally large classes these things have more value than ever! The principal must lead the way in making every member of her faculty conscious of the availability of these items.

We should remember, too, that there is a good deal of help available from the outside which we do not want! You have no idea of how many wonderful people have wonderful projects that will do wonderful things for the children if only they could get them into the schools. Sisters, if your superintendent has not done anything else for you, he has saved you from thousands of these projects which never get beyond his desk!

The last point in concluding this discussion on using outside help, is the whole question of testing. Is there any good reason why a teacher should spend five or six hours grading objective tests, when they can be machine-scored in a few minutes for a few pennies? You have my permission and blessing to build a fire under your superintendent in this connection. Think of the time that can be saved for more valuable work!

IV. UNDERSTANDING THE TRUE NATURE OF A CATHOLIC SCHOOL

We have saved for the last, for purpose of emphasis, what should have been first in our lists of points of concern for the principal, and that is an understanding of the true nature of the Catholic school. This entire convention is focusing its attention on how to achieve excellence. I am sure there are at this very moment men of great learning, speaking in polysyllabic words of the great beauty of a well-trained mind. But if I had the learning and the lungs, I would like to out-shout them all and make certain that from this great convention the word goes out that the Catholic teachers of America are still more concerned about moral excellence than they are about training the mind! I would like to place myself at this time on the side of those who maintain that the Catholic school was established for something a little beyond the training of the mind. We are not content simply to provide a class which scores well on any testing program. We can never forget our much more important job of developing the will which means developing the character of every child of God who enters our schoolrooms.

This was never brought home to me as forcefully as it was this year at the White House Conference in Washington, D. C., when it was clearly apparent that most of the solutions to the problems of children and youth would be solved if they received a good Catholic school education!

It is the duty of the principal, along with the pastor and the superintendent, to preach in season and out of season that the work of teaching in a Catholic school is not simply a question of training the mind, but it is truly a supernatural work and we must strive to build in our teachers, both religious and lay, that true dedication to a supernatural task!

How is the principal to do all this? (She can be helped greatly by a book of meditations for teachers published recently by Bruce, which contains the richness of the teaching genius of the Christian Brothers.)

1. Since she is normally the religious superior of the house, by creating a pleasant atmosphere for the sisters under her charge, she provides the happy climate for good supernatural living.
2. By being pleasant and helpful to all her lay teachers, she is properly fitting them into the Catholic school program.
3. By providing a rich grace-laden environment for all the children, in which they are literally bathed in the Catholic tradition, she is making it perfectly clear that this school exists for something above and beyond the teaching of reading, writing, and arithmetic.

After listening attentively to this treatise on the duties of the Catholic elementary school principal, unfortunate in its length, but I hope memorable to you for its sincerity, you are probably saying, "This man is not looking for a principal, he is looking for a Saint!" And you are correct! If one would be an excellent principal—the formula is really very simple—all she needs to be is a Saint!

ON GROUPING STUDENTS FOR MORE EFFICIENT INSTRUCTION (Summary)

SISTER M. LEONELLA, C.S.C., COMMUNITY SUPERVISOR,
SALT LAKE CITY, UTAH

Grouping students for more efficient instruction is an efficient means of taking care of individual differences. Many factors must be considered: students' achievement scores, potential for learning, interests, reading skills, work habits, special talents in art and music, educational goals, and emotional stability.

Many methods of pupil placement have been tried in the last decade. Alphabetical, heterogeneous, intraclass and interclass special-interest groupings have operated successfully.

Ability grouping within the same classroom is the most common method of adjusting learning to individual differences. Usually, in the printed and mimeographed courses of study, this method is indicated by suggested adjustments for slow-learning and fast-learning pupils.

Grouping is influenced by sociology, psychology, philosophy, administration, and curriculum construction practices. To work out a theory of grouping, consideration must be given to all of these fields.

The contributions of research studies tend to give some evidence that pupils make more development under a system of ability grouping than under other systems of grouping. The highest intellectual development can take place only when pupils are placed in such situations as will challenge their full capacity. Groupings should be done field by field in order that the groupings can be as different as they need to be according to different abilities in different subjects.

In a typical classroom, in order to meet the different levels and provide a challenge to each, the teacher must divide the class into at least three groups, provide seat work for each section, correct the seat work of each group daily, and divide a forty-five minute reading period into three fifteen minute teaching sections. No one group can advance as quickly as it should under these circumstances.

AN EXPERIMENT IN GROUPING

Faced with this problem and keeping in mind the total needs of the child, some years ago the Sisters of the Holy Cross under the guidance of Sister M. Hildegardis, our supervisor for many fruitful years, began experimenting with a method of grouping in the skill subjects of reading, spelling, and arithmetic.

At the beginning of the program, the children are tested on some standard test. It may be necessary at first to group all pupils together from the third to the eighth grade. Later, however, it should be possible to form two groups if desired—one for the third, fourth and fifth grades; the other for the sixth, seventh, and eighth grades.

On a master sheet, the scores from each grade are accumulated under the correct grade level headings; for example: 9A, 9B, 8A, 8B.

The ordinary number of children are assigned to each reading group, irrespective of original grade placement of the child. The maximum number

of pupils is placed in the highest groups in order that the lower groups will have fewer children.

The level of subject taught is assigned to each teacher by the principal. At the beginning of the program, it is advisable to have some of the upper-grade teachers instruct some of the lower groups in order to remove any stigma that might be attached to "going back" in reading.

The cooperation of teachers, parents, and children should be elicited from the beginning through a presentation of its benefits for the children. The idea of grouping and, in a sense, eliminating grade lines is in keeping with the thinking of many educators. These authorities regret the stress that is placed upon grade levels. A child moves from grade to grade, each year widening the breach between fundamental skills he needs and what is expected of him.

Most gratifying of all the results obtained through the grouping method has been the increased appreciation of learning on the part of the children. The general result of the grouping method is an impetus in the reading, spelling, and arithmetic program and the development of independence and competence in the subjects.

The continuous measurement of results is an essential factor in the successful operation of the grouping program. The classes are tested again in January and June. Each child is encouraged to compete with his own past record and any recognition given is on the basis of the greatest progress made from beginning score to ending score.

Since classrooms are becoming more crowded and supervisors and administrators are looking for methods that will help facilitate learning, the presentation of a method of grouping that has proved successful is of interest to anyone with a willingness to experiment. It is offered as one solution to the problem of crowded classrooms and too little time for what must be accomplished. The thirty-three elementary schools in which this method has been used to great advantage should encourage anyone interested to try it in at least one subject.

THE TEACHER AN EXPERT— THE ADVANTAGES OF DEPARTMENTALIZATION

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ST. RAYMOND'S SCHOOL, BRONX, NEW YORK

Departmental teaching is as old as our country. Histories of education tell us that the schools in early colonial times were divided vertically into reading and writing according to the ability of the teacher to teach reading or writing. The pupils changed from school to school. Later arithmetic and language were added to the curriculum. Some form of departmental teaching was continued in various schools throughout the country. Departmentalization was made official for the upper grades of the New York City public school system in the year 1900. One of the original purposes of the junior high school was to increase subject departmentalization. Departmentalization has been a disputed question in the field of education, and hence its use has fluctuated according to the minds of the incumbent educational leaders.

From my study of the topic, my talks with curriculum directors, people engaged in administering and teaching in the departmental system, I have come to the conclusion that departmentalization should be used only partially in seventh and eighth grades and that the self-contained classroom should be used in all grades up to and including the sixth grade. Children in the lower elementary grades need the self-contained classroom because it gives the teacher an opportunity to provide the kind of teacher-pupil relationship that fosters mental health. In their early years, children need and must have the guidance of a sympathetic and understanding teacher who knows each pupil well and can see each child as a complete learning person. The course of studies in the early grades lends itself to integration and generalization. Teachers of young children can and should be aware of the child's individual personality, his needs and problems. Only a teacher in a self-contained classroom can aid in the important formative years of childhood. In a way, however, we do introduce departmentalization in the lower grades, as all of us agree that we need the services of specialists in music, art and physical education. We have felt that these special teachers have means of enriching the curriculum and helping the child develop in those areas that we ourselves generally are not equipped to provide.

Since our interest here lies in the elementary school field of education, I am going to further qualify myself by limiting my comments to the use of a semi-departmentalized program for the upper grades of our elementary schools. All of us realize that there is no cure-all for any educational problem but, if the semi-departmental system answers your local school problem, then you could consider using it.

We advocate a semi-departmentalization in the upper grades of our Catholic elementary schools, and that dependent on certain conditions. It is impossible to make generalizations because each school has an individuality all its own. From the administrator's point of view, departmentalization should be introduced gradually to the children beginning with the seventh and reaching completion by the time the child reaches the ninth year. Dr. James Conant, in a recent address in Portland, stated: "The problem is how to find the best way of shifting gears between the 'child-centered' playful learning of the elementary schools and the more intellectually demanding studies of high school and

college. I should assume that, by grade eight, the delicate balance between the child centered curriculum is shifting to the subject matter traditional to the high school and college."

For many practical reasons, departmentalization should not be introduced into small elementary schools but only in those schools where there are at least two or more classes of the same grade. In the larger schools, it allows for easier organization, a lighter teaching load and more homogeneous grouping. It has been the accepted opinion of many Catholic elementary school educators that we should limit the program to three periods a day or approximately one half day departmentalized and the rest of the time to be spent in a self-contained classroom. Much good can be obtained both by the class and the school if the children are in their own homeroom for the first and last periods of the day. It is the duty of the principal together with his staff to explain to both the parents and the children the purpose of the curriculum and try to arrange the classes so that the individual student will gain systematic integration throughout his entire school program.

On the elementary level, the responsibility for classroom guidance and follow-up depends solely on the initiative and good will of the homeroom teacher. This teacher must have the physical, emotional and moral development of his students as his first concern and consequently teach religion, health and safety. He should also be expected to supervise his students during playtime and recess. It will be during this time that real guidance can be given. This is the principal reason for advocating a *semi-departmentalized* program in our upper grades. The subjects that could be departmentalized are arithmetic, English, social studies and science. These subjects are important and must be presented in an interesting, practical and meaningful manner; otherwise learning will be impossible. Only a master teacher, one personally interested in a particular subject can undertake such a task. Thomas Cole states:

"Good sense will tell us that but few teachers can teach all the special subjects with equal efficiency and that some form of interchange has been a blessing to them and to the pupils."

Let us always remember that the problem facing us as educators is one of determining how the needs of the children can best be served through the organization of instruction.

Since we have put certain limitations on our departmental program, then the program will lend itself to a condition conducive to emphasis on wholeness and broad comprehension. We believe that for certain departmentalized subjects, the school could be and should be a "subject centered school" with an equal emphasis on "child centeredness." This would have as its final goal, the development of the whole child.

The pre-service professional training given to our young religious has been expanded greatly over the last two decades. It is not uncommon to find large numbers of our young religious teachers possessing a bachelor's degree before entering the classroom. In the New York Province of the Brothers of the Christian Schools, a full four years of college studies at the Catholic University of America is provided; this, supplemented by summer courses in education and pedagogy, certainly helps to qualify the young religious as a teacher. Similar programs are established in other religious communities. Why shouldn't we utilize this trained teaching personnel to the greatest advantage? It goes without saying that a teacher gives his best when he is teaching a subject that interests him. Since the specialized teacher has to plan for only a few subjects, he will have more time to enrich his program by the use of

various educational aids. It can be a great source of economy to a school for there will be no need of buying two and three sets of teaching aids. The money thus saved can be used to increase the "ever-needed" educational devices which go to enhance any teaching program. On the part of administration, it will enable the administrator to know where the materials are and who is directly responsible for their care. With such an enrichment program, the standards of scholarship would be bound to increase. The talented students are stimulated by their teachers who can offer them educational challenges. The slow and average would benefit greatly through sharing in the research and enrichment of the above-average and gifted. The views of the children are definitely broadened with regard to the definite understanding of the subject. When preparing work in one subject, many books can be used to compare methods of presentation. All of us agree that an alert happy mind is more receptive of knowledge, and the departmental system is a strong factor in conditioning the mind to this alertness. The correction of the students' work is a less complicated matter, despite the fact of greater numbers. Checking the same response on ninety papers can be done in less time than thirty papers in three various subjects. At the same time, it can prove more advantageous since the teacher can more readily pinpoint the general weaknesses in his students' work and plan ways to remedy them from either the standpoint of more drill or a better presentation of the lesson on his part. The departmental system is a challenge of self-discipline and development of will power, to both teacher and pupils.

The teacher must keep to his schedule. He may cringe under this and, at the beginning of his experiment with the system, consider it a disadvantage because he is narrowly viewing it in the light of one problem he wants to solve at that moment. But if he looks at this schedule broadly and correctly from the point of educational advantage, however, he sees the wisdom of it when the allover pattern of the day's subjects are covered. Eventually, and by experience, he can adjust to this by planning his work to fit the minutes allotted for each period.

The pupils are trained in responsibility to be prepared for each class with the necessary assignments and material. This is not easy at first because they have been accustomed to have all things in one desk. This proves again the advantage of their meeting this adjustment in the elementary school rather than in high school where they have many other added adjustments to make.

When we speak of departmentalization, the question naturally arises which is better: to have the teachers or the children change classes. The ideal plan would be for the children to change classes. Children in the upper elementary grades are beginning the adolescent age, and a change of classroom would be recreational insofar as it would recreate interest in learning. At this age level, children tend to a greater spirit of restlessness. They have a tendency to be bored and they instinctively rebel, unconsciously of course, against being held down too long at any one activity. Therefore, the few minutes relaxation between classes, the moving out of the room and into an entirely new surrounding and different seating arrangement answers all these needs for the child. However, the conditions of many schools may not permit such procedures, so then it would be necessary for the teachers to change rooms. In speaking to many teachers concerning departmentalization, they are perturbed because they say it weakens their discipline. This is based on the fact that the pupils talk between the change of periods. Boys and girls should be permitted to talk between periods, to stand up and stretch their tired bodies. There is no real educator who will make discipline and absolute silence synonymous. We know that, first, a class which responds willingly and quickly to routine requests of

the teacher is a well-controlled class; second, a teacher who can control noise when necessary without pressure has good discipline; and third, good discipline maintains good working conditions and makes it advantageous for children to learn.

The departmentalized program offers to the young adolescent the thing he wants most, the chance of finding kinship in a personality because of the opportunity he has in meeting many teachers. None of us can deny the fact that the child is stimulated by his contacts with a variety of teaching personalities. The clash of temperaments can have a tremendous emotional effect on a child of this age group and greatly affect his learning processes. This can be avoided or at least aided by the change of teachers. Any child could stand even the worst of us for one, or even two periods a day, but what martyrdom to be subject to a clashing personality for five hours. This, of course, may work both ways because the teacher's nerve strain may be reduced by a change of class, and in turn he can do better work. As one of our eighth graders aptly put it, "I like the departmental system because I don't have to look at the same face all day." Now because the pupils meet many different personalities each day, they will also meet a variety of teaching and study methods. Typical of adolescents, they welcome new procedures. This broader approach may give them the answer to one of their many school problems. A student is bound to mature mentally because of this contact with a variety of teaching personalities, even if it be only to evaluate one teaching method against the others. Seventh and eighth graders' interest and alertness is sharpened with such a changing program.

In the last few decades, Catholic education has spread by leaps and bounds. All over the nation, parish schools have been constructed. Even with our ever-increasing number of vocations, many of our schools have to employ a large per cent of devoted lay people to assist us in our work of education. This would provide a more balanced faculty whereby the children would benefit both from the religious teachers and the devoted lay staff with whom they would meet each day. If a teacher be a poor or weak disciplinarian, wouldn't it be better to spread such a person over a larger area, rather than overload one class particularly? The school program then will not depend on the strength and weaknesses of individual teachers working alone.

We have taken the middle-of-the-road attitude in reference to the topic of departmentalization and the self-contained classroom. The advocates of the self-contained classroom have many valid reasons to oppose departmentalization and rightly so. As we have stated, our problem is one of determining how the needs of the children can best be served through the organization of instruction. If departmentalization or semi-departmentalization is the answer to your problem, use it. If on the other hand, the self-contained classroom is your only answer, then employ it. Those who oppose departmentalization claim that teachers are prevented from knowing the pupils intimately. There is much truth in the statement, but I think it better to offer a child a variety of teacher personalities to which he can attach himself in order to receive any necessary help and guidance. There can never be guidance unless there is rapport between the teacher and child. With our proposed course of studies what better time is there for group guidance than during the religion, health and safety lessons.

Another argument proposed is that learning is too often inadequate because of limited time. The reverse is often stated by the students participating in the departmental system. They prefer the limitation because it restricts the teacher to a definite period for any given subject and prevents him from spending time on his "pet" subject. Young adolescents prefer the period

Question Four

Do you feel that the departmental system causes more work for you?

Yes 266—56.6%

No 204—43.4%

Question Five

Is there a tendency for the teacher to give you more homework because of the departmental system?

Yes 285—60.6%

No 185—39.4%

Question Six

Do you feel that you know each teacher in the departmental system just as well as you knew the single teacher in the traditional system?

Yes 336—71.4%

No 134—28.6%

Question Seven

Do you feel that in the departmental system, more emphasis is placed on the learning of the subject than on the individual needs of the child?

Yes 287—61%

No 183—39%

Besides the questions, we asked the children what they thought were the advantages and disadvantages of the departmental system. It was surprising the number of educational principles they stated in their child-like vocabulary. Some of the advantages they stated were:

1. Variety of teachers.
2. Different teaching methods—less boredom.
3. Teachers better prepared—get the best from the teachers.
4. Each teacher has a different disposition and a sense of humor which makes school life easier.
5. No extra time for a teacher's pet subject—equal instruction in all subjects.
6. We learn different methods of studying.
7. More work is accomplished because each teacher wants to get as much as possible done in each period.

The disadvantages were very few with the great majority stressing too much homework. One can easily see how such a complaint could be justified. Others stress that the teacher cannot have enough time to understand the individual needs of the students, while others pointed out that the time schedule did not allot enough time to the slow student.

From my study of the departmental plan, I would say that the teachers and pupils engaged in teaching under departmentalization are wholeheartedly in favor of it. I think Sister Mary Alphonsus of the Sisters of Charity expresses the opinion of most teachers when she writes:

"After teaching a full-time schedule for thirty-four years and using the departmental system for the first time, this year, I find myself endorsing it wholeheartedly because while the adjustment was difficult at first, I gradually saw and experienced its benefits. I am convinced that its advantages far outweigh its disadvantages."

ENRICHING THE CURRICULUM FOR THE GIFTED IN THE REGULAR CLASSROOM

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At the risk of quoting what you have heard before, I would like to use the words of Francis Thompson in his essay on Shelley.

"Know you what it is to be a child? It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness; to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches; and mice into horses; lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space; it is

To see the world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour."

I could find no better delineation of the qualities that combine to make the gifted child what he is than those included in the answer Thompson gave to the question, "Know you what it is to be a child?"

In greater measure than many of his companions, the gifted is open to loveliness, to music, to art, to the arts; he asks and asks himself and others endless questions until he can believe; with all his potential he still believes in the magic of elves and the little things associated with childhood; the world is wonderful and all that is in it—worms, and bats, and stars; and that fairy godmother whether it is his imagination, his intellect, his alertness, his awareness, makes the nutshell of his immediate environment expand to outer space, indeed. In his moments of meditation he becomes profound and caught up in an inner search. Often when he articulates, he amazes adults. Some of the most beautiful things I have heard have come from the lips of children.

Different epochs are sometimes characterized by catchy slogans. And America, it seems, is a land of slogans. Say anything often enough and you will get a following! Recall the "We learn to do by doing" phrase of the progressivists; the "back to Phonics" movement of this age; and now, at this precise moment, "enrich the curriculum for the gifted" (after the Sputnik launching).

Why should you as 20th century principals, supervisors, and teachers be interested in a program directed toward the gifted in the regular classroom? Certainly not because the whole business has caught the spirit of "producing scientists." Nor could we be interested chiefly because the educational jargon seems to indicate that to do something for the gifted is quite fashionable. The main reason for learning all we can relating to the gifted child and how to deal with him is that he represents a powerful human resource in carrying out the work of the Church in the 20th century! In the plan of God it so happened that the launching of a Russian satellite shook us free of some complacency and helped all of us to a degree to refocus our sights toward a new awe for intellectual activity. The primary purpose of schooling has always been intellectual growth. Somewhere in the maze, we sidetracked.

Long ago Our Lord told the parable of the talents. Remember, the one who had received the five talents came and brought five other talents saying: "Master, thou didst hand over to me five talents; behold I have gained five others in addition." Christ gave that man a wonderful compliment. "Well done, good and faithful servant, because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master." I have often wondered if someone helped that man in investing his original talents.

How does the elementary teacher in a classroom, crowded or not, identify the gifted? Discovery of these boys and girls is the responsibility of each room teacher. But before the teacher can do this, that is the discovering, she must have a clear concept of "giftedness."

I had the privilege of hearing Dr. Paul Witty speak last January at a supervisors' meeting in Chicago. During his talk he used his favorite definition of potentially gifted as "any child whose performance is consistently remarkable in any worthwhile line of human endeavor." Keeping this in mind, the teacher must be alert and find the child who consistently does remarkably well in creative writing, or in oral expression (outstanding vocabulary), or who sets up experiments in science with facility and understanding, or who takes all the short cuts in arithmetic. She will watch for the child who paints or draws unusually well; reads extensively and well above grade level. In many cases the gifted child does remarkably well in many areas of learning.

The results of IQ tests should be a valuable aid in identifying the superior child. To determine the giftedness of a child from these results alone could be narrowing the number of gifted to an appalling few since these tests will help us find the child who has capability of doing abstract thinking and reasoning but will block out the boy or girl who has special gifts that depend on other factors than intellectual ability—the artistically gifted, for example. The teacher, too, must recall that the IQ test may practically exclude true testing of the child who comes from underprivileged environments. Currently, it is acceptable to include an individual in the gifted class if he has an IQ of 120 or more.

Achievement test results serve as another means for identifying the gifted. Many times a teacher has been amazed at the high performance of the child on the test while his report card marks are low. There should be a relationship between one's achievement scores and school marks, but most of us realize that native intelligence is not the only factor involved in the attainment of good grades. The bright child can be bored beyond measure with material he does not need to study and still be challenged by a test which gives him a chance to show his "power."

The interested classroom teacher can learn much about the abilities of the gifted from common observation. Look for the child who loves to illustrate, to paint, to read books about artists, to watch TV programs dealing with the "how to do it" in art, who involves a number of his peers in the same interest. I am thinking of one boy in grade seven who shows such interests. Even when he does creative writing it is about "art"!

What Is Art?

A hand that's trained to give all its skill
A mind that's ready and has the will;
Thinking, planing, and ideas, too
A pencil, som papper and a lot of *you*.
Resolve to do your best
Then get a good start,
Your finished product is what is called *art*. (TH)

Misspellings and all! With a little study one is amazed at the psychology of learning stated by this youth.

Capitalize on the ambition of the child who asks, "When are we going to do creative writing?"; or take notice of the upper grade boy who says, "I have to write *this* down; it's been going round in my head for an hour." Then there is the individual who is easily affected by sensory stimuli and expresses himself with ease. Listen to the child talk. An extensive meaningful vocabulary is an index to giftedness. As I was reading an animal poem to some pupils of grade two last fall, I asked the group, "What is a puma?" Without a second going by, sturdy Frederick said, "It's an animal like a mountain lion or a wild cat."

Reading ability well above grade level, wide interests, academic and otherwise, characterize the gifted; creativity in many areas and potential leadership should be noticed. Contrary to opinion, Terman and Witty along with others who have studied the superior children find them "all-round" personalities.

What can the classroom teacher do for the gifted in a heterogeneous grouping? The stock answer for most of us is "enrich the curriculum." (Could it be a new phrase for "provide for individual differences"?) If we speak of the things to do as a method of enriching the curriculum for the gifted in the regular classroom, I think it should meet with approval of those concerned for a variety of reasons:

It is a conservative way; it can be arranged with teachers of varying backgrounds and experiences which is most generally the composite of any faculty; it is safe economically; it stimulates all levels of learning within the classroom—not only the gifted; it is useable in and adaptable in groups where the number of gifted would not warrant special classes.

How can the curriculum be enriched? One of the first ways to begin on all levels, grades one-eight, seems to be to recognize the fact that the able learner should be freed from much of the "routine" seatwork and assignments required of others. Whether this "freed" means completely or partially will depend on the needs of the individual. Certainly the gifted child should not be given *more* of the same kind of work the other students are doing. If most of the group need fifteen examples in adding fractions with unlike denominators, the able learner most likely needs fewer! Then I hear the question—how do you keep the child "busy"? That is not the point in question. Keep him facing a challenge. Have him make magic squares using fractions with unlike denominators; compose a crossword puzzle using mathematical terms; or prepare a number puzzle from Spitzer's "Practical Classroom Procedures for Enriching Arithmetic."

Why don't we interest the gifted child in the etymology of words or in learning how to use Roget's pocket *Thesaurus*? One of the biggest thrills I had last February was the time an upper grade student met me and said, "I hear you have a pocket edition of Roget's *Thesaurus*. Could I see it, please? I'm interested in getting a copy of my own." In two days he owned one!

I never will understand why a gifted child should spend five days of a school week learning twenty-five words from an adopted speller. He should know those words, I grant that, but much more should be expected of him. Someplace along the line a refinement in words should develop!

During this school year I was working with a group of energetic seventh grade boys and girls. Our plan for two-weeks work in English was to give oral reports based on a topic of one's choice; using two sources of information; taking detailed notes; making an outline based on the notes; and finally giving the report from the outline to one's peers and others if so desired. Each day

the group would work together first to discuss procedures and the "how" of the taking of notes or outlining. Then work would proceed at various rates. On the second day Matthew and Thomas came to me to get permission to collaborate on a report concerning "Mars." Knowing the high interest of both these students in this area and knowing also their abilities I gladly consented to this idea. What developed was a scholarly report on the subject chosen which was given to their own peers and then to grade eight and down to grade four. It was then I challenged the boys to present their report to grade two. The difficult task of making the scientific material understandable without being watered-down tested the boys' ability, indeed. Judging from the comments of pupils and teachers, the task was well done. This example is a classic one to help teachers see what two able learners can do for stimulating thinking in a school! Incidentally, since that day the teachers have informed me of a flood of volunteer reports in social studies and in science.

Wide reading is a way to enrich the curriculum for the gifted. In many instances it may be the best way for an already harassed teacher who seems to find no time for listing further enrichment. Fortunately the able learner needs, for the most part, a suggestion, a jumping off place, a stimulating question. Through enticement he will learn the story behind *The Nutcracker*, *The Travels of Ulysses*, *I Want to Be a Doctor*, *What's Inside the Earth*, *The Battle of Britain*. I very recently saw a boy learning about his patron saint, St. Thomas Aquinas, by reading de Wohl's *The Quiet Light*. Surely the fourth grade child who said to me "the most beautiful thing I've ever seen outside of a person is the Liberty Bell. When I stood near it and touched it, I felt sad because of all the people who died for me that I could live in freedom in this country of ours," is ready to extend the knowledge of our historical heritage. Why wait for the history textbook?

It is especially important that the teacher guide the gifted into a balanced reading program. He should meet informational types, realistic literature, folk tales, animal stories, biography, modern magic and fantasy, and poetry.

The gifted child enjoys making large charts, diagrams, pictorial summaries, time lines, and models (science and geography), to help his class clarify some concepts in any subject matter area. Often he solicits help from those less-blessed intellectually. Some individuals I have worked with summarized filmstrips, parables, steps in arithmetic processes, through the making of miniature illustrated "filmstrips" with script included.

In some instances the gifted have been selected to interview bankers, businessmen, or have taken trips to special places of interest where entire groups could not be admitted and have presented their findings to the entire class.

Any supervisor, principal, or teacher who is intensely concerned about the able learner should encourage creative expression. Originality and creativity in oral and written expression, in rhythmic dance or interpretation of music, in art through use of various media indicate a special ability. Such expression may be a long time in "breaking through" but once it has, the teacher should recognize the gift. Many times I have had the joy of seeing giftedness unravel at the end of a pencil!

What is the very best way to urge the gifted on to their maximum potential? Let them live with a creative teacher; a teacher who maintains a happy learning atmosphere in the classroom; who amidst a busy schedule can vary the program to meet the needs of every child; who welcomes new ways of doing old things; who can marvel at the gifts of those she is trying to stimulate.

The teacher who offers the able learner the opportunity to share his non-material resources with his society is raising the level of instruction and bettering the world—with emphasis on excellence!

As Dr. Paul Witty remarked on one occasion: Isn't it strange that we in America who prize the best cars, the most modern deep freezers, the best computers, wonderful homes and the like would stop at anything to develop our best resource in the best way?

And what will result, do I hear you ask, a group of intellectual snobs? No, unless the teacher exploits talent this is not apt to happen. Studies and experiences have shown that gifted children who know where their gifts originate; who have been shown their true responsibility to society; who have been brought to realize there are achievements other than academic are humble and modest—lovely children to live with!

God will expect more of the superior child than the others. Does it not follow that because God builds on the things of nature, you who come into the life of this child must help the Divine Architect complete the blueprint. We have no choice; be the task easy or difficult, the curriculum of the elementary school must be enriched for the gifted in the regular classroom.

I saw tomorrow marching by
On little children's feet;
Within their forms and faces read
Her prophecy complete.
I saw tomorrow look at me
From little children's eyes;
And thought—how carefully we'd teach—
If we were really wise.

(author unknown)

SPECIAL CLASSES FOR THE GIFTED

THADDEUS J. LUBERA,
ASSOCIATE SUPERINTENDENT IN CHARGE OF INSTRUCTION,
CHICAGO BOARD OF EDUCATION

There is a general agreement on the proposition that education for all means the fullest opportunity for each. This concept applies to the gifted, the average, and the slow or handicapped.

Our problem is to identify the mentally gifted or talented. We must do more than identify. We must stimulate. We must encourage the talented and inform them of the possibilities and responsibilities which are theirs.

IDENTIFICATION OF THE GIFTED

The most common error in identification is based on the assumption that mental organization is found in a single IQ score. Although the IQ score should not be ignored, I suggest, in addition, the consideration of Mental Age, the child's consistently good performance, and his interest; and besides interest, certain personality traits can also be decisive. One trait that needs to be considered might be called Energy Level. This implies consistent active undertaking and completing task after task. Such persistence coupled with Energy Level can produce better results. Furthermore, we must consider the background to which the individual has been subjected, the way in which he is superior to others in his complex mental organization, the depth and nature of his interest, persistence in his motivation, and, of course, all test data available which indicate "developed ability."

All able youth will not be the same. There are many kinds of abilities. We must recognize individuals and appreciate differences. Along this line of thought one is reminded of what St. Paul wrote to the Corinthians: "Every man has his proper gift of God, one after this manner, and another after that."

PROGRAM OF EDUCATION FOR GIFTED IN THE ELEMENTARY SCHOOL

I. *Goals of the Program.*

- A. To develop serious interest in, and respect for learning and knowledge.
- B. To stimulate effort so that performance parallels potential.
- C. To develop self-direction.
- D. To develop independent thinking.
- E. To develop and challenge intellectual curiosity.
- F. To stimulate creative thinking.
- G. To present an opportunity for responsibility, self-direction, and self-evaluation.

II. *Development of Program.*

A. Enriched program in regular classes.

1. Providing opportunities for individual and small group activities in planning units of instruction.
 - a. Sample individual activities:
 1. Planning with teacher.
 2. Compiling bibliography for class use.
 3. Comparing sources of information and checking sources at public library and school library.

4. Using library freely at primary level.
 5. Giving report based on intensive and/or extensive research.
 6. Preparing booklet as summary of research.
 7. Interviewing individual or group to gather information.
 8. Writing original stories, poems, etc.
 9. Participating in activity provided through instructional materials at a higher level of activity.
 - b. Sample group activities:
 1. Planning methods of gathering information.
 2. Taking trip to obtain facts.
 3. Evaluating, organizing, and presenting material gathered in a variety of forms—dramatization, bulletin boards, models, exhibits, murals, friezes, graphs, maps, charts, etc.
 4. Participating in panel discussion.
 2. Stimulating curiosity and challenging child in classroom situations—sample activities:
 - a. Directing thought provoking questions to child.
 - b. Challenging child to draw conclusion on basis of evidence presented.
 - c. Stimulating child to make individual collection related to unit.
 - d. Offering child opportunity to demonstrate his short cuts.
 - e. Offering kindergarten child who reads opportunity to read titles on filmstrips and/or stories to his group.
 3. Training for leadership—sample activities:
 - a. Election as classroom officers.
 - b. Assuming chairmanship of committee.
 - c. Leading panel or class discussion.
 - d. Assuming responsibility for bulletin board display.
 - e. Assuming responsibility for classroom organization and management.
- B. Special provision in the school program.
1. Student Council:
 - a. Direct special activities, such as drives, campaign, etc.
 - b. Initiate and execute activities, such as writing school code.
 2. Special classes:
 - a. French:
 1. Provides an opportunity for selected children to have two years of sustained, systematic instruction in a foreign language.
 2. Offers experiences in conversation through the use of the aural-oral technique.
 3. Membership drawn from academically talented children.
 - b. Journalism:
 1. Provides opportunities for experiences in journalism.
 2. Offers experiences in financing a publication.
 3. Publishes school newspaper twice a semester.
 4. Membership drawn from academically talented children.
 - c. Music:
 1. Provides an opportunity for talented children to experience the joy that comes from singing in a four-part chorus.
 2. Offers enrichment through research related to history and appreciation of music.

d. Library:

1. Provides an opportunity for children who show a keen interest in books to become better acquainted with new books and the librarian's service.
2. New books are reviewed before they are introduced for general library consumption.
3. Librarians are trained for daily service in the library and for special service during the annual Book Fair.
4. Librarians are trained to read stories to the primary groups and to service the primary rooms with revolving room libraries.

e. Science:

1. Provides instruction in units not included in regular course of study.
2. Offers program of problems which represent a high level of thinking and understanding within unit of instruction.
3. Offers opportunities for individual and small group activities.
4. Membership drawn from academically talented children who show both an interest and an aptitude for a study of science.

III. *Grouping Pupils.*

Grouping the gifted children for some part of their weekly program is herein suggested:

A. Grouping of children in grades four to six—three times per week for reading, science, or creative writing and foreign language.

B. Grouping of children in grades seven and eight for:

1. Special mathematics groups.
2. Foreign language.
3. Literature clubs.
4. Science class.
5. Advanced reading class.
6. Book review class.

C. Special room organization for the gifted:

1. Children from grades four, five, and six are selected and assigned to one room. This special class provides enrichment program for the superior child. The morning is spent on basic subjects and in the afternoon this class is engaged in the unit study of some important scientific, social, or economic problem. The units chosen are based on purpose real to children and provide a variety of experiences for the total class and individual children. Sometimes this schedule varies—when one hour per day is given to conversational aspect of foreign language.

IV. *Guidance.*

Guidance is essential in any program for the gifted. It is recommended that parents be included in the conferences about their children. Gifted children need help with personal psychological problems.

V. *Other Considerations.*

- A. All of the children considered as gifted should be grouped by maturity in development without respect to grade.
- B. Each child should be placed in that group where achievement spread can be reduced. Therefore, all grouping of children should be on a flexible basis.
- C. Curriculum guides in outline form should be provided for gifted classes.

- D. Evaluation of teaching and learning outcomes are necessary to determine the results of the program.
- E. When the gifted children are assigned to special classes, provision should be made for them to participate with other students during some part of the day in general school activities.

KINDERGARTEN MEETING

(Chairman: Sister M. Gennara, O.P.)

EXCELLENCE IN TEACHING RELIGION

REV. ALOYSIUS J. HEEG, S.J., *THE QUEEN'S WORK*,
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Imagine that you are only five years old and that it is about nineteen hundred and fifty-four years ago. I meet you in the town of Nazareth and begin to talk to you.

"Do you see that little house in the middle of the block?" I ask. "Go there and knock at the door." Obediently you go and knock at the door.

In answer to your knock, out comes a little boy just your own age. "Who are you?" you ask.

Instead of answering you directly, he points to three letters which his mother has embroidered on his dress. You cannot read them, but the little boy says to you: "They are the first three letters of my name in Greek. My name is Jesus."

"Jesus," you say in surprise. "How did you get a name like that?"

"An angel told my mother to name me that. 'Jesus' means Savior. I am the Savior God promised to Adam and Eve. I must save people from sin: I must save people from hell."

After saying this, the little Boy points toward heaven.

"Why are you pointing there?" you ask.

"Because," answers Jesus, "it won't do much good if I only die for people. I must also show them how to live. I must point out to them the way to heaven."

My dear teachers, this bit of imagination, to which we have resorted, may help us to see what our vocation is as teachers of little ones.

In a certain sense we are called upon to be another Jesus. In saying this I am choosing my words very carefully. I am not saying that we are called upon to be "another Christ" but "another Jesus."

The word "Christ" means "the anointed one." And that easily makes us think of a priest, and a priest with his great power to forgive sins. That is a power that no religious brothers or sisters or lay people can have.

However, if these teachers are ever tempted to envy the priest his power to forgive sin, they should remember that there is something better than to *forgive* sin, and that is to *prevent* sin. As teachers we are called upon to be another Jesus. We are to be a Savior. We too are to save from sin and to save from hell—not in the sense of *forgiving* sin, but in the sense of *preventing* sin.

It is the privilege of a teacher, especially a teacher in kindergarten, to work with children whose souls are still free from the stain of grievous sin. If such a teacher tries to be another Jesus, she can, with the grace of God, so inspire and motivate her little charges that they may go all through life without committing a single mortal sin.

It is true that on the Last Day, there will not be found even one religious brother or sister or lay person who has absolved a single child from a single sin. But on that day will be found millions of saints in heaven who were brought there by religious brothers and sisters and lay teachers, who had been to them another Jesus when they were still very little.

About twenty-five years ago I wrote a little book for beginners and called it *Jesus and I*. I had two reasons for calling it that. The first reason was to help the teacher to remember that she is to be another Jesus, and the second reason was to help the children look upon what is said in that little book, not just as something which the teacher but Jesus Himself wants them to learn and do.

As the children are told in the introduction to that little book: "If anyone asks you what it is all about, just say: 'In this little book:

1. I see and learn all about Jesus.
2. He teaches me my prayers.
3. He helps me with my catechism.
4. He prepares me for confession and Holy Communion.' "

It was shortly before this little book was written that Pope Pius XI wrote his encyclical, *Christian Education of Youth*. In that encyclical His Holiness says: "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is to form Christ Himself in those regenerated by baptism . . . in accordance with the example and teaching of Christ."

Those last words "in accordance with the example and teaching of Christ" seem to have special application to the teaching of beginners. One of the easiest ways for children to learn is through imitation, and who can be as worthy of imitation as Jesus Himself?

It is most important that the teacher try to instill a personal love for Jesus in the hearts of her children. But how is this to be done?

To help us answer this question we should recall a saying of St. Augustine: "You may know a person you have never met, but you cannot love a person you have never known." So, if we want our children to love Jesus, we must try to give them an intimate knowledge of Jesus.

An intimate knowledge of Jesus is quite different from a general knowledge about Jesus. The former almost invariably leads to a great personal love of Jesus. The latter may often be quite barren of any real love of Jesus. The knowledge of Jesus that we should try to give children is that found in the saintly peasant praying to God, rather than that found in a theologian heatedly defending a thesis in theology.

In some respects the children in a kindergarten are like the people who listen to Jesus Himself. They are seeing and hearing Him for the first time. How did Jesus Himself teach the people who listened to Him? Was it not through letting them see and hear Him?

We can help the children of today to see and hear Jesus. We can do so by showing them good pictures of Jesus and by telling them good stories about Jesus. And, of course, the best stories of what Jesus said and did are to be found right in the gospels.

Among the good methods which a kindergarten teacher should know are certainly these two: how to tell a story and how to show a picture.

In order to tell a story and to show a picture well, it is necessary to have a good imagination. By a good imagination I mean an imagination that helps

the children to see and feel the truth that is proposed to them, not an imagination that distorts the truth.

It is imperative that teachers realize the importance of the imagination. Its importance is well expressed in these words of Father Drinkwater, editor of *The Sower*, and an internationally recognized authority on the teaching of religion: "The very quality of scientific precision that makes language so helpful to theological correctness also makes it difficult for the child-mind to receive. We must cheerfully admit that there is a permanent discrepancy between the aims of the theologian as such and the catechist as such, though they *may* both be happily united in the same man. The theologian aims at eliminating from his language every trace of imagination; the catechist knows that only by appealing to the imagination can he reach the mind and will."

If this holds for teachers in general, it holds especially for teachers in the kindergarten. Reason is just dawning in the children of the kindergarten, but imagination in those same children is almost at its best.

In telling stories the teacher should try to help the children really see, hear, and feel what she is talking about. A help to doing this is to try to tell them as an eyewitness would. An eyewitness tells her story as really heard and, therefore, makes use of direct quotation. An eyewitness tells her story as really seen and, therefore, makes use of vivid word-pictures. An eyewitness tells her story as really felt and, therefore, makes use of proper emotional language.

Here is an example of a little story poorly told:

A woman, named Mary Magdalen, was very sorry for her sins. She washed the feet of Jesus with her tears and dried them with her hair. She knew that her sins hurt Jesus and, therefore, she hated them. She would have been sorry for her sins even if she didn't cry.

Now let us try to improve that story by following the simple rules we just gave. If we tell it as an eyewitness would—as really seen, as really heard, and as really felt—we get the following:

A woman, named Mary Magdalen, was very sorry for her sins. She knew that her sins hurt Jesus, and she wanted to make up for them. So she found the house where Jesus was taking dinner. She did not care what the other people would think. She just wanted to see Jesus and tell Him how sorry she was.

She went right in. She knelt down before Jesus. She cried so hard that her tears washed His holy feet. To dry them, she used her beautiful hair. Jesus was pleased. He turned to her and said, "Thy sins are forgiven thee." Mary Magdalen did not have to cry to be sorry, but she was so sorry that she could not help crying.

I think you will agree that this latter version of the story was much better than the former. What makes the difference? The latter version makes use of direct quotation, vivid word-pictures, and feeling, whereas the former version does not.

By way of parenthesis, we might add: Oftentimes a teacher can find all that is necessary for a good story by merely looking at a picture. She has but to ask herself three questions: "What happened before the picture was taken? What is happening now? What will happen afterwards?" A good picture on which to practice this method is the one of Jesus helping St. Joseph in the workshop.

Imagination is indeed necessary for telling stories and showing pictures, but not nearly as necessary as for really understanding the child himself. To

understand the child himself we need what might be called a sympathetic imagination. By that I mean the power to place yourself in the position of the children before you—to see as they see, to hear as they hear, to feel as they feel—and then act accordingly.

Let us look at an example. You might notice that a little child is discouraged. Try to place yourself in his position. Try to see, hear, and feel the way he does. And then ask yourself: "Suppose I were he, what could the teacher do that would really help me?"

Sometimes people think that a teacher with a sympathetic imagination is one who is lacking in firmness, a teacher who cannot lay down the law to a little culprit and make him abide by it. The fact is that a teacher with a sympathetic imagination can handle a little culprit better than anyone else.

Take, for example, the case of a child who has done something that deserves a real punishment. The teacher with a sympathetic imagination will place herself in his position. She will say to herself: "Suppose I were he, what punishment would I consider fair and what punishment would I profit by?"

Finally, to get back to our original thought—let us simply try to be another Jesus. If we do, we can be sure that on the Last Day we shall hear Jesus say, "Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me."

PARENTS ARE VERY IMPORTANT

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The importance of the family in the life of any society is an undisputed fact. In sociological terms the family is a primary institution; that is, it is an institution which the nature of man, being what it is, requires and presupposes. From the Scriptures we know that God had hardly created Adam when He recognized (we speak in a human way of divine things, here, of course) that "it is not good for man to be alone: Let us make him a helpmate like unto himself." And so Eve, Adam's wife, was created and given to him: his helpmate. And they were given the command to "increase and fill the earth," the command to establish the Body of Adam, the human race, which in the Redemption of the New Adam will become the Church, the Mystical Body. Thus, Adam and Eve and the family they established were given the central position in primeval society. Thus, too, all through the ages this society which they formed has been the unit, the building block of all other societies.

This society is established by the will of a man and woman who desire to unite their lives for a threefold end: to bring children into the world, to attain personal happiness in their mutual fidelity, and to sanctify themselves and their children through the great Sacrament Matrimony through which they have united themselves.

Without doubt we can say that these two individuals, however humble a Donna and Dick they may be, become V.I.P., i.e., very important people, when they establish the family unit. They are seeking happiness in the vocation of marriage; they are setting out on a journey through the misty future of years with the primary obligation of not only bringing children into the world but of bringing them to maturity as rational beings able to take the responsibility for their immortal souls. Knowing much better than Donna and Dick the greatness of the vocation they were undertaking, God made it natural for them to band themselves with others in a social community, which we call the State today, so that they could receive (and give) help—politically, socially, economically, educationally. Under the Old Law, God established the Sacred Community of Abraham, the Jewish nation, that the Donnas and Dicks might be helped to their eternal destiny as well as their natural one. In the New Dispensation, the Christian Family has been raised to new heights of dignity and responsibility through the Sacramental Mystery. Thus, Donna, the Christian wife, and Dick, the Christian husband, are on their wedding day cast in a great, new supernatural role which St. Paul sets forth so forcibly: "... the husband is the head of the wife, as Christ is the head of the Church. . . . Husbands also love your wives as Christ also loved the Church and delivered Himself up for it. . . . Let women be subject to their husbands, as to the Lord."

As we think of these things, instinctively we ask ourselves, "But how well are they prepared for this great work which they must do?" Fortunately preparation for living Christian family life does not depend on particular courses (though these are a help); it depends on having been taught all through the years to live as a Christian in a Christian home. And it is here that the work of the kindergarten teacher becomes very important.

Perhaps I can best indicate the approach I wish to make to this problem by asking two questions:

1. Why has the concept of Christian family life been lost in the American Catholic family?
2. How is it that Catholic parents, especially mothers, have little or no appreciation of the capacity of the little child for religious training?

Many factors have entered into the loss of the Christian concept of family life in America. The lack of a Catholic milieu for immigrants who were used to this in Europe and the pressures of adjustment and hard work in a new land are two wide-reaching causes. A social heritage of religious consciousness and of religious practice was lost although the basic Faith was preserved. The prevalence of Catholic schools has done much to restore individual religious practices; programs of Catholic Action are helping restore social concepts. Still, it is strange, that in a period in American life (especially since about 1920) where great concentration on the needs and development of the young child has been so evident, Catholic social consciousness in this area shows a great lag. Psychological and pedagogical studies point out that the pre-schooler is mentally much more capable of absorbing the world in which he lives than anyone ever gave him credit for. Any kindergarten teacher can vouch for this in the area of religious training. Yet, it continues to be true that first grade children, six-year-olds, enter the parochial schools of our land, unable to make the Sign of the Cross, hardly familiar with the name of God or of Jesus and Mary, with no concept of their patron saint, or any saint, or of their guardian angel. Many of these same children can talk intelligently of superman, of makes and models of cars, and of TV commercials. In their childish way they are very much aware of every aspect of the world in which they live. The foundations of mental life which should be so carefully laid in sensory activity and primary concepts are left largely to the haphazard formulation of experiences largely undirected. Religious formation has little place in these undirected experiences because mothers who are the first teachers of their little ones in the home have no idea either of a basic parental responsibility or of a child's psychological powers.

As a program to remedy this tragic situation, I propose these lines of attack:

1. The program which the Catholic kindergarten itself can carry on with the children and with their families.
2. The program which the high school and college can carry out in educating young men and women, the future parents.
3. Adult education programs through the National Council of Catholic Women, Christian Mothers, CFM groups, etc.
4. Sunday morning kindergarten and pre-kindergarten religion classes in the parish school.
5. A special program of training for young mothers on how to teach religion to their little ones and on how and what to do in the matter of character and emotional guidance during these nursery school years.

Our Lord's plea and command "Suffer the little children to come unto me and forbid them not" rings in our ears as clearly in 1960 as it did in the ears of the apostles!

TOGETHER THEY WORK AND LEARN: THE FIRST STEP FORWARD IN HOME AND SCHOOL RELATIONSHIPS

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SOME BASIC CONCEPTS AND THEIR ACTUAL IMPLEMENTATION

Establishing a Rapport—The Initial Step and Key to Success.

Nothing, no matter how good, appeals to everybody. But if we can be thoroughly persuaded that a close relationship between the home and the school is satisfying to parents, helpful to teachers, and conducive to Christian growth and Christian living for children and parents, we can be relaxed. If something is that good, we can have confidence in it. As long as we keep offering opportunities, parents will not miss taking part. We just do not insist on any one thing. When the felt need is there, participation will follow.

It goes without saying that whoever works with parents must want to do it and must see the values involved. We who work in the nursery schools and kindergartens can do much to lessen the anxieties parents feel about children in the pre-school years and to diminish the frustrations they experience when their children reach school age. But if we hope to fully command all the energy and backing that parents could give us, and if we would render that service to childhood of which we are potentially capable, it is imperative that we *show that we care*.

The child's entrance into kindergarten is not a casual thing for either the child or his parents. It is an experience wrought with emotions. What does or does not happen—the atmosphere underlying all that goes on—can affect the parent's feeling toward school in all the years that lie ahead. *Now* is the time to be sensitive to what the parents are concerned about and to extend the hand of friendship. *Now* is the time to be helpful and understanding, not demanding and expecting. The terrain of parent relations is sacred. It houses the sanctuary of parental love and parental rights and it must not be violated. Hence, we proceed cautiously, heeding all sign posts and keeping our ear close to the ground. No matter how wise or how holy the thing we offer, it must be presented on cue.

Elements Involved in Establishing Rapport—Some Fundamental Understandings.

Establishing a rapport, which spells the difference between a successful and unsuccessful home and school relationship and the program which may be developed, hinges upon an adequate understanding of the basic elements involved. Like all fundamental elements or truths, they are too often lost sight of or blurred. Sometimes they are even distorted. These include the *who*, the *what*, and the *how* of the relationship of the parent, with his desires and needs, and the teacher, with her attitude regarding parent-teacher relationship. Let us consider these elements briefly.

The Who—Parents. What is a parent? He is a person, a unique individual, at times a little confused and somewhat uneasy—perhaps feeling that he may be weighed and found wanting and that his children may not measure up. He is vitally concerned about his job as a parent. His children are his dearest treasures for which he will sacrifice all personal needs. Each child is precious

because it has within itself the promise of great fulfillment for time and for eternity. There is a bond of unity between parents and children that makes them one. What affects the one, affects the other. Because of this great love for his children, the parent is eager to do the right thing and to cooperate with all who are truly interested in their well-being.

What does the parent want? The parent wants to be informed about what is going on. The opportunity of being in on the lives of his children is an experience that he cherishes. Consequently, he wants to do things *with* as well as *for* these children he loves. Moreover, he wants and needs to participate as an adult. Certain satisfactions are peculiar to adulthood. The desire to give to others, to be a part of a group that is larger than himself, to have something to care for—these are the unique stamps of the mature person. The adult's growth, serenity, and deep happiness demand the fulfillment of these wants and needs, and yet he does not always seek out the opportunity. The school can meet this requirement through its parent-teacher program.

The how. Here we are dealing with the second basic element in the home and school relationship, namely, the teacher. At the outset we must recognize the fact that the teacher wears the crown of authority and that a sort of aurora of power envelops her. This is a fact, and it entails both advantages and disadvantages. It is a useful adjunct *in the classroom* because it commands both order and respect. Outside the classroom, however, it can be detrimental to good and effective human relations. Confronted with it, the parent will balk, freeze, or draw into his shell. It thwarts spontaneity and the voluntary exchange of ideas among adults.

Teaching children is not the best preparation in the world for working with equals. For the greater part of her day the teacher is on a pedestal with the children around her. They lean on her and look to her for direction. Children think the teacher is wonderful—as a rule; they listen and try to please her. The teacher thus develops the habit of constantly telling what or what not to do. As a result, she easily acquires “telling ways” that carry over into her “after school hours.” Here, however, she enters into a group of equals, and finding that she is not always and entirely agreed with—that she is not the authority—may be a rather severe jolt to her if she has not kept clearly in mind these differences in relationships.

In working with parents the teacher moves among peers, and whatever influence she has comes from the *rightness* of her ideas and the *adequacy* of her presentation. (Wearing the religious garb does not alter this basic fact.) Moreover, to be effective, the teacher's relations with parents must be a two-way process with the flow of ideas and leadership in both directions. The parent must not always be on the receiving end as a learner. There should be a free and easy give-and-take between parents and teachers with no one-way streets. School people can be very uncomfortable in this kind of traffic. But working with parents demands the price of adjustment to the ideas of others with creative and constructive critical thinking as the balance.

The above comments leave much unsaid and are open to criticism. They are intended as such. The purpose of this paper is to alert us to the realization of the need for closer friendly relations with parents. This trend is a national felt need. The area of home and school relations is a white field of potential, ripe for harvest. Let us not be the last to reap the harvest.

Implementing the Basic Concepts—An Example of How It Can Be Done.

Conceding that these concepts are the foundation of satisfactory parent-teacher relationships, let us now consider some aspects of their application. To us, as Catholic teachers, the school is the extension of the home. It is the

place where, building on what the parent has begun, we continue with him "to cooperate with divine grace in forming true and perfect Christians." This calls for mutual understanding of the means and the ends. How we go about attaining these depends primarily upon the type of school and the policy of the program now in effect, as well as the pastor's ideas and understandings of the function of the school. In our school, conditions were such that the suggestion for parent activity originated with the parents themselves.

Our kindergarten is a unit of St. Martin, the laboratory school of Our Lady of the Lake College Education Department. It is housed in a separate building with its own facilities and, because of its very status as a laboratory school, enjoys a certain freedom of operation. The school has the services of a chaplain who recognizes the need for cooperation between home and school.

Entering his child in kindergarten is the first major step the parent takes in the relinquishing of the child to the authority of another. Hence, the school follows the "open door" policy. The parent is always welcome. He is free to come in and enjoy the school program in action.

Application for enrollment is made at a personal interview in which all relevant data is obtained. At this time the child gets acquainted with the teacher and the school environment. This usually takes place toward the end of the school year, generally in April and May. During the late summer months—July and August—an appointment is made for a family visit to the school. Every member has an opportunity to meet the teacher, see the school, and share in the child's anticipation. It serves a twofold purpose for the teacher. It is a good substitute for a home visit. The relaxed atmosphere lends itself to friendly exchange and gives a clue to the general tone of the family pattern. It helps the teacher gain insights regarding the individual child and his family as well as a better understanding of the composite school family.

Throughout the school year, individual parent conferences are held as often as the need indicates. The ideas touched upon in these individual conferences suggested to the parents the possibility of effective group conferences, and the suggestion was carried through.

The initial group of parents constituted a judicious blending in the areas of education and social status. There were those who held college degrees—doctor of philosophy, master's, and bachelor's. Others had one or two years of college. All had a high school education. There were in the group medical doctors, nurses, professional men—lawyers, bankers, realtors—skilled laborers, and military personnel ranking from colonel through sergeant. They lived in different parts of the city and moved in different social circles. They had two things in common—their Catholicity and their love for their children. The common denominator of their needs was the grasping of something solidly Christian and psychologically sound by which to steer.

In their discussions these men and women expressed themselves not only in the capacity of father or mother, but also as husband or wife, wage earner or homemaker, or as a neighbor with social obligations. They were seeking a line of direction that would help them to a better understanding of themselves and offer a pattern for Christian living. In this they were following the line of thinking of many Catholic parents in the nation who are pooling their resources to assure Christian living for their families.

Our springboard for directives was the encyclicals. To better understand the role of parent and teacher in the education of the child, the encyclical *Christian Education of Youth* was read and discussed. It cleared up faulty concepts (e.g., the priority of the school and teacher in education) and helped toward a better understanding of the Church's position on current events bearing on education.

Externally the position of the Catholic in society is similar to that of any other citizen. His work, his home, his car, the modern conveniences he uses are like unto his neighbors. His attitudes, his understandings, and his way of life, however, have a moral tone and coloring that set him apart. The present day attitude toward marriage confronts the Catholic couple with many temptations. To help counteract these, the encyclical *Christian Marriage* was looked into. Here were found the answers with the reasons for the Catholic position. Through its perusal, a deeper appreciation of the beauty and dignity of Christian marriage was gained.

Living the Liturgical Year with the value and place of the Mass in the life of the Catholic were offered as the pattern for family life.

The encyclical, *The Mystical Body*, is God's precious gift to modern man. Parents have no difficulty in finding their place in that Body. The Pope, himself, speaks directly to them, telling them that the building up of the Mystical Body is not the concern of priests and religious alone, but especially of fathers and mothers. Thinking of them and their children, he says: "We cannot pass over in silence the fathers and mothers of families to whom our Saviour has entrusted the most delicate members of His Mystical Body. We plead with them for the love of Christ and the Church to give the greatest possible care to the children confided to them, and to look to protecting them from the multiplicity of snares into which they can fall so easily today."

The caliber of the group plus its keen interest made it possible to follow so heavy a program. Moreover, realizing that it is not by osmosis but by intelligent activity that the true Christian spirit comes about, the group wanted activity. For the sake of brevity and unity the activities listed are those of all the intervening groups.

Program of Activities.

By way of introduction, the breathtaking truths of the doctrine of the Mystical Body are the core and pivot around which all our conferences and all our activities revolve. Regardless of the nature of the meeting, our chaplain finds a way to tie it in. It is the "theme song" by means of which the concept of themselves as other Christs is vitalized.

During the month of October we have a "school-family" get-acquainted party on a Saturday or a Sunday afternoon. It is held on the Kindergarten playground. There is a grotto to Our Lady (the gift of one of the parent groups) around which the families gather for the rosary and a picnic supper. This initial gathering sets the tone for group meetings that follow.

The school practice of saying one decade of the rosary, preceded by a meditative story on the mystery, is suggested for home practice.

Just before Advent the meaning of the Liturgical Year is dwelt upon, and the introduction of Advent customs is discussed. The Advent wreath and its symbolism is explained. The fathers and mothers make the wreaths together at school.

The Kindergarten children work out a playlet on the Advent mysteries culminating in the Nativity. At its presentation the fathers read the scriptural quotations and sing the Advent hymns and carols. At the final tableau the families, in the person of the brothers and sisters, bring gifts for the poor and present them to the Christ Child. This is a family project that is entered into wholeheartedly.

The practice of family readings from the various parts of the Mass is suggested as a Lenten project. This prepares the way for the Family Retreat which is conducted on Passion Sunday. The group meets for Mass at one of

our auxiliary chapels. The sermon at the Mass is geared to the family and reminds them that they are preparing as a unit for the great drama of the Redemption. Separate conferences are conducted for the parents and the children. The latter are divided into groups according to age. The retreat culminates with a vow ceremony: the children renew their baptismal vows as a group; the parents renew their marriage vows as individual couples, and they recite the Cana Manifesto as a group. They are given a souvenir of this ceremony which contains the formula of the vows and the Manifesto. Many parents repeat this ceremony on their wedding anniversary, either at a family function or as a part of their private evening prayers.

During one of the group meetings on family practices, the meaning of the Enthronement of the Sacred Heart and Nocturnal Adoration is explained. (One group of parents gave a new altar and statue of the Sacred Heart to the Kindergarten.) Later the group participated in the Enthronement ceremony. Since then, each succeeding group takes part in the renewal ceremony which is held every year on a Sunday afternoon. This practice has led many parents to have the Sacred Heart enthroned as King in their homes.

Some of the other family practices introduced were the Christ Candle and the Baptismal robe. The Christ Candle is decorated by the children and given as a present to the father and mother. The candle is blessed and serves as a symbol of Christ, the unseen Guest in the home. One group of mothers made or bought Baptismal robes and gave them as gifts to new mothers.

Another group project was the building up of a parent library. The collection contains books and pamphlets on child development and the various needs of adults, books on marriage, and spiritual books. Among those that were most useful in helping parents toward better Christian family living were:

Beginning at Home

Mary Perkins
Liturgical Press
Collegeville, Minnesota

Our Child—God's Child

Mary Lewis Coakley
Bruce Publishing Co.
Milwaukee, Wisconsin

We and Our Children

Mary Reed Newland
J. P. Kennedy & Sons
New York, New York

Your Family Circle

Sister Jean Patrice, C.S.J.
Bruce Publishing Co.
Milwaukee, Wisconsin

Baby Grows in Age and Grace

Sister Mary de Lourdes
C. R. Gibson & Co.
Norwalk, Conn.

You

Rev. M. Raymond, O.C.S.O.
Bruce Publishing Co.
Milwaukee, Wisconsin

This particular book—*You*—is a priceless gem. It ties together all that we try to do. It makes concrete the theme of our program.

THESE ARE OUR FUTURE

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We cannot predict with any accuracy the environmental conditions which will exist forty years from now. We cannot predict the economic and social problems of 2005 which will then confront the children now in our schools. Suppose we could—how futile and impractical would be a preparation for a situation so far removed.

Today's future leaders, teachers, workers, heads of families for the not-so-far-off twenty-first century are but five-year-olds. And they just might be the mature core of our nation's population for 2000 A.D., provided they have the right "build-up," because the strength, the courage, the maturity which they will need is being formed now, while they are five years old or less. What bit I do today becomes more intense as the years grow on, and will eventually become the solid "stuff" for a truly Christ-like character.

What elements in education are needed to help the youngsters of today grow into healthy, Christ-like personalities, able to meet life tomorrow? The development of a wholesome personality is the aim of every educator; and since this is so, the formation should contain worthwhile elements; it must be a growing thing; it must change to meet new conditions as they occur. The various characteristics of personality and their development are not within the scope of this paper. Rather, its scope is to develop two existing factors that must be contributed to the child as he grows and develops. These must stay with him throughout his life. Furthermore, each personality is a unique pattern or organization of these factors. What two factors are so concise, you say? I answer, the concept of valuing and the concept of self.

How responsible should teachers be concerning the instilling of values? Teachers are frequently rated good simply because their Johnnys have been prepared to read well; or because classrooms are well disciplined, quiet; or because there is an esthetic sense demonstrated in attractive surroundings. But I have yet to see an evaluation sheet which rates a teacher on value growth in children, or on progress made by children in self-understanding.

Values do not come as gifts, for we cannot give values to those we instruct. But we can form them by attitudes either shown or not shown. Young children are often remarkably mature in their grasp of a value basic to our culture. A child of four or five with consistent and understanding parental guidance is ready to accept such basic principles as honesty and love of truth. But truth-value can be tainted early in the young child whose mother instructs him to tell the intruding salesman that she is not at home.

Because teachers' values do show, because teachers communicate with every word and gesture, it behooves us to gain the finest of people for teachers. And these finest of people ought to respect the child for what he is and for what he may become. Every child has the right to be with a person who respects and values him for what he is now as well as what he is to be. How noble it is to look beyond the five years, beyond the inches, and even beyond the petty, selfish acts to see the man he can become. Through such vision his human dignity is discernible; God's image is there. Moreover, all of us have a moral right to personal inviolability, responsibility, and dignity which have

not been originated first in acts of society and then handed over to the individual. The inherent dignity of the individual entitles him to this respect, this moral right.

Children are beset today with a gigantic problem of adjusting to a world rapidly changing in its demands and in its content make-up. Every future citizen will have to depend upon initiative and wits to satisfy many needs, for present existing standardized means will be insufficient to meet the fluctuation. What better means is there to prepare the child for living amidst transitory times than to teach him to know himself and to develop his own self-concept. His self-concept will have to unfold unique and apart from the stereotyped group concept, so that he can recognize himself with his limitations and capabilities.

The individual child in the kindergarten is too often considered to be profiting from the curriculum and "adjusting" if he is able to parrot the words and actions of his teacher. The five-year-olds expressed this profiting and adjusting to the curriculum while relaxing in the yard by naming the types of planes that were circling their heads. When the curriculum-bell calling them back to the classroom sounded, one little voice was heard murmuring: "Now we have to go back and string those dumb beads." This is not to say that conformity to basic rules is outmoded but that certainly types of conformity ought to be reconsidered.

Children are beset by contradictions and conflicts in their attempt to construct a value system. Ice cream cones and candy, TV and movies, games and parties all constitute values of one kind to a five-year-old. All these bring him pleasure and to him that is the most important concept in his whole world. This materialism can grow and grow and grow into a giant that grips every desire and accomplishment of man. His love of the pleasureable does not change; only the things which bring it can change.

Sonny had enjoyed the pleasure of a nickel. This was his great desire—to "enjoy" a nickel's worth of candy each day. To accomplish this "object" an authoritative figure was used—the teacher's demand. His mother listened patiently to what she knew was a "made-up" demand. Mother did not express doubt of the demand but rather spoke of the value of a nickel each day. There was no reproach as to an untruth. Next in value, Sonny changed the nickel to a penny. Again mother did not disbelieve what he named as a demand but merely said: "Well, we'll see." Neither had she destroyed his trust in his teacher by any critical tone or remark. Sonny knew his teacher had not required such a thing. But he felt no inclination to try it again or insist on having it. It was an experiment on his part; it failed for want of strength. Therefore, he was willing to let it be, sempiternam.

By expressing trust in him and his words, we teach Sonny to be trustworthy. He will search for approval at this age and since trust is expressed by him and returned to him he begins to see the importance of fulfilling this in himself to keep this approval. One of the most effective ways to help a child build this up is by never showing doubt over what he says or does.

Along with trust must develop his value for truth. They are really inseparable as is all virtue. But if he can learn to value truth as a part of this trust, then Sonny will realize what the ramifications of honesty mean. When he backed down on that falsehood about the nickel, he was evidencing an understanding about truth in a negative way. The made-up reason did not get the projected results. If made-up things, then, did not give this luxury, then made-up things were not very important or very effective. Consequently, something else was better.

Hand in hand with learning to esteem truth is reverence for things, for himself, for God. Many a child may once have said about himself—I'm no good, I'm stupid, I can't do anything right. Things always are happening to me. Consequently some adults who lived and worked around children, apparently have mislaid the basic value of respect or reverence for individuals. The teachers of such a child have a great task ahead.

Sonny has basically the props on which to build this reverence for he looks upon his world from a 43-inch height, and he sees how large things are. Accepting this, he instinctively accepts himself as he is—small, helpless against so much bigness. Thus, he has begun to take himself just as he is, with his limitations, and this taking requires honesty, patience, and a fear that is humility.

Building on this, a self-concept which has developed from his realization of values, the teacher looks for opportunities to let the child exercise consideration for others, in play, in song, in prayer, in rest. Helping another child at Thanksgiving, at Christmas, at Easter, deepens his consideration that there is a duty to the less fortunate.

Another value that develops at the same time as consideration of others is generosity. In order to consider others consistently, he has to learn the relinquishing of what he wants sometimes. With this giving, he is learning to love. Up to the time he has entered kindergarten, his love-world has been in his family. Now this growth is extended to other tiny members of the Mystical Body. This giving up of what he likes to others begets a love of more than benevolence. Such values established in early years develop and grow into maturity.

Self-awareness of the youngster who has learned the value of trust soon establishes within himself trustworthiness; the love and security learned results in loyalty; truth by the process of developmental tasks results in honesty; a wholesome fear concept with experiences in life results in reverence; understanding of life and its joys and sorrows results in courage; and the early growth of relinquishing the self-centered concept brings about the result of a generous, wholesome personality that contributes to the development of a Christ-like citizen for tomorrow's world—the world of the twenty-first century.

EXCELLENCE—THE GOAL OF THE TEACHER AND CHILD IN ART, MUSIC, AND POETRY

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All of us are arrested by excellence. We pause to admire, to contemplate with pleasure, the excellent performance, the excellent creation, the excellent quality. Excellence implies a perfection, and whether we realize it or not, ever since Adam and Eve turned for a last look at Paradise their children have always, and will always, know a certain longing when confronted with perfection. The only name I can think of to give this longing is "homesickness," and it is as present in the five-year-old as it is in us, their teachers. We who have traveled the road before should be able to turn a child's face to the stars and set him on the road toward Home.

Art, music, and poetry are treated together here because they are part of a single whole, part of a climate, an atmosphere, a way of life which should exist in every kindergarten. Just as our Catholic Faith and our love for God pervade the common day, even as His wonderful love for us surrounds and enfolds us, so the world of the beautiful should be the world into which we bring our children when they come into our classroom.

Without our saying a word the kindergarten should say to the child as he comes to the door: "Little one, the world is a wonderful place, and here is a warm little corner of it where there are marvelous things to learn and to do. Here there is laughter and music and work to share with your friends. You have a dear mother at home but you have another Mother, Holy Mother Church, who has many treasures in Her great heart for you. In this room she will begin to show you these treasures, and here she will teach you that you have treasures in your heart to give her, too. Come, take my hand. . . ."

How much can a five-year-old child absorb and retain by way of appreciation in art, in poetry, in music? How does one go about nurturing this appreciation? What creative response might the child be expected to make to this nurturing? What skills might he be able to master with our guidance? I shall endeavor to answer these questions from my own experience in this brief time.

First of all, the process of growth in appreciation should be as painless as soaking up sunshine and as natural. In an old copy of *School Arts* magazine, I found an editorial entitled, "The Approach to Art," which says among other good things:

The schoolroom environment is the most powerful weapon afforded the teacher, art or academic as the case may be. Thirty minutes spent once a week in tastefully mounting and hanging pictures or charts; elimination of the clutter of papers, books, and illustrative materials that will accumulate; and the skillful arrangement of the pitifully short-stemmed flowers (and sometimes even weeds) that are brought in by the younger children, will afford us the privilege of providing a beautiful environment during the few hours of the child's school day.¹

I'm afraid it takes me longer than thirty minutes a week, however.

¹ Helen A. Copeland, "The Approach to Art," *School Arts*, XXXVII, 3 (1938), 69.

Early this year I was working at my desk before school when I heard the following conversation between two little girls:

"You come on the bus, don't you, Debbie?"

"Everyday."

"Where do you live?"

"Across the street from Queensbury School."

"Right by another school?"

"A huh. My Mommy took me over there the first day, then we came down to see this school and when I looked in here it was so pretty I said, 'Mommy, this is where I'm going.'"

I don't know if I approve of Debbie's *telling* her mother, but it confirmed me in the opinion of the importance and power of the room itself.

To create a total impression of beauty in a room—one that causes the child to look around him with joy and contentment every so often—it will help to remember:

1. Each picture displayed should have art value.
2. Only a few pictures should be displayed at a time, and they should be changed frequently.
3. Pictures should be mounted on a mat harmonious with the picture itself. For a 9 x 12 print a three-inch border of matting is recommended.
4. Roll masking tape back upon itself and apply to back corners of the mount for hanging pictures. Thumbtacks or tape are both defacing and distracting.
5. Do not display any picture you do not like yourself. Your own feelings are readily communicated to the child.

Besides the proper displaying of pictures, there are other means of developing artistic taste in children. Toys themselves are of inestimable importance. One perfectly proportioned and well-made doll may be more expensive but is worth any number of others. Teddy bears, animals, sandbox figures all capture the child's heart and mold his taste. I have had children come back years after to fondle a teddy bear named Jonathan who had for a heart a music box that played Brahms's "Lullaby."

Browsing books should be not only beautifully illustrated but clean, mended or discarded if beyond repair. Children are so easily encouraged to take pride in everything that it is their privilege to use.

Religious statues, to which the children are so easily attracted, should be in excellent taste or *buried*.

All of these things may seem incidental, but the total effect in a room where they have been lovingly taken care of will help your heart to sing a little, too.

After Christmas we begin to keep our art appreciation notebook. We add one new picture a week from our Diocesan series and have a creative drawing lesson in correlation with this picture. Around Epiphany we were studying a stained glass window from the Cathedral at Chartres, whose subject was the Three Kings. After our notebooks were put away, I gave the children a large piece of paper and asked them to draw a picture of the Three Kings either "giving Jesus their presents," or "leaving for home." Billy came up with his and said, "See, I made this one look mad like he did in that window." I looked at the Medieval Masterpiece again and sure enough one King had a definite frown. "Why do you think he is mad, Billy?" I said. "He's mad at Herod," was the wise reply. That afternoon I had the same lesson with another group. While we were studying the print, Stephen said, "That one King is awful sad,

isn't he?" "Why do you think he looks sad?" I asked. This time the answer provided the points for my evening meditation: "He's sad because he had to go home without Baby Jesus." Had you ever thought of what a heartbreaking thing that must have been to do?

To complete this portion on art appreciation I have compiled a series of pictures my children have loved, and where they may be purchased. Most of the prints from the Mellon Art Gallery in Washington and the Metropolitan Gallery in New York are available in 9 x 12 prints for \$.25. The miniatures of the Albany Diocesan Art Appreciation series are available for \$.05 apiece from Barton-Cotton Company of Baltimore.

The second part of our question on art was: What creative response might the child be expected to make to this nurturing, and what skills should he be able to master with our guidance?

Viktor Lowenfeld, a recognized authority in the field of children's art, said in a paper given during the Workshop on Art in Christian Education at the Catholic University of America, in June 1955:

I firmly believe that art education, introduced in the early years of childhood, may well make the difference between an adjusted, happy human being and one who, in spite of all learning, will remain an unbalanced individual who has difficulty in his relationship to his environment. Because perceiving, thinking, and feeling are equally stressed in any creative process, art may well be the necessary balance for the child's intellect and his emotions.²

But of what does this "art education" consist? Should a child be taught to draw?

One cannot teach drawing to a child, for the stages of study to which an adult can apply himself are manifestly unsuited to children. One can only prepare him to *teach himself* by supplying him with the tools, stimulating his interest, acquainting him with the importance of art and leading him on the natural graduated stages of his growth process into more subtler artistic creation.³

However, it is usually about the age of five that most children have sufficient coordination of hand, eye, and mind to enable them to use conscious expression in their drawing. There are methods of improving dexterity and control. Drawing requires skills similar to those involved in writing, and these same skills may be taught in such a way that they will not only *not* hinder the creative process but will greatly increase its fruitfulness.

When the child first comes to school he may be still in the scribbling stage. These scribbles are spontaneous expressions of his own otherwise inexpressible emotions. However, art is a means of communication, and in that scribbling we must establish a tie with the world of reality. Far from belittling his scribble, play a game with him in which you both look for a recognizable object in his maze. Some animal or other form will become apparent. Show him how to outline it, to "draw it out" and add the necessary details.

Certain exercises which will improve both manual and mental dexterity can easily be made into a game.

1. *The Wiggly Line Game.*

Make a spontaneous scrawl yourself on a large sheet of paper for each child.

² Viktor Lowenfeld, "Values in Children's Drawings," *The Catholic Art Quarterly*, XIX, 2 (1956), 70.

³ Arthur Zaidenberg, *Your Child Is an Artist* (New York: Grosset and Dunlap, 1949), p. 59.

Set them the problem of making some animal or other object from your scrawl. As each child's scrawl would be different, there would be no chance of copying.

2. *The Blot Game.*

This develops interest in design. Fold a sheet of paper and with a dripping wet brush let the child place a daub on one side of the line. Have the child fold the paper and press outward from the crease with the fingers. Surprisingly beautiful figures sometimes emerge. The children are especially pleased when we do this, using a daub of each of the primary colors.

3. *Straight Line Game.*

The children try to see if they can cross the paper in one quick stroke without taking the crayon (in the beginning of the year), or brush (later in the year), off the paper. They try to space these lines evenly, and then with a contrasting color cross the horizontal lines with vertical lines. Wavy lines, zigzag lines or any other pattern you can think of will make excellent exercises.

4. *Stick Men.*

After mastering stick men, ask the children how many things they can make a stick man do.

5. *Circles, Squares, and Triangles.*

Circles and squares come easily to the child but the triangle must usually be taught. A game may be made of adding things to circles to see how many different objects can be made. The same is true of squares and triangles, and in the combination of them all.

These exercises should always be done in a spirit of adventure and fun. A child should be encouraged and praised for his accomplishments however slight. Those with poor coordination should be encouraged to use the black-board before school or at other free times.

One of the most important things to remember is that plenty of materials should be made available. Large colored chalks, large crayons peeled of their paper covering, tempera paints, clay, paper of large and inexpensive variety should be easily accessible. Children are enamoured quite naturally of these things, and this is our best ally in teaching them to avoid waste. They can be taught to think out what they intend to do before proceeding, and though accidents are to be expected and excused, carelessness is not.

In Arthur Zaidenberg's book, *Your Child Is an Artist*, he says:

Great art is the rich record of emotional and intellectual experiences of exceptional people. It is obvious that somewhere in the early lives of these exceptional people they were presented with the opportunity and encouragement to begin to produce art or they never would have done so. Drawing ability is no more a part of the natural physical ability of man than is the ability to write script—and it must be learned in the same manner.

Not that "drawing lessons" are indispensable, but someone must give the equipment, encourage its use and above all justify the importance of art to the beginner. Who is to say how many "exceptional" people, never encouraged to begin, were lost as artists, and directed into channels of mediocrity through lack of stimulus. How many potential "great artists" were thus sidetracked cannot be estimated but it is certain that they are legion. As proof of the need of atmosphere conducive to production of great art we have only to look at the Renaissance period to see how art grew and flourished and artists increased in enormous numbers in a small geographic area.⁴

⁴ *Ibid.* pp. 28-29.

May your kindergarten be a "small geographic area" where the seeds of excellence in all the arts are sown for the glory of God and of His Church.

POETRY

Five or ten minutes a day spent in sharing poetry with children is enough to set them on a path of delight for life. It can be done so easily and naturally if we ourselves are really enjoying the experience. First of all, a poem is never *taught* to the children. Poetry, if it really be that with which we are working, captivates our hearts, our minds, our emotions merely by being true to itself. Set aside five minutes of storytime and tell the children you've found something you love and that you hope that they will love it too. It is well in the beginning to use poems that are accompanied by a striking illustration such as the following by Miriam Clark Potter, illustrated by Mary Blair:

BALLOONS

Beautiful, beautiful, big balloons,
Here he comes with his grapes and moons,
One for you to choose and buy,
One for me to carry high,
To carry high on a bit of string—
The great, big, beautiful, orange thing!

SINGING

When baby birds are round and young
Their thoughts like little chirps are sung.
And singing has a bird-like sound
When boys and girls are young and round.*

Read the poems and show the pictures but do not ask the children to repeat them. The next day try another—only one, if it is a longer poem. Perhaps you would choose "The Cupboard" by Walter De La Mare, who has written many gentle and beautiful things suitable for the children but which will also please you. Probably you know "The Cupboard," and already realize the strong rhythmic appeal of the last line of each stanza—"For me, me, me," or, "The key, key, key." Read another poem on the third day but then hold up the pictures of the poems that you read the first day and then you will be reading them by request. It would be very surprising if they did not also ask for "The Cupboard." After a very few weeks of this the children are joining in on all of the poems and are asking for new ones. Nor will you be able to skip "Poetry Time" without a very plausible excuse. I tried to omit it around Christmas time when we were extremely pressed for time in making gifts for our mothers. A group approached me and the spokesman said, "Sister, we haven't had Poetry Time in two days." I said I knew but that there just had not been time because of the extra things we had been doing. The little girl looked at me, shook her head and said, "But, Sister, you just *can't* skip the *important* things like that."

By the end of the year the children will know twenty or twenty-five poems exclusive of Mother Goose who certainly should not be neglected.

In choosing poems look for the best. There are many verses used to teach safety, or health, or what have you, which cheat children of the riches inherent in fine poetry. Make a search yourself through the works of the poets and see what treasures you find.

* M. C. Potter, *The Golden Book of Little Verses* (New York: Simon and Schuster, 1951).

Chesterton's beautiful "A Christmas Carol" which closes,

The Christ-child stood at Mary's knee,
His hair was like a crown,
And all the flowers looked up at Him,
And all the stars looked down.

is not only good poetry, it is simple enough in expression to be dearly loved by a five-year-old, but is at the same time full of meaning and refreshment for us. Chesterton has also written some humorous verse suitable for children, as has Belloc. Do not neglect humorous verse. Certainly, when we are striving for excellence in other qualities the saving grace of humor should not be neglected.

John Bannister Tabb's "The Child at Bethlehem" and "The Child on Calvary" are not only part of our Catholic heritage but of our American heritage as well.

There is a little poem I remember from my own early childhood, not only because of the pretty picture it made in my mind, but I can distinctly remember looking at the sky and the earth with the realization that the poem was true. The poem was Joyce Kilmer's:

EASTER WEEK

The air is like a butterfly
With frail, blue wings.
The happy earth looks at the sky
and sings!

The wonderful part about it is that the poem is still true, and the world still looks like that, doesn't it? Excellence does not go out of style. Whatever you give to a child in poetry should become a part of him for life, should help to mold his ideals and to keep his vision fresh.

Amy Lowell's poem, "The Sea Shell"; Kate Greenaway's, "Little Wind"; Christina Rossetti's, "Color"; Walter De La Mare's, "Some One"; and Robert Louis Stevenson's, "The Little Land," are only a few of the poems which will make a child more aware of the wonderful things around him, consequently deepen his love and gratitude to God for them.

As far as what children might be expected to accomplish by way of creation in poetry, very little of it will be tangible. One day after Poetry Time a little girl said with much emotion, "Oh, Sister, I just love every lovely thing!" To me that was an excellent beginning for the poetry of life.

Sometimes you will find a clever little versifier, though, among the group. One day a mother stopped in to tell me that I had been the inspiration for her son's first poem. The night before she had heard a rhythmic chant over and over coming from his room. She stepped to the door and told him to go to sleep. He replied, "But, Mother, I just made a poem." "Well, say it for me and go to sleep," she said. The poem runneth thus,

Sister Mary Ada
Ate a potata!

It is *something* to have that in your honor.

MUSIC

All the beauty in the world is only a dim reflection of the beauty of God, but of all the reflections of Him which confront us on every side none fills us with greater longing for Him, probably, than great music. In this day when children are bombarded with the coarse, the sensual, the raucous sounds that desecrate the name of music, it would seem a precious, a bounden duty to intro-

duce them to the world of fine and noble music. To fail to do this would be to fail in giving them a most beautiful and fitting way of knowing, loving, and praising God.

Perhaps you have seen children of four and five imitating the dances they see teen-agers performing. I questioned a little girl I saw doing some very intricate rhythmic contortions about where she had learned to do this. She replied that she watched "American Bandstand" after school everyday. It was perfectly natural for her to imitate what she had seen and to imbibe the rhythms she had heard, but it occurred to me that if a fine, cultural program had been substituted for the other, probably thousands of children would have been richer in every worthwhile way.

However, it is possible in our kindergartens to offset the situation in some measure. Children who love you will love what *you* love and will inexpressibly treasure the beauty with which you familiarize them. You are most likely using one of the fine series of music books presently available for kindergarten. These books set a high standard in the type of song taught by rote, suggested for rhythmic participation, or quiet listening. If you are using the teaching procedures suggested in such books as *We Sing and Play*, from the "We Sing and Praise" series,^{*} you are maintaining a standard of excellence in music education.

As valuable and as helpful as a textbook is, however, it is never enough to rely on that alone. We are living in a wonderful age when the joy and glory of great music is available to all through recordings. How can we use them to help us achieve standards of excellence in music appreciation in the kindergarten? I can only tell you of my own experience in this regard. After trial and error, I have arrived at certain conclusions which I have incorporated in the following plan:

1. It is well to have a definite and formal time for listening to fine music about twice a week. In the beginning of the year, five minutes is long enough because of the attention span, but this may be increased gradually until twenty minutes is devoted to the period.
2. Chairs are arranged in a semi-circle of two or three rows and the proper manners to be used at a concert are explained. Manners are rewarded for the first few "concerts."
3. Say a brief word about the composer of the work we are about to hear, such as, that Mozart was not much bigger than they are when he was not only writing beautiful music but playing it in concerts himself. They might be told that Beethoven became deaf and never heard (with his ears) some of his most wonderful music.
4. Make a brief explanation of the selection to be heard; for example, you might in explaining Saint-Saen's composition, "The Swan," that the rippling music played by the piano is the part of the music that tells them about the bright, clear stream flowing where the swan is gliding; that the smooth melody of the cello is the swan herself.
5. After listening quietly to the music once, a conversation with the children participating should ensue. Ask them to describe the pictures they saw in their minds while the music was playing, or, how the music made them feel.
6. It is quite necessary that you do nothing but listen with the children. This will emphasize the importance of what is happening, and it may possibly be the beginning of a lifelong source of joy in sharing God's

^{*} Sisters Cecelia, John Joseph, and Rose Margaret, *We Sing And Play* (New York: Ginn and Co., 1957).

wonderful gifts with others. When you were small and daily discovering new and marvelous things about the world, didn't you want to run to someone you loved who was older and wiser than you so they could be happy in the marvel you had just uncovered? Weren't you a little sad when you could not do this—as if half a sunset were going to waste? Your complete attention to what the children are discovering may teach them quite wordlessly that true friendship is the sharing and the giving of all good things.

In the beginning of the year survey the field to see what records are available from the music department of your school, the public library, or what you may be able to purchase for your own classroom. You need fewer records than you may imagine if your choice is judicious. From these records select not more than twenty compositions or portions of longer works. From these selections choose four or five each month, repeating in the third and fourth week what has been heard in the first two. I have noticed that children are as delighted to recognize what they have heard before in music as they are to have the traditional stories repeated. "Read it again!" soon becomes, "Play it again!" Then, too, even as you and I discover new beauties in great music on repeated hearings the children's capacities for listening are deepened at their proper level.

In your choice of selections you should vary the type of rhythms chosen; make sure of captivating melodic appeal and, as far as possible, choose "picture music." Let us look at an example. It would not be difficult for a child to visualize soldiers marching to Schubert's "Marche Militaire," or a sugarplum fairy tiptoeing to the enchanting melody of the celesta in Tchaikovsky's "Nutcracker Suite." You need not have an expensive collection and if the records are pampered, kept free of dust and scratches, and if your needle is good, they will last a long time.

Outside of "concert time," records may be used to wonderful advantage while the children are drawing, painting or modeling. This has a felicitous effect on the work at hand and is also being absorbed into the fibers of some small and precious beings.

All the things we have discussed concerning art, poetry, and music are not unrelated to each other. The harmony they create as a way of life should be the foundation of a true, a Christian culture. Culture is something that grows with us and becomes part of us, not something to be put on at a certain age. If we nourish it in young children, it will always have the naturalness and simplicity it should have. There will never be the danger of snobbishness or artificiality if all things are given their proper value and perspective.

Our Holy Mother the Church is the home of every art, the true Mother who gathers all that is good and beautiful in her children's work and treasures it carefully. She takes it out, like any proud mother, to show the younger children coming along. You are her handmaid in this, even though you are still a child to her; still growing; still learning in her school where Divine Love and Wisdom Himself is The Headmaster. St. John of the Cross reminds us that in the evening of life we shall be judged on love alone. Truly loving your children give them generously of the beauty that Our Lord so generously and lovingly puts into your hands for them—His Lambs.

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PAPERS

THE CHURCH AND THE EXCEPTIONAL CHILD

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The work of the Department of Special Education of the National Catholic Educational Association is to plan programs for the education, care, and rehabilitation of one million and a half Catholic exceptional children throughout the United States. The term "exceptional child" is an umbrella-like term that covers all the five million physically and mentally handicapped or deviate children in the United States, including the gifted. Over 12.7 per cent of all children of school age are exceptional. About 2 per cent are retarded and between 2 and 7 per cent are gifted. Thirty out of every one thousand children are mentally retarded. Twenty-five of these would be educable (50-75 IQ); four would be severely retarded or trainable (IQ below 50); and one would have to be placed in an institution.

There is a general agreement among historians, philosophers, and sociologists that the level of development of a civilization is measured by the degree to which it respects the value or worth of the individual. The rise and fall of many civilizations and their permanence will depend to a large measure on the opportunity they give to each individual—even the most capable—to develop as an individual to his potentiality.

Special education is a part of total education. Our Catholic philosophy of education teaches us to consider the whole child—body and soul, his abilities as well as his disabilities. These children have a right to a parochial day school education, and it is our duty to supply it. Shortage of nuns, lack of classroom space, and other excuses given for lack of expansion apply to all children, and not merely to handicapped children. The great lack of trained teachers in the area of the handicapped, has resulted in the neglect of the Catholic religious instruction of mentally and physical handicapped children. Only sixteen dioceses have a planned program for the instruction of exceptional children attending public schools.

We know that at the very moment of conception, a soul exists, and that the child is a citizen of two worlds—the world of time and the world of eternity. Through the saving waters of Baptism that child is made to the image and likeness of God. Many times that image may appear unsightly and offensive; nevertheless, that child must be educated to his potential for life here as well as life hereafter. Looking beyond the disfigured face, the crippled arms and legs, the irrelevant wanderings and the aimless movements, the Catholic teacher or clinician sees a child of God, of royal lineage, with Christ the King as its Father, and Mary, its Queenly Mother, destined to enjoy the Beatific Vision for all eternity in heaven.

Spurred on by the tremendous value and worth of the individual, and the right of the child to a Catholic education, together with the right and obligation of the parent to educate his child in a Catholic school, we have endeavored to fulfill our corresponding duty to supply as many residential schools and day

classes in parochial schools, clinical facilities, and trained teachers as our meagre funds, dearth of classroom space, and limited personnel permit. No one organization can attempt to handle the many problems accruing to the care, education, and rehabilitation of exceptional children. This is definitely a community responsibility and demands the cooperation of all in the community.

In the field of special education, Catholics have succeeded in building, staffing, and maintaining 245 residential schools and 97 day classes for exceptional children, together with 495 clinics of various kinds and 273 children's hospitals for varied disabilities of exceptional children. Catholic parent organizations, libraries, and guilds are too numerous to mention. Many sheltered workshops, rehabilitation centers, and other facilities are under Catholic auspices throughout the nation.

In a recent survey, I discovered that the oldest Catholic residential school for exceptional children was 123 years old. Six residential schools for Catholic exceptional children are over one hundred years old. The combined work of all the other religious denominations in the United States for exceptional children amount to 86 facilities, of which 17 are Shriner's Hospitals. This is a very small percentage of the vast work to which Catholics have committed themselves in the field of special education.

Democracy in education does not infer that every child must be registered in the same program, use the same books, and achieve the same specific goals. Intellectual development is not the epitome of true Catholic education. We must keep in mind the principle of individual differences, and the proximate end of Catholic education according to the mind of the Holy Father: "Education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created." Above and beyond the intellect is character, and the Catholic school must "cooperate with divine grace in forming Christ in those regenerated by Baptism!" Not only is this consistent with the philosophy of Christian education, but it is demanded by the moral needs of American youth today.

Problems in special education vary from the simple to the intricate, and we must measure programs accordingly. We must consider local situations and tailor special education to the particular needs of the community.

There has been a tendency in American education to overstress buildings, curriculum, equipment, and teachers, and to forget the child. We have allowed the means to become the end of our educational endeavors, and the real end of these endeavors has been ignored. Studies in child growth and development have broadened the base of education for children with physical handicaps. The development of professional social work and the mental hygiene movement have served to shift the concept of child care from unorganized philanthropic protectiveness to systematic scientific endeavor. With the mental testing program at the turn of the twentieth century came the recognition of individual differences in children; and with it, "special education." During the 1920's, the child guidance clinics were organized. Behavior was now recognized as due in some measure to the child's reaction to affection or rejection, approval or disapproval, harsh discipline or friendliness. Gessel's studies in the 30's demonstrated that the "physical, mental, emotional, social, and spiritual are all inseparably fused, and the concept of the 'whole child' in the field of special education was developed." This concept showed the great need of work not only with the child but also with the family. As a result, the need for an active Home and School Association in every Catholic parish became apparent; and also psychotherapy for parents of exceptional children.

From the NCEA national office we have witnessed unprecedented advances in special education during 1958 and 1959. More knowledge has been acquired through research about exceptional children and their needs; many more school programs under Catholic auspices have been established to serve them; more sequences of courses leading to teacher certification have been established in Catholic colleges and universities. But much more has to be done. Only one-tenth of the five million exceptional children in the United States are now receiving education.

PREPARATION OF TEACHERS

Studies made by the Special Education Department of the NCEA show great progress in the field of special education, and an awakening to the fact that individual differences exist between children in our Catholic elementary and secondary schools, and that we must adjust the curriculum to the child, since the child cannot adapt itself to the curriculum. Trained personnel must be made available to the Catholic superintendents. Work in special education is not for a few religious orders, but for all religious who are engaged in teaching and hospital or social service work. These exceptional children and their religious instruction are your responsibility. Personnel trained to teach religion to a million and a half Catholic exceptional children is a challenge to all of you! These children have a right to know, love and serve God, and it is your duty to provide the means or the necessary religious instruction!

Elementary and secondary supervisors and principals should take an orientation course in special education, besides a general training in psychometrics, psychology, psychiatry, and social service. All teacher-training colleges should offer an obligatory orientation course in special education, together with optional courses in other areas. Every teacher needs a course in speech. Classroom teachers without at least a survey course in special education become upset when they find a girl with cerebral palsy, a delinquent boy, or a boy with a history of epilepsy in their classes. They realize that something very vital in their training has been omitted.

For the largest group of physically handicapped children—the speech defective—itinerant nuns now visit certain schools each week under the direction of the Assistant Superintendent of Schools. Remedial reading, individual testing, adjustment, teaching lip reading to the hard of hearing child, and tutoring the educationally retarded child are also part of an itinerant nun's or lay teacher's work.

In those instances where this work could not be done by the itinerant nun or adjustment supervisor, a retired public school teacher or a trained member of the Home and School Association should be asked to do this work.

There is a great and imperative need for many more teachers of children who are deaf. More special day classes for children who are deaf are needed in parochial schools.

The partially-seeing child in rural areas attends a regular class, but the itinerant nun explains to the regular class teacher how to care for this child with impaired vision; where to obtain large print materials (like the large print catechism); the proper seating and lighting in the classroom, etc. Blind children are now attending parochial schools—not only in special classes—but are also integrated into the regular class. Their texts are brailled by the various Catholic Guilds for the Blind.

To expel the socially maladjusted child from our schools and cut him off from all contact with the priest, nun, or brother is not solving our problem, winning friends in the public school system, or influencing the behavior of the individual. Behavior is symptomatic. When a child's behavior departs from

what the schools regard as normal, this is a sign to the teacher that something is awry with his adjustment. All behavior is caused. We must endeavor to find the cause. The need for adjustment supervisors and child guidance clinics is evident, and many parochial schools are now using both of these.

Physical defects, such as poor vision, auditory difficulties, glandular disturbances, and the like contribute to delinquency just as much as emotional and mental disturbances. Regular, periodic visual and auditory tests, together with physical examinations, help to unfold the cause of a child's actions.

In special education, we endeavor to keep the exceptional child with the so-called normal child as much as possible. Any child in a special class should be returned to the regular class at the earliest possible opportunity. The trend today is away from the institutional form of life with the child living at home and attending special classes in his parochial school. Catholic schools should be constructed with the crippled child in mind, so that it might be possible at least for him to enter by a ramp.

The gifted child should remain in the regular class. Enrichment of the curriculum, acceleration, field trips with the Home and School Association, adequate libraries and advanced placement, and early admission to college should be provided for gifted children. As we give scholarships to the gifted to attend our institutions of higher learning, we must not allow entrance qualifications to rob the slow learner of an opportunity to enter our high schools. We should prevent drop-outs of slow learners by adapting the curriculum to their needs; offering more vocational subjects; special examinations; and special diplomas.

The basic reason for the establishment of our schools is to teach religion to *all* of God's children. Special training for teachers is needed in order to impart the knowledge of God to the mentally retarded, the deaf, the hard of hearing, and other exceptional children. Thirty-two Catholic colleges and universities are offering summer courses in the various areas of special education, and several hundred nuns study each summer in order to prepare for their classes in the fall.

PARENT ORGANIZATIONS

The marvelous work of parent organizations in the field of special education cannot be overestimated. The National Association for Retarded Children has approximately 650 member units in fifty states. Already we see signs of progress being made in the neurological disease areas due to these newly-formed parent groups, who are sparking research and worthwhile legislation. Unless more sheltered workshops and adequate employment are found for adolescent mentally retarded children and adults, a terrific burden will soon be placed on state residential schools for long-term placement.

Due to the terrific demand on Catholic residential schools for mentally retarded children which admit children of all races and creeds, the age limit is set at sixteen or eighteen. The greatest growth in the field of special education is the establishment of day classes for educable mentally retarded children. We now have over seventy of these classes in parochial schools. Much more planning has to be done for educable children on the Catholic secondary school level. These children need more skills before they go out into our highly industrialized civilization. Better recreational facilities and leisure time activities are also needed for these exceptional children.

Parents in the United States today know that a handicapped child is no punishment from Almighty God for past sins. Handicapping conditions have no respect for race, color, or creed. Catholic parents no longer hide their handicapped children, since they realize through our Catholic philosophy of

life, that God wills physical evils and God permits moral evils. We have a free will and can steal; but God has deprived these children of the full use of their faculties and placed them in this world to perform some duty which you or I could not perform. Parents today are keeping their exceptional children at home, giving them the mother-love which every child needs, and sending them to parochial school with their playmates.

More thought and planning must be devoted to the Catholic who is severely retarded or the trainable child with an IQ under 50. Every effort must be made to bring this child up to his potential. He should be given Holy Communion and also the Sacrament of Confirmation. Twenty states now have legislation authorizing the organization of training centers or classes for these severely retarded children. Four states have mandatory legislation: Massachusetts, New Jersey, Pennsylvania, and Rhode Island.

These severely retarded children are being cared for in the Catholic Charities nurseries. Sheltered workshops similar to the Goodwill Industries should be provided for them through the St. Vincent de Paul Salvage Bureau so that they might be able to earn a livelihood. Greater benefits must be allowed to them through the Social Security Act. Otherwise, all our efforts seem to come to naught, when they are placed in a state institution upon the death of their loved ones.

Permanent custodial care is far beyond what any religious group can financially afford. The cost per year per child is over \$2,300. Today, with the shortage of nuns' and brothers' vocations, Catholics lack the trained personnel and the funds to staff and maintain such an institution. This is a community responsibility, and matched state and federal funds must be allocated for this work. Public funds should be used for tuition on a case-by-case basis for exceptional children using private or sectarian facilities.

PREVENTION

Much more has to be done in the area of prevention. It is very gratifying to see the great interest the Federal Government has taken in the field of research especially in the area of mental retardation. In this mechanistic, atomistic age with the keen competition in the labor field, exceptional children find it very difficult to fit into our highspeed civilization. With the change from rural to urban living, there are not enough jobs commensurate with their abilities or capabilities. More must be done in the field of guidance, and the effect of automation on the employment of exceptional children must be kept in mind.

The late Holy Father, Pope Pius XII, in speaking to the members of the International Congress of Blood Transfusion (September 5, 1958), urged publicity for modern medical knowledge about hereditary factors producing defective children, so that couples can "put themselves on guard against terrible accidents." He cited as an example the advice provided by the Dight Institute for Human Genetics at the University of Minnesota.

At the present time, we have more information on the medical and physical aspects of mental retardation than on the educational and psychological concepts of these children. More research, observation and reporting of teachers, parents, and nurses are needed in order to know what methods are best, what approach can be used, and how children can be stimulated to learn.

More thought will have to be given to the multiple handicapped children, and adequate institutional care provided for this large segment of our childhood population. In a good training program they will receive treatment

suitable to their handicap, and will have the relief from comparison with their able brothers and sisters and neighbors.

Giant strides are being made in medicine today. But more has to be done in the area of prevention if we wish to have a decrease in the 12.7 per cent of children of school age who are exceptional. In view of the evidence that children between the ages of one and four are more susceptible to paralytic polio than those of any other age group, all children under five years of age should be vaccinated. Although the Salk vaccine is one of the medical wonders of the modern age, we are still a long way off from the alleviation of many neuromuscular diseases.

There are still many more needs to be met, especially opportunities for nursery school and day school facilities for the deaf, the blind, and the pre-school age retarded children. Approximately 950,000 of the estimated 1,000,000 retarded children of school age can profitably be educated, but less than 200,000 of them are enrolled either in parochial or public school classes or special schools.

Through newer approaches and concepts, the removal and disuse of terms having stigmatic connotations in referring to those with handicaps, and also such concepts as "trainable" and "educable" will disappear in the educational philosophy and practice, as attention and services are focused on total personality characteristics and needs, rather than upon intelligence alone.

We must focus our attention on the "whole" child and consider his abilities as well as his disabilities. We should refer to the child who is blind or the child who is deaf, and not to the "blind child," the "deaf child," or the "mentally retarded child." He is first and foremost a child like any other child, and with all the needs and aspirations of any other child.

EMOTIONALLY DISTURBED

The great problem facing educators today is the large number of children—one in ten—who are emotionally disturbed, unable to read, and not in a learning situation. We no longer call these children "problem children" but rather "children with a problem." We try to keep these children in the parochial schools, under the care of the priests, brothers and nuns, and endeavor to discover the cause of their conduct through Adjustment Supervisors, or through the team-approach in the Catholic Child Guidance Clinics. Catholics are supporting 58 Catholic Child Guidance Clinics; 93 Catholic Adolescent Psychiatric Clinics and 35 Catholic Mental Hygiene Clinics.

The child's actions might be due to the inflexible parochial school curriculum; lack of a special class for educable mentally retarded children or lack of challenge for the gifted pupil. Reading failures, drop-outs and absenteeism also reflect the emotional disturbances which might be caused by the home environment where the child is not loved, not wanted, and either consciously or unconsciously rejected by his parents. From the psychiatric clinics we have learned that the adult pattern of behavior can often be traced back to lack of affection at home or even institutional placement while the child was young. The trend today throughout the country is away from institutional life for many exceptional children with the establishment of day classes in the school with normal children, or the integration of exceptional children into the regular classes with itinerant nuns or visiting teachers advising the regular teachers in the education and care of these exceptional children. Residential schools are being forced to change their educational policies in order to take care of the long-term and multiple handicapped children that are now being committed to their care.

In recent years, in one dramatic advance after another, many infectious diseases have been virtually conquered; infant and maternal mortality have been dramatically decreased; and our physical environment has become safer and more helpful. Although this program presents certain problems in the field of abnormality since many infants now live who otherwise might have died, still, we must find, as rapidly as possible, improved techniques of prevention and vastly improved methods of treatment and care if mental handicaps increase.

Certain metabolic disorders resulting in mental deterioration are now in the center of medical investigations, and many children are being saved from mental and physical damage by improved obstetrical and pediatric procedures.

There are many signs that reveal what future trends may be expected in this field. Parents have inaugurated programs, influenced legislation, and have blazoned a trail that leads to a better understanding of the physically or mentally handicapped child in the United States today.

Many articles and books have been written in recent years that have torn aside the veil that has shrouded the handicapped child and his mysterious existence. Films, television programs, and two World Wars have enlightened many people to the problems of exceptionality. Day classes in our schools have allowed normal children to associate with and become acquainted with handicapped children who for years had been walled up in institutions.

Current projects and training grants of the National Institute of Mental Health and Neurological Diseases and Blindness and the United States Department of Education cover a wide range of investigations into genetics and heredity, biochemistry, metabolism, psychological development, hearing loss, play patterns, ability structure, and differential diagnosis. As a result of all this research, we should be able to learn a great deal more about the learning processes and the proper approach to exceptional children in educating them to their potential.

Heredity is no longer the sole cause of malformation. We now know that there are over seventy causes of mental retardation. We also know that these children and the brain-damaged children can be educated to their optimum. We have discovered that a mother who has German measles during her pregnancy will bear either a blind or a deaf child. The terrible scourge of Retrolental Fibroplasia which blinded so many premature babies of low birth weight has been eradicated, and these babies in the future will receive the correct amount of oxygen. Many theories that will probably prevent mongolism, and other kinds of mental retardation are being investigated with some success. Each day and each week we are gaining more and more knowledge about certain genetic diseases involving abnormalities in body chemistry.

Families and physicians are now alerted to test infants for phenylketonuria (PKU). Infants with PKU are normal at birth, but within a few months they begin to show signs of mental retardation; and by the age of two or three more than 90 per cent of these children have progressed to the imbecile-idiot level of mental deficiency.

And so, year by year, we are approaching our goal of a better, fuller, and more secure life for all exceptional children. We would like them to live in a world of peace—free from the spectres of war. We would like them to enjoy equal opportunity and be free from the people who have “guilt feelings” and outgrown prejudices. We want these exceptional children to lead healthy, happy lives and grow into useful, God-fearing, well-adjusted citizens in a nation where their personality is permitted to develop naturally and freely, and where each individual is given a sense of personal worth and dignity.

THE PARENT ROLE

MRS. THOMAS PORTER, PARENT,
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If a handicapped child is to be successfully integrated into a normal school and social environment, he must, first, become an integral part of his own family unit—accepted, responsible to all the family members, and responded to with unconditional love. Any parent-child relationship resolves itself into two questions: (1) What do I want for my child? and (2) What do I want of my child? The answers that a parent gives to himself and acts upon depend upon his own set of values, his own capabilities. He wants *the best* for his child. The best, as he sees it, may be social acceptance, intellectual achievement, economic security, physical attractiveness, and productivity through hard work. He wants his child to follow a pattern of growth and development that will bring him toward these prescribed goals. And so, *the best* is different things to different people. Then (to take it a step further) the satisfaction and security shared in a parent-child relationship rest upon how well a child conforms to the pattern set down for him by his parents.

The handicapped child, as any child, has an innate desire to mature. Secure in the feeling that he is accepted and loved, he will take each step in his growth and development, expressing his needs, maturing according to his own capacity.

When a parent suffers the first shock that comes with the arrival of a handicapped child into the family, his ability to bounce back, to maintain his balance, depends upon three things: (1) his individual moral stability; (2) the degree of security husband and wife experience in marriage; and (3) the guidance, professional and practical, made available to him to help him see and work out his problems. The first shock passes and in its wake are many doubts and fears, real and imaginary, that must be allayed.

INDIVIDUAL MORAL STABILITY

As Christians, we know the value of suffering. St. Paul tells us that we are joint heirs with Christ, ". . . provided, however, we suffer with Him that we may be glorified with Him." (Romans 8:17) As Christians, we know that we are all crossbearers. We are given a cross so that we can pick it up and carry it—accept it. Acceptance of a handicap in a child and acceptance of the child with his handicap are the bases for all future growth and development of that child. With acceptance, he takes his place in a family as a child, a charge, a responsible and functioning member of a group. He has made his first steps toward integration.

SECURITY IN MARRIAGE

A husband and wife, secure in their relationship, find strength and compassion in one another. They share the joys, frustrations, the anxieties that their life together brings them. Together they seek to understand the day-to-day needs of their handicapped child. They take turns pacing the floor with a wailing baby. They fret together over his seeming slowness to walk, or talk. They share the feeling of pride and relief at each step of his progress. They try to interpret his fears, his needs, and see him in relation to the other members of the family.

Family life is a give and take relationship and the arrival of a handicapped child sets up a chain of reactions in every member of the household. A mother and father must work hard to maintain a proper balance in doling out discipline, special attention, and experiences made available for each child. This is no easy task. One child may have strong feelings of rejection because the handicapped child receives an inordinate amount of special attention. Another child may feel great anxiety because he has taken upon himself the responsibility of his sister or brother. Presence of a blind child in a family can be a source of embarrassment to the sensitive teen-ager who finds conformity to his group so important. In a child of the same age and sex, shyness, resentment, and open aggressiveness may result from his competing with the handicapped child. In handling these situations parents must keep in mind that their charge is a child, first, and handicapped, coincidentally. His needs are the needs of any child, and it is just as important for his own adjustment to fit neatly in the family scheme of things as it is for the family to have him do so. To be a well-rounded, socially acceptable person, he must learn to be responsible for his behavior, his attitudes, his desires.

Parents have a few battles of their own to handle. They are often beset by feelings of guilt, feelings that this thing that has come upon their child is punishment for something they, themselves, have done. In the Gospel of John, Christ gives us His own assurance: "Rabbi," the disciples ask, "who hath sinned, this man or his parents, that he should be born blind?" And Jesus answers, "Neither hath this man sinned, nor his parents, but that the works of God shall be made manifest in him." (John 9:2, 3) And in the book of Exodus, (4:10, 11) when Moses doubted his ability to handle the job that God gave him, to free the chosen people from Egypt, he says, "I am not eloquent," and the Lord answered him angrily, "Who hath made man's mouth, or maketh a man dumb or deaf, or seeing, or blind? It is I." God, then, is satisfied with His creation. In fact, the Old Testament has some pretty strong things to say about handling the blind. "Cursed be he who misleads a blind man upon the road." (Deuteronomy 27:18) And in Leviticus (19:14), "You shall not curse the deaf, or put a stumbling block before the blind."

Besides fighting guilt feelings, parents have to face the reactions and attitudes of their well-meaning relatives, sympathetic friends, curious strangers, and sentimental benefactors—all with advice or criticism to offer, but little understanding. It helps a great deal when a husband and wife can look to one another for support in the difficult, often humiliating, and discouraging reactions of the people around them.

GUIDANCE

Professional and practical guidance from dedicated teachers, psychologists, social workers, and doctors has made this generation of parents of exceptional children more aware, more alert to their problems, more willing and eager to work out solutions. Neglect, stemming from ignorance, indifference, and superstition, was once the primary problem in this parent-child relationship; over-protection, arising from misguided love and a desire to do everything possible to make things easier for the handicapped child, is a more common problem of this generation of parents. Over-protection implies love, and this love provides a basis for security. Over-protection is a positive thing and certainly gives a starting point from which to work toward understanding. Neglect, a negative position, means that whatever progress and adjustment the handicapped makes will be through outside intervention and his own tenacity.

Through professional and practical experience, more and more is being learned and understood, so that there is help available to the parent who is

anxious to seek it. And with this help, guidance, and his own native intuition, he can lead his child to a full life, fully participated in, and beneficial to society—expecting no more and no less than the child's individual capacity.

SEGREGATION

There are two possible roads to follow in the growth and development of any handicapped individual. Segregation is one; integration is the other. Segregation is the old way, limited in its results, and limiting too; integration is the new approach, the more difficult for everyone involved, but bringing with it the greater fulfillment.

Segregation gives complete coverage—from the cradle to the grave. A parent can begin sending his child to a segregated nursery school and be sure that from then on there is one institution after another, one agency after another, one benevolent organization after another, that will provide him a program until and even throughout his adult life. He goes from segregated schools to evaluation centers, from evaluation centers to sheltered shops, or job placement. And socially there is everything: dancing, swimming, skating, bowling. Economically, there are public housing facilities, the blind pension, and A.D.C. Then, too, there are whole organizations, well-financed, devoting themselves specifically to providing services for the handicapped. Within the framework of this pattern a person finds security, recognition, and acceptance. To say any of these things are wrong would be foolish, but a steady diet of them makes for a dulling of a sense of social responsibility and response.

To surround a person with special helps, specially constructed props, makes it pretty hard for him to stand on his own two feet. And once started along such a road, it is difficult to turn off, because there is a growing feeling of insecurity when these props are taken away. The end result is a loss of contact with the real world.

Segregation, although it may provide a solution, does not provide the most adequate solution because it places limits. Though parents may find such a road relieves them of much responsibility, they will also find that it takes their child, their son or daughter, into a world completely divorced from their own.

INTEGRATION

Integration, the other alternative, is a more difficult way of life, both for the parents and for the child. It means involvement. It means meeting and struggling over obstacles, rather than walking around them. Anyone who allows himself to become involved leaves himself open for disappointment, mistakes, and regrets. Parents becoming personally involved with the progress of their child cannot help but be affected and changed by their experiences—perhaps reaching a state of maturity they would never have imagined possible, finding within themselves an inner strength they had not tapped.

This program of integration is something you, as teachers interested and working in the field, know more about than I do; but as a parent I can point out some of the ways a parent supplements this program. The sleeping and eating problems of any infant are solved with a little patience and a lot of love. Before toilet training and discipline can really take place, a child must have experienced walking and investigating—some freedom of action, moving out of the confines of his playpen, his bedroom, exploring and feeling adequate inside and outside his own house. On through the Oedipal stage, to nursery school and kindergarten, the child moves from his family circle, participating in group activities to the same extent that he has become accustomed to associating with his own brothers and sisters and his neighborhood friends. The

course is the same for all children and complications can pretty well be ironed out, until the child reaches the stage where competition begins to play an important part in his life.

Girls, at this time, seem to have an advantage. The association between girls evolves upon a personal relationship with friends. They are naturally dependent and compassionate in their dealings with one another.

Boys, on the other hand, find competition very keen and feel their inadequacy when baseball, running, and physical prowess confront them. It is at this point that substitutions can be introduced—substitutions which provide real challenges with real success within the grasp of the handicapped child. Some substitutions are skating, swimming, scouting, studying music, science hobbies, gardening, and raising pets. For a blind child, learning to travel is vitally important. As his interests move away from his immediate surroundings he must feel free to follow them, without being dependent on someone else. Now comes, probably, the most difficult time for the parent because it is the time when he must step back, swallow his fears, and perhaps his pride, and allow his child to fend for himself, regardless of what the neighbors think and the relatives say.

CONCLUSION

Parents, then, want *the best* for their handicapped child. They want him to be equipped, by education and training, with the tools that will enable him to take his place in society—to satisfy his own demands upon himself, and the demands made upon him through his contact with people at his job, in his community, and in his private life. Education provides the tools necessary to overcome the obstacles that life presents; training provides the skill to use these tools.

Parents can expect of their exceptional children that they work out their own futures, their own fulfillments. And all who have contributed can think with satisfaction, as Job did, in taking stock of his claims to righteousness, "I was eyes to the blind and feet to the lame."

TEACHER TRAINING FOR SPECIAL EDUCATION

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One of the essentials much mentioned earlier in this convention as basic to a program of education for exceptional children has been that of well prepared teachers. Cruickshank distinguishes two aspects to this problem: "(1) the orientation of the general educator who will have one or two exceptional children in a regular grade placement; and (2) the special preparation of the teacher who will work continuously with a group of exceptional children." The stress of this brief paper will be placed upon the preparation of teachers of exceptional children in special schools or classes. This is probably the one most important requisite to a program of education for exceptional children and the one on which the strength or weakness of a program will hinge. Again as Cruickshank puts it, "If the quality of teacher preparation is weak, the effect of the most outstanding series of ancillary services in a school system will in large part be negated."

Teacher education in colleges and universities is ideally the on-going concern and responsibility of the entire university staff, faculty and administration. However, without, I hope, straining the Biblical analogy, the Martha's of our university world are busy about many things. Hence it is that teacher preparation in practice devolves too exclusively upon departments of education and committees within these; for example, if we are to pay more than lip-service to the ideals of all university or college responsibility for teacher education, then we need a much wider involvement, conscious involvement of all in the process of teacher preparation. Thus, not only the more obviously relevant departments of education, psychology and speech, for example, but all the liberal discipline, arts and sciences, have a stake and a responsibility in helping to turn out excellent teachers for excellent schools. What is true here of teachers of normal children is true *mutatis mutandis* of teachers of exceptional children and what *mutatis mutandis* really means here is, simply, "even more so." And so, as a beginning plank in our platform, we should stress excellence through the criterion of a good liberal grounding of all our teachers, both for the normal and the exceptional. This much is owed to them as human beings and heirs of Heaven as well as in their roles of teachers of children, normal and exceptional and of subjects, numerous and varied. Thus, it is that all along the line our programs should strive to do more than reflect minimal certification requirements of many state departments of education. It goes without saying then that before we can go beyond such minimal requirements we have first to meet these. I say this, well aware of our chronic teacher shortages especially in the elementary schools. But again, in special education, as elsewhere, we must all be tirelessly concerned about the quality of teacher preparation. To invite, or tolerate mediocrity here will reflect poorly sooner rather than later upon our whole field. Granted that a completely optimum program may not be achieved this side of heaven, in the meantime better, more intelligent, enthusiastic and shrewder, if you will, recruitment of teachers, about whom there will be something special, is needed. Selective recruitment and selective retention should never be lost sight of in our, at times, frustrated compromises; for example, a typically unresolved question pertains to the level of teacher education, that is, whether it should be an undergraduate or graduate program. While in a way, laws of supply and demand have been

solving this problem for some time, an emphasis upon excellence simply expects both levels will be used as well as a naturally continuing in-service enrichment. This seems not only inevitable but should be welcomed by those genuinely concerned in and for a vibrant field. To cite Cruickshank once more, "The technological demands on special education personnel, the extensive knowledge required by a teacher concerning fields related to special education, and the tremendous program of research in all phases of human growth and development which impinge on special education require considered re-evaluation of all teacher education standards and programs related to exceptional children."

To lay, then, the professional foundation for a truly professional career it seems that teachers of special education should first know both in theory and practice the physically and intellectually normal child and youth. It is well-nigh axiomatic, I take it, that to understand the exceptional child one should first have a good perspective of the normal youngster. Fundamental concepts of a personal philosophy of education, of child growth and development, of emotional hygiene, of teaching techniques, of materials and other things, integrated with much practical experience with normal children are essential to a teacher who will eventually teach exceptional children.

Consequently, the program of teacher preparation in special education should probably be basically an extension of preparation for teaching the normal. As special education programs continue as an integral part of an undergraduate sequence, students should strive for a thorough grasp of the normative growth of children and of methods appropriate for normal children. Practice teaching with normal children should precede practice teaching with exceptional children. Methods of teaching the normal child should be emphasized before methods courses are given in the special fields.

Since four academic years seem scarcely enough for all of these general and professional ingredients, the trend toward a fifth-year program seems to be more and more evident. Why not, then, as an extra incentive and reward for an extra higher order skill and proficiency cap this stage with a master's degree.

A compact streamlined bachelor's program can, I still think, get us there, even as can the Falcon or Corvair but with much less comfort and roominess. Might I add in this connection that a larger model would justifiably cost more, but we seem to have money for so many other things not as needful.

Of course, there are many, many problems of detail to be worked out in setting forth this or that specialized sequence for special educators. And, of course, these sequences cannot ever remain static. But there are certain competencies that remain fairly constant. These have been well expressed, for example, in such studies as those of Mackie, Dunn and Williams out of the United States Office of Education and could be used as guidelines in the formation of various sequences. There the reports of committees of experts regarding competencies in teachers of the blind, the partially seeing, the deaf, the mentally handicapped and other exceptional children emphasized not only distinctive competencies needed in the personal adjustment of disabled youngsters but, also the additional technical competencies for the actual tasks of teaching; for example, as Avery well puts it, teachers of the deaf must have a thorough understanding of the problem of communication. His committee stressed, "the importance of the teacher understanding the nature of sound, the organism with which hearing and speech is associated, matters of auditory training, basic concepts of developmental psychology, and the ability of the teacher to assess and understand the particular language problems of the deaf child. The teacher must have a knowledge of the importance

of vision in training with the deaf child, the ability to make curricular adaptations in terms of the abilities of the deaf child. She must have an understanding of psychological tests and their interpretation. She must understand the peculiar problems of social adjustments with deaf children."

The excellent education of exceptional children is a problem of great magnitude. Though excellence here, as elsewhere, calls for many technical knowledges, much more deeply does it look to a Christian zeal for all our children, the exceptional as well as the normal. We would all be mutually strengthened and rewarded if, through our ingenuity, resourcefulness and above all, a burning good-will, more of our Catholic colleges and universities would extend themselves to help provide teachers where the need is so keen—the harvest so plentiful, the laborers so few.

The critical shortage of teachers in all areas has imposed a serious problem of recruitment in special education. Again, as Father Jenks pointed out last Tuesday, this too, is a responsibility of the whole community and, where Catholic college programs are concerned, of the whole Catholic community and not just the work of our few college recruitment officers.

If the problem is to be solved, one of the first jobs to be done is that of interesting and recruiting prospective teachers from many sources—from young people in high school and college, from regular grade school teachers who evince special interests in exceptional children, from older women whose families are raised and who would like to return to teaching. Second, a carefully planned program must be worked out and put into operation if prospective teachers are to be found. To be efficacious, such a program should have a variety of approaches and be aimed at many groups of people. Visual aids, pamphlets, speakers, radio, TV, newspapers and open houses, for example, are some of the media which can be used to inform prospective teachers of opportunities in special education. Well prepared brochures and catalogs should be circulated among guidance workers and teachers in high school as well as among college instructors so that young people may receive better counseling about teaching in special education.

Although recruitment is a complex problem with many ramifications, although there is no simple solution, certainly we can count on the intrinsic appeal of the field to attract many good people. Of course, the concrete encouragement of a scholarship program also helps as an extrinsic inducement. Here the Catholic Charities of Chicago has been extremely generous and helpful. Other donors and associations, if made aware of the need, would also respond in larger numbers and with larger donations.

Good working conditions, cheerful classrooms, good instructional materials and, above all, friendly and understanding teaching associates also cannot be overlooked as strong inducements.

Selective recruitment, too, implies in this area even more attention to promise in such generally recognized teaching qualities as intelligence, strong social feeling, warm and friendly personality, ability to adjust well in school and community, and a genuine interest in exceptional children. Upon such a foundation technical skills in an area of specialization are more easily and better built.

The teacher of exceptional children should be as secure an individual as can be found. Patient, creative, foresighted, knowledgeable, himself or herself growing. We look for these qualities in all teachers but even more so in teachers for exceptional children.

I have spent a good bit of time on these human ingredients in teacher training, since they basically make or break any curricular sequences, no matter how exquisitely arranged or revised.

Here at Loyola in Chicago our main emphasis and experience has been with the preparation of teachers of the hearing handicapped and the deaf. We hope to extend our offerings to other areas as soon as feasible. Here we have been immeasurably helped by the seasoned and expert guidance of such veteran teachers as Marian Quinn and Margaret Fitzgerald as well as by our Speech and Psychology Departments. With increased archdiocesan interest and support we hope to expand our efforts in this essentially Christian work.

Already we have, however, received some of the hundredfold reward by way of a strengthening of our regular programs in all three departments as well as reaping much goodwill from even this limited effort.

We look upon special education as a cooperative venture of our whole community and, as such, feel that it has mutually reinforced and will even more mutually reinforce our efforts toward the total education of all our children and youth. All is Christ's; we are Christ's; all is ours.

MENTAL RETARDATION
(Dr. Anthony Del Vecchio, Chicago, Ill.)

OCCUPATIONAL EDUCATION FOR THE YOUNG ADULT RETARDATE

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We have heard discussed the importance of diagnosis in the educational placement of the retarded child—the *beginning* of his school experience. The elementary curriculum was outlined for us as a guide in the *continuation* of his school experience. Both of these topics are concerned with the immediate problems of the retarded child at some particular phase of his development; yet these *are* problems essentially in the light of the future life adjustment of the child—at the *termination* of his school experience. The possible degree of social and economic independence which the child may be able to attain determines to a great extent the type of schooling he should have and the content of the curriculum.

Among the many needs of the mentally retarded, preparation for social and economic self-sufficiency appears as one of the most important, from the point of view both of the individual and of society. To the retarded person, work itself is an important aspect of the total socialization process since it is perceived by him as a worthwhile adult activity. At the same time society will benefit by transforming an economic liability into a potential economic asset.

Fundamental to any hope of success in the occupational training and job placement of the retarded young adult is his own realization and acceptance of his handicap. From the day he entered school, and possibly before, he has been keenly aware of his slowness or inability to compete with others. His self-concept may be limited to the qualities that distinguish him from his normal peers rather than an appreciation for the talents which he shares in common with them. These talents, be they one, two or five are God-given and he shares with those more gifted than himself the obligation of trading with them until the Master comes. He has a responsibility to God and to himself to use those talents for the benefit of society, no matter how menial the occupation may be. There is a certain dignity about every kind of work. It needs to be done by someone, and it becomes honorable only when performed to the best of one's ability.

Our highly mechanized society makes available an abundance of varied job opportunities suitable for the educable mentally retarded. Occupationally speaking, most of this group can become partially or wholly self-supporting, provided they have been adequately trained, counseled where necessary, helped to find suitable jobs, and receive support in a follow-up program.

Just how successful the retarded have been in employment has been studied by a number of investigators, who are generally agreed that a relatively good adjustment has been made by many of them, and that failure on the job is attributed not to lack of intelligence but rather to a lack of suitable work habits and attitudes. These findings pointed up the need for more emphasis on preparation for employment. It became increasingly apparent that an educational program was needed to serve as an effective preparation for and as an

adequate transition to employment for those young adult retardates who show probability of making a satisfactory adjustment.

Obviously, not every child enrolled in a special class today will become economically independent tomorrow. Such factors as emotional maturity and social adequacy as well as intelligence must be considered in the total prognostic evaluation.

In the past two decades with the tremendous expansion of special classes benefiting elementary school children came the inevitable demand for services at the post-school level. In most states the mentally handicapped had been able to leave school upon reaching the age of 16. This age limit has been extended in many areas to 18 and even 20, with major emphasis in the final years on occupational training and education.

Ideally, preparation for social and vocational adjustment begins the day the child first enters school. Helping the primary level child to understand the whys and wherefores of getting to school on time, for example, is the first step in the development of the concept of punctuality as an obligation of an employee to an employer. Holding a primary child to the completion of a task begun helps him develop "stick-to-it-iveness"—a trait indispensable for vocational success. The seeds of obedience, respect for authority, consideration of the rights of others, ability to take correction—challenges encountered in the world of work—are sowed and nurtured in the primary and intermediate classrooms. Throughout the school years, preparation for employment should be considered as one of several major objectives in curriculum planning.

When this foundation of general work habits and attitudes is thus laid and developed throughout a child's school experience, the role of the teacher of occupational education is considerably lessened. He is able to build upon the abilities and skills already established and make them practical in a work situation.

The occupational education curriculum includes the academic skills required for job placement; the manual skills needed in general job areas; non-manual skills—work habits and attitudes; guidance, placement and follow-up. In planning the program the teacher should first become aware of the demands that industry and society will make upon these retarded individuals socially, academically, vocationally, and physically so that he may provide more adequately for these requirements. A survey of local industry and an analysis of job opportunities suitable for the retarded will furnish information regarding the academic skills, and the manual and non-manual skills to be included in the program. Several such surveys are reported, listing types of jobs held by retarded youth, academic skills required, job area vocabularies, manual skills needed, etc.

One study reported in the March 1958 issue of the *American Journal of Mental Deficiency* lists eight job areas open to the educable mentally retarded, together with an analysis of the academic requirements of reading, writing, oral language, mathematics, and spelling required for each. The areas suggested are: Food Preparation and Service; Laundry and Cleaning; Motor Vehicle Operation and Service; Hospital and Institution Work; Building Operation; Office, Department, and Small Store Work; Factory Production Jobs; and Personal Service and Miscellaneous Jobs. While this study was limited to the State of Connecticut and may differ in various localities, it does suggest a workable outline for curriculum content.

Academic skills common to all areas include the reading and filling out of application blanks, use of time cards, withholding tax slips, figuring hours

and wages, use of banking and postal forms, etc. In addition, pupils should be taught the need and use of budgeting to determine how and where to spend their income wisely.

Surveys of the occupational status of mentally handicapped children indicate that the occupations which they obtained and held at the adult level were mostly of the unskilled and semi-skilled types. Any specific manual skills demanded in a particular occupation can best be taught on the job itself. However, within the framework of the classroom or shop certain skills can be taught which would be useful generally in all job areas. Training for a limited operation is an accepted principle—a little piece of a job, not a whole trade. A boy may never learn to be an all-round carpenter, but he may be useful in charge of the lumber rack. A girl is not likely to become a chef, yet may find her spot in preparing vegetables.

Ability to perform the manual skills required by the job itself are not considered so important as the worker's skills in interpersonal relationships. In reviewing the vocational problems of the mentally retarded worker, it appears that the mere possession or acquisition of a useful work skill is not a sufficient condition for employment, even in a favorable labor market. It is evident that there are many psycho-social barriers to employment which he must be helped to overcome in order to make an adequate job adjustment. In a word, he must acquire the general "work personality" indispensable for actual employment.

In the occupational education class, therefore, the student should learn about the qualities of a good worker, the moral responsibilities of both worker and employer, and health and safety factors in employment. He must learn that congeniality, ability to get along with others, to take corrections and criticism, desire to please, and ability and willingness to follow directions are important factors for success on the job. He needs to develop proper attitudes and work habits and see the importance of his job. He must appreciate the necessity of getting to work on time and of *working* during working hours—of being "vocationally honest" with his employer.

In-school work experience can be an important culmination of the series of carefully planned experiences provided in the classroom for the development of attitudes and behaviors relevant to occupational adjustment. The in-school work program provides school personnel with an excellent opportunity for an exploration of student incentives and attitudes in relation to employment. It also creates an additional opportunity for the further development of occupational information and desirable job attitudes. The student's experiences on the job can be utilized by the teacher to supplement classroom instruction.

While sheltered, the in-school program is structured, not for the purpose of teaching specific skills, but rather to give students the experiences preliminary to direct occupational placement in the community where they will learn whatever specific job skills are required. The in-school program is most useful when it stresses attributes which may be generalized to any job situation such as the relationship of the worker to the employer and vice versa, concepts of punctuality, socialization, and task completion.

The in-school work program is especially effective in evaluating aptitudes, interests, abilities, and the present level of an individual's occupational adequacy. It is possible to observe a student's relationships with supervisors and co-workers, his anxieties, emotional stability, self-confidence, and general orientation to work.

Since 1950, many state and local organizations have sponsored workshop programs to provide either transitional or terminal job experience for the young adult retardate. The vocational setting of a workshop is qualitatively different from a schoolroom, a social club, an arts and crafts or recreational center. The vocational setting of the workshop stresses behaviors that are appropriate to it and which revolve around work and pay. The workshop, therefore, offers the mentally retarded young adult an opportunity to assume and to try out his adult role. The role of worker involves doing a job for pay at a given place and time and also interpersonal relationships with peers and fellow workers and supervisors. The workshop experience stimulates or provides training in travel skills, useful living and work habits, punctuality, respect for the rights and property of others, and relations between fellow workers and employers.

Despite the differences between competitive and sheltered employment, there are requirements and features that are common to both. The qualities that characterize a good worker in a workshop are very similar to those describing a good worker in industry.

Guidance, placement, and follow-up constitute the final phase of occupational education. An effective guidance program is a *must* for it is imperative that a mentally retarded individual have the necessary help to guide him into a well-chosen job in which he can become a self-supporting and self-respecting individual. The young adult retardate has to learn to make a realistic evaluation of his own limitations and assets in order to help him avoid continual frustration.

A comprehensive evaluation must be made of each individual to enable the guidance personnel to make a placement which will match the capacity and characteristics of the student with the demands of a particular job. Common sense dictates some precautions in placing the retarded in employment. In general, they need work within their ability, mental and physical; work with which they are satisfied; work free from danger; work where they do not endanger others; work where there are not great temptations; and work where employment is not seasonal. Authorities agree that the lack of judgment, characteristic of mental deficiency, should always be considered in placing them.

Helping mentally retarded students locate and adjust to employment need not be the province of any one agency. Some retardates are able to locate jobs for themselves through the guidance of family or friends; answering want ads and "Help Wanted" signs may mean employment for others. The service of the state employment or vocational rehabilitation programs should be sought for those who require and would benefit from these services.

Essentially, the criteria of eligibility for assistance under the Civilian Vocational Rehabilitation program are basically simple. In order for an individual to be considered eligible, (1) he should be of working age; (2) he must have a substantial disability which results in an employment handicap; and (3) a reasonable chance must be evident that the individual will become employable or be able to secure a more suitable job through the rehabilitation services.

The employment opportunities that exist for the educable retarded person are comparatively numerous; many studies show that mentally retarded individuals do well on their jobs. Moreover, they hold their jobs for as long a period of time as many people do, and they are treated no differently as far as pay and hours of employment are concerned.

Just how successful a particular individual will be depends upon many factors. Especially important are: (a) finding a job suited to his capacity; (b) the degree to which he has developed traits of self-reliance, courtesy, industry, obedience and cooperation; (c) the degree to which the home and family cooperate with the program; (d) the degree of tolerance and understanding on the part of the employer; and (e) the physical health and stamina of the worker.

Adjustment to employment is a decided challenge to the retarded young adult. In place of the friendly teacher, there is the "boss" who wants results. Instead of one or more hours at a job, there are eight. In school the retarded pupil is surrounded by others of his kind, all well known to him. In industry he is with strangers, not all of them too kind. A remark or action that in school would bring only a reprimand may mean in industry the loss of a job.

The continued interest, guidance, patience and warmth of understanding on the part of the teacher, the school, or the placement agency will assist this young worker to adjust to his new role and to accept his adult responsibilities.

The *past* record made by retardates in employment has been *beneficial* for it pointed up their strengths as well as their weaknesses. The *present* trend is *encouraging* for it seeks to capitalize on those strengths and to minimize the weaknesses by means of an occupational education program. The *future* is *hopeful* for, as counseling, vocational training, and job placement become available earlier and to larger numbers, we can look forward, with the grace of God, to an even brighter picture of the retarded in the world of work.

LANGUAGE DISORDERS

(Chairman: Sister Marie Urban, O.P., Chicago, Ill.)

THE NON-DEAF AND LANGUAGE HANDICAPPED

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We have seen in recent years the pendulum of modern educational thought swing from one extreme of personality and social training to the opposite pole of strong emphasis of basic science. Both of these extremes tend to direct the attention of the educator away from the language arts. Our topic for today does not deal with philosophy of education but rather with a specific effect of this neglect of interest in the area of language. There are in our schools today many children who are not deaf but who are nevertheless severely handicapped in the language skills.

Language is the name we give to the symbolic function and behavior which is characteristically unique in human beings. Although expressive language, or speech as we call it, is produced by our bodies, a language handicap is an invisible disorder which is made known only when a child attempts to communicate through speech. A disorder in the language area is of greater significance to educational growth at all levels than most obvious physical disorders.

If we can accept the tenet that in a complete educational program we need to reach all children and to develop them as their potentials permit, then we have a need to reach all the children with speech and language handicaps.

Language is normally learned in the home before a child attends school. The normal channel of learning is through the senses, primarily through the sense of hearing. With a normally functioning body and a stimulating environment, most children develop an ability to understand and to express themselves in speech, the natural form of language, by about twelve months of age. By two years of age most children are putting words together in simple sentences and have a considerable vocabulary. By three years of age language is used to control the environment, and vocabulary development and complexity of language structure continue at an accelerated rate of development. However, in many homes and for many children, this patterning of normal language and speech development does not take place. Some children get sick, some spend many of their first months and years of life in the hospital rather than in the home, some children come from a home where two or three languages are spoken (many of these children are not really exposed to two or three languages but to combinations of two and three languages, that is, to broken English and to half usage of another language), some children are over-protected, some children are slow in developing, some are brain damaged, some are retarded, and some children just have no use for developing speech and language because there is no need within their environments. For these reasons and for still others, many children reach school age without having developed effective language or intelligible speech.

Language development is dependent upon the satisfactory establishment of interpersonal relationships. In extreme cases where the parent-child relationships are not normal in the early months and years of life, severe problems of lack of language and/or speech development take place. Autistic children may never attain to or develop language, although they have normal hearing, because of a lack of identification in interpersonal relationships with their parents. Many children before school age develop severe emotional blocks; childhood schizophrenia is not an unknown phenomenon. Occasionally severely shocking incidents lead to hysterical aphonia (complete loss of speech). It is possible for a child who had begun developing normal speech and language to lose all traces of language behavior and not respond to the usual approaches to retraining.

Language also depends upon the normalcy of the sensory receptors of the body, especially hearing. A deaf child and a child with severe hearing impairment will not have the channels open to learn and develop language in a normal way. Other sensory deficiencies, including blindness, motor handicaps, and sensory or perceptual disorders, also limit a child's experience in learning and effect symbolic behavior, thus influencing language and speech development to a great extent.

Language learning also depends upon the normal development of and function of the central nervous system, especially the centers in the brain which mediate the symbolic processes. Aphasia, a complete loss of speech after damage to the specific area of the brain known as "Brocha's Area," is not an uncommon finding in older children and adults. Congenital aphasia, a lack of development of language in the pre-school years due to lack of proper functioning of this area of the brain, is a possible explanation for certain types of language disorders in very young children. Children who are not deaf and yet who do not respond to sound or language may show symptoms similar to those of adult aphasia. Children who suffer varying degrees of brain damage from trauma and infectious diseases often are left with a perceptual and/or language limitation not severe enough to classify in with the aphasias and yet one which is of greatest significance to their educational achievements. It is probable that many children in our schools with unusual speech or reading problems suffer from organic perceptual problems.

For these and for other reasons our schools contain many language handicapped children who are not deaf or hearing impaired. Like other handicapped children, they need doors opened for them if they are to develop the potentials of their capacities. Because language as such is an invisible disorder the problem can go unnoticed and uncorrected. The good child who sits quietly in school, who learns very little, who has difficult relationships with parents, teachers, and school comrades only in that he or she has little or no relationships, the neglected child, the language handicapped child needs to be reached by our teachers.

A language handicap is a handicap of socialization, a dehumanization of the child. It is a handicap which can and often does stop normal formal education. In order to educate we must reach *through language* the children who are handicapped in this fashion: the classroom teacher should be alerted to recognize the problems, professional speech and language consultants should be used by the schools, and medical diagnostic centers should be developed to properly diagnose and correct the difficulties leading to language handicaps.

THE PERIPHERALLY DEAF AND LANGUAGE HANDICAPPED

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In discussing "The Peripherally Deaf and Language Handicapped" as suggested by the title, we need to consider first what children are included in this grouping and, second, what the deviations from the normal are in their development that characterize them as having peripheral deafness and a language handicap.

The title indicates a limitation that is a causative factor, namely, peripheral or sensory deafness, in which damage to the mechanism of the ear prevents the proper reception of sound and a resulting condition—that of a lack of language. Such children do not have speech perception and, consequently, they have no auditory speech patterns to imitate. For this reason, they do not learn to talk. It is with this group of children only that this paper will be concerned.

It is recognized that the most significant effect of deafness is the limitation it imposes on language experiences. For the normally hearing child, language experiences begin in early infancy when, out of the confused welter of sounds with which he is surrounded, he eventually begins to relate certain sound symbols—including words and language—to definite persons, objects, actions, etc. This language-learning process is influenced by the character of what the infant hears—the nuances of speech expressing love and approval, or their opposites. Out of all these stimulations, the hearing child is building up receptive language and inner or thinking language. These are the beginnings of communication for him and eventually he will attempt to express himself by means of movements and gestures, such as reaching and pointing. In due time the beginnings in language will be made.

The deaf child, on the other hand, misses all the normal auditory stimulation—not only that of spoken language, but also that of the coloring effect of the heard voice in its intonations and other meaningful characteristics. His language experiences are restricted to the sense of vision. He is aware of only that at which he is looking and, because the visible movements of spoken language are fleeting and elusive, the visual stimulation is negligible. Without auditory patterns to imitate, the production of speech and language is impossible. The deaf child does not learn to talk.

The lack of language in the child's development is significant in regard to his mental growth, for language is a tool for learning. It is the basis for communication, a social necessity. It is a means for telling needs, exchanging ideas, sharing appreciations and emotions. Without language the child is handicapped in all these areas. Consequently, when he enters school it becomes the huge but fascinating undertaking for the teacher to begin the development of language with this child in whom there is lacking, not only speech and language, but also what may be termed a language sense. This is a tremendous task and, from results shown in studies that have been made, it is evident that a high level of achievement has not yet been reached. However, a continued effort to improve the teaching of language must be made.

The first thing to be done for these non-language deaf children is to establish in them an awareness of communication. This is begun by talking to them—talking about every activity or incident as it arises—and guiding

the child to observe that the teacher as well as other people use movements of the lips and other speech organs to communicate with each other. In other words, the beginnings in lip reading are being made, with vision used as a substitute for hearing. It is probably unnecessary in this electronic age to say that any residual hearing that the child may have should be utilized through amplification to its fullest capacity. Not only should the child "look and listen," but his learning experiences should be reinforced by every possible sensory stimulation: seeing, hearing, smelling, tasting, sensing texture, weight, and, above all, by doing.

The beginnings in language through lip reading will naturally center around the child's interests and immediate needs, paralleling that of the hearing child. The teacher will talk about his home and family, toys and pets, school and the happenings of the school day—what the children brought, who came into the room, who fell, got bumped, pushed, washed his hands—and the dozens of incidents of the day that contain vital opportunities for expression. The teacher should talk casually through the day, but she should not chatter or "prattle" on and on. There should be a degree of pointedness in what is said in order that the child will begin to "catch" words here and there. All this language should be given in sentences. The repetition of words or phrases to give clues is generally to be avoided, as, "It is time to go to play now—play," or "Take off your cap—off—off your cap." Eventually the child will begin to understand bits of language in lip reading—a word or a sentence here and there—and soon he will want to *tell* something. He will use natural gestures and begin to attempt to form words. These attempts at expressive language through partial speech, drawings, and gestures should be eagerly encouraged. As the child progresses in his realization of language, when he begins to make efforts to use it functionally, and when he is mature enough to be introduced to written symbols, small reports of incidents may be written on the blackboard by the teacher. This will introduce an early correlation of language with reading. Language development will continue to proceed through the several language arts and to be built from incidents and the expanding interests of daily living, both in school and from the outside. Specific training will be necessary for vocabulary growth and it will, of course, be necessary to help the child to use words in proper relation to each other in sentences. Structured devices such as "The Key" may be employed as a visual means of orienting language, but their value is dependent on how they are used. Visual structuring of language should serve as signs along the highway to correct language, but the deaf child will not acquire facility in language by learning the signs. He must do the driving himself by *using* the language he is building up. In this respect the teacher has two responsibilities. She must plan for an endless number of challenging situations which will provide the children with practice-by-use in expressive language.

She needs, also, to furnish the child with countless repetitions of live, stimulating language patterns in order to strengthen and increase his receptive language through lip reading. He needs this in lieu of all that he misses auditorially.

The language material for this development should be taken from incidents in school and at home: routine tasks such as feeding the goldfish, watering the plants, or passing lunch milk; and daily activities such as getting up, going to bed, washing face and hands, etc. In discussing these activities, we must avoid using dull and stilted language. The presentation must in every case be stimulating, and repetitive use of the related language must be purposefully motivated.

The learning of language should not be a memorizing process, nor should it become a question-and-answer routine. The teacher should begin early to use language experiences in such a way that they cause the child to think, make him observing, and lead him to become curious and inquisitive. Very simple cause-and-effect relationships may be shown, and associated ideas grouped for broader understanding. Out of experiences and observations should come learnings or generalizations that constitute basic principles which will enable the child to draw inferences in new learning situations, to reason, and to form judgments; for example, from very simple activities, principles in science may evolve which are determining factors in geography affecting types of crops raised in given sections, occupations of the people, and the economy of the area. Routine simple acts take on an ever-broadening meaning when we ask why we water the plants; why we feed the goldfish, the dog, and the cat, and in fact, why we ourselves eat. What makes it cold (or hot) today? Why do pilots wear warm clothing when they go up in airplanes? People from northern states go to Florida in the winter because it is warm down there, but *why* is it warm down there? We must not be satisfied with having the child know the fact that it is warmer in Florida than in the North, and that the pilot dresses warmly because it is colder high up in the air than it is on the ground. We want him to understand in simple language the principle that distance from the "hot belt" on the earth and elevation above sea level are factors that affect temperature. We want him to be able to talk about these things in "easy" but good language. We want him to be able to apply his learnings in the study of other regions. He should be able to make deductions as to why high mountains are snow covered, for example, and why trees stop growing at the tree line, while in the same region vegetables and flowers grow in the valley.

From such simple everyday activities, as eating our lunch, feeding pets, and growing plants near the window, the children can learn the basic needs for living things: food, water, light, and air. Out of conversations may come a realization of man's need for food, clothing, and shelter. Later on, such terminology as necessities, luxuries, standard of living, etc. will not be so formidable if the basis has been laid in simple understandings. We should ease the child into complex problems by helping him to observe and interpret simple everyday phenomena in his environment and to develop adequate vocabulary and language at his various levels of achievement; for example, "neighbors" should not be simply a word fitting stories in first or second readers, but its social meaning should be derived from the child's own family, friends, and neighbors. Neighbors live in a neighborhood, and a personal understanding of the home neighborhood and the school neighborhood, leads to the somewhat expanded area called the community. Learning about the social, cultural, and economic life in his immediate community furnishes a basic understanding of other communities and later of larger social and political segments—city, state, nation, and the world—for the world itself is made up of communities of men.

The question may be asked at this point, how can the teacher hope to have deaf children reach even a fair level of achievement in such a wide range of learnings that the curriculum includes? The answer to that question is dependent upon many factors but, in general, some suggestions may be made that are useful for any teacher but very specially for teachers of the deaf.

1. The teacher should know child development. She should be aware of the average expectancy in achievement as the child matures and, also, the probable potential of each child in her class.

2. The teacher must know subject matter herself—science, geography, history, arithmetic.
3. She must know the curriculum, not only for the group with whom she is working, but the curriculum in all subjects at all levels. The graded material in textbooks is geared to the child's development in ability, interest, and needs, providing a wealth of resources to be utilized.
4. Language must be developed through experiences and incidents. It may be done through units, activities, centers of interest or any logical procedure.
5. The teacher must help the child to become organized in his thinking and learning as he progresses in acquiring so-called "straight" language. Haphazard teaching will bring confused thinking and mixed-up language.
6. Finally, the teacher must make a continued effort to appreciate, as much as is possible, what it means to be deaf and to be struggling to learn that which hearing people acquire effortlessly—language enough to establish communication.

FACTORS WHICH INFLUENCE LANGUAGE LEARNING

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The child! His home! School! In just this order let us consider these three factors which influence language learning, which influence all learning. Let us consider them at length; let us penetrate them, and in so doing perhaps we shall bring to light the more specific factors which we should utilize to initiate and sustain successful language learning.

In considering the child, our first factor, we ask ourselves, "Is he as other children? Physically, mentally, psychologically, is he as other children?" Our child is Thursday's child, and Thursday's child is somewhat handicapped physically. He cannot hear. Because of this, *hearing*, the usual avenue of language learning, is closed to him. But it is not closed completely, for few are the deaf children who cannot hear, few are the deaf children who possess no residual hearing, and few, therefore, are the deaf children who are unable to utilize one of science's greatest gifts, the hearing aid.

We at St. Joseph's have found success in using hearing aids in connection with and supplementary to language learning. Since all of our classrooms have been equipped with really good hearing aids, we have, in the last eight years, with more than 150 children, found only two children who have responded not at all to auditory training. The others have profited greatly from the use of hearing aids. They have profited in listening acuity—from knowing only whether the hearing aid was turned on or off to actual enjoyment in listening to records, to music. They have profited in speech achievement, in pronunciation and inflection; and they have profited in language achievement, in retention and amount.

Auditory training is a must at our school. It is taught throughout the day in connection with other subjects and at a specified time as a separate subject. At all times the skill of listening is explained and practiced.

We feel that auditory training compensates, in part, for hearing loss. Being cognizant of this fact has helped us encourage our children to use their hearing aids at all times and such encouragement has borne fruit.

"Mentally is our child as any other child?" Most always he is. Ask anyone who teaches him. In her class of deaf children as in a class of hearing children, the teacher finds variation in mentality from low average to superior. This she finds, not by the administration of intelligence tests, but rather from observation and insight which experience in teaching has given her.

In her class of deaf children, as in a class of hearing children, the teacher finds also that her highest achievers are not always the children with the highest IQ's. Who of us has not taught a child of just average mental ability but of superior language accomplishment? What is the explanation? Talent, most definitely, and motivation, which brings us to the third part of our question.

"Psychologically, is our child different from any other child?" He should not be. He need not be. But he might be, if he has been treated as if he were different. From earliest months parental fear and worry are apparent

to a child as sensitive as he. With realization of the existence of such fear and worry comes the child's realization of power. Consequently he forms behavior patterns anything but desirable, for they impede not only his social adjustment but also take a tremendous toll on his lip reading, speech and language learning.

Rearing a deaf child presents somewhat of a problem, it is true, but with this problem, as with any other, the solution lies in facing it. So face it, do something about it, and you will make it less of a problem. Know that God gave you first and foremost a normal child. Keep him that way and in so doing give him the best possible preparation for his days in the classroom.

Do not retard him by spoiling him, by being overly-solicitous. Do not isolate him from all but family contacts. And particularly do not gesture to him. Communicate with him through lip reading. Talk to him as if he heard. Just be sure that he sees you speak to him. In this way he will learn that communication is effected through lip reading and speech; he will learn language as he is supposed to, from you, his parents, plus which he will be laying a groundwork for better and faster language learning in the classroom.

In answering our question, then, "Physically, mentally, psychologically is our child as any other child?" we see the variation that can and does exist in the make-up of the five-year-old who comes to us in school, the variation having been determined partly by heredity, partly by home environment. Both are in great measure responsible for the child's final accomplishment in school.

Awareness of the make-up of a particular child gives the teacher ways of approaching and reaching him, and helps her know what responses to expect from him. Awareness of the make-up of a particular child does not, however, affect the amount of language material that is presented to him. Any language program must give a wealth of language, with variety in method to prevent monotony, effect interest, and insure learning. Thus the language program is geared to fit the needs of all deaf children, although the individual responses will vary. What will be learned, what will be retained, what will be used, depends upon proper motivation which comes from the influence of the home upon the child. And if the child has not been properly motivated, school-taught language will not effect commensurate learning when the child is in the classroom.

From his first days in school the child is expected to lip read. If lip reading has not been his method of receiving language prior to the time when he enters school, he is a retarded child, for when he comes to school, this child must unlearn before he can learn, he must tear down before he can build, and all this at the price of time in the classroom.

In the classroom. In school. Here it is that our child grows in a carefully built lip reading vocabulary of nouns, verbs, and commands taken from his immediate environment. Such vocabulary is practical and useful and more apt to be retained because it is constantly being drilled in the environment, in live situations. Examples of such commands might be:

In the Dormitory

Hang up your sweater.
Hang up your dress.
Wring out your washcloth.
Polish you shoes.
Cut your fingernails.

In the Dining Room

Drink your milk.
Eat your supper.
Eat your breakfast.
Finish your cereal.
Pass the butter.

In The Dormitory

Wear your blue dress.
Get the scissors.
Hang up your towel.
Wear your new dress.
Polish your fingernails.

In the Dining Room

Pass the bread.
Have some salt.
Have some salt and pepper.
Fold your napkin.
Use your napkin.
Have some.
Have some more.
Have some bread.
Have some crackers.

Although the child has been introduced to language at home and has shown through his response to commands that he has learned language, this language learning process is continued at school. And even though the child has learned language, he cannot use it until he has been taught speech. Teaching speech is the work of the teacher, not the parent. From his first to his last days in school, our child is taught speech.

As soon as he has mastered individual sounds, they are combined into words, useful words that he is first encouraged, then expected to use. This he does by answering questions. At first he answers in one word, e.g., yes, no, Mother, tomorrow, home. Gradually, as his speaking vocabulary increases, he is expected to give more complete answers until at last he is able to answer in sentences. Perhaps an example will illustrate this:

In answer to the question, "Will you mail the letter for me?" his first reply will be, "Yes." Gradually his reply will lengthen, thus:

Yes, I will.
Yes, I will mail the letter.
Yes, I will mail the letter for you.
Yes, I will mail the letter for you afterward.
Yes, I will mail the letter for you when I go downtown.

Thus we see how the child progresses from one word responses to complete sentences for responses.

While our child is progressing in the use of language, he is continuously being fed more language; he is still receiving language which he is able only to understand, not to use. However, this receptive, i.e., received language, will, at a later time, evolve into the language that he uses, i.e., his expressive language.

From this we can readily see the importance of talking to the child in sentences. The language that is spoken to him is the language that he will learn and the language that he will use. If we talk to him in isolated words and do not integrate them into sentences, we are teaching him to use the same procedure when he wishes to express himself.

The importance of early sentence learning cannot be underestimated. Studies show that a hearing child has mastered all combinations of sentence structure plus almost 6,000 words by the age of five. Is this true of the deaf child? Is this possible for our deaf child? We think it is possible if he learns language naturally, as children ordinarily do, i.e., by being bathed in it, saturated with it, eventually coming to understand the meaning of certain language constructions because they have been repeatedly spoken in meaningful situations. Do you think *this* is possible for our child, Thursday's child? We know it is. We use this method in teaching, inside the classroom and out, in the dormitory, the dining room, the playground, wherever we happen to be with the child. But would not it be wonderful for all deaf children if

the natural method of teaching language were used on them from the time they were born? Then these children would come to school lacking only speech, and then the language curriculum could stress the acquisition of language skills and language arts as it does for children in regular schools.

In teaching the natural method, however, we do not neglect more formal teaching of language. We teach the Fitzgerald Key, vocabulary, idioms, language principles as such, grammar, and composition. We cannot stress too much the importance of teaching vocabulary. Meagre vocabulary is quite often a deaf child's downfall, as it often is a hearing child's. And yet how easy it is to change this weakness into a strength.

Take your reader. Select many words that mean almost the same thing with just shades of differences. Sister Anne Bernadine compiled this list of the different words used instead of *said*:

muttered	answered	admitted	murmured	whispered
teased	announced	panted	thundered	roared
declared	gasped	confessed	predicted	protested
hissed	retorted	exclaimed	snorted	explained
sputtered	admonished	growled	begged	mumbled
insisted	grunted	promised	snapped	coaxed

Putting these words on a chart is not enough. The children must be taught the meaning of them and how to use them in sentences. Here are some of the sentences given by the children:

"That's not fair," muttered Tom.

"We will win the game Thursday," predicted the coach.

"We will go to see 'Embezzled Heaven' this afternoon," announced the principal.

"I did go to bed at nine o'clock," insisted Paul.

"If you win the game, you will have a treat," promised Sister.

"I did not make three fouls in that quarter," protested Tom.

"I didn't say anything at all," growled Jean.

"You think you're perfect," retorted Paul.

"You have a spider on your back," teased Jean.

"I'm sorry, I was wrong," apologized Bill.

"Please teach me how to drive," pleaded Tom.

"If you disobey again, you will be yanked out of the game," warned the coach.

"I asked somebody to help me with that problem," confessed Paul.

"Let those apples alone," thundered the storekeeper.

Another way to improve vocabulary is to teach root words; for instance, *portare* means to carry. From this knowledge we can devise quite a lengthy list of words whose root means carry:

transport	transportation
import	importation
deport	deportation
port	exportation.
portal	

Another suggestion is to use the dictionary to find how prepositions change a word's meaning—look up, look over, overlook, look forward. Or did you ever try teaching the meaning of signs? Here is a list from Sister Laurentine, our language teacher:

returned for postage
plain or toasted

charge or cash
your subscription has expired
pay as you leave
with or without cream
no such street
travel at your own risk
emergency exit
call your floors, please
curb service
sound horn for service
flash lights for service
single file, please.

And what about history vocabulary, geography vocabulary? Mrs. Dalton, our history teacher, maintains that there are four basic words which are a must to the understanding of intelligible reading of any history book. They are fact, result, event and reason.

In addition, there are the expressions which can be taught and more readily understood when the child has a knowledge of history:

Put your John Hancock on this.
Let's bury the hatchet.
That pen isn't worth a continental.
Don't be a Benedict Arnold.
Rome wasn't built in a day.
I found it brick and left it marble.
All roads lead to Rome.
To the victor belong the spoils.
Don't give up the ship.

And here are some nice, everyday idioms, the knowledge of which comes in very handy:

She has too many irons in the fire.
Where's the fire?
Hold your horses.
She looks like seven-days' rain.
These are crocodile tears.
That suggestion didn't pan out.
I'll go along with that.
Don't jump the gun.
She lives in a one-horse town.
I've a bone to pick with you.

In teaching idioms, capitalize on the child's interests. Thus during the basketball season, which is a great interest in the lives of our children, we hear:

The tables were turned last Saturday.
It was nip and tuck.
They got off to a good start.
It looked as if it were in the bag.
We took the lead.
After fifteen minutes they were whipped.
The last basket brought down the house.
They got winded easily.
The referee bawled out the coach.

Part of formal language is teaching language principles from Croker, Jones and Pratt, which we do. Part of formal language is teaching grammar

in which the children learn to diagram when they learn the parts of speech and the kinds of sentences. For this part of language and particularly for excellent material on vocabulary, we recommend McKee and Blossom's Language Workbooks. In these workbooks the vocabulary material teaches the child to be careful and precise in his selection of words. To quote a few:

Whenever Dora and Betty meet, they (converse, talk, chatter) as if they hadn't seen each other for years.

While the stew (cooked, simmered, burned) in the pot, the hunter stirred it, humming a little to himself.

With a snarl, the wildcat (turned, lurched, spun) around to face his new enemy.

It was a mild breeze from the south, but it (blew, stirred, fanned) the coals into an ugly flame.

The spectators gasped as the bright arrow (pierced, severed, grazed) the target at the bull's-eye.

Necessary and essential parts of any language curriculum are textbooks. Textbooks are guides for you, the teacher, which provide an unending source of teachable material; they are a *sine qua non* of all learning in all schools. Should our schools be different?

Of visual aids, textbooks are the most visual, the most complete and what child needs visual aids more than a deaf child?

To summarize quite simply, we may say that this paper has discussed factors relevant to language learning, the child, his home school, including some mention of devices with examples which we use in our classes at St. Joseph's.

One device which I neglected to mention was putting up sayings around the room. Here's my favorite:

This room is filled with love of learning.

obedience.

kindness.

happiness.

smiles.

thoughtfulness.

goodness.

Have we filled our hearts, our homes, our classes, with virtues such as these? If we have, then the three factors which influence language learning cannot fail to provide all necessary requirements for successful language learning.

TOTAL EDUCATION PROGRAM OF BLIND CHILDREN

(Chairman: Miriam Norris, Chicago, Ill.)

PRE-SCHOOL EXPERIENCES FOR THE VISUALLY HANDICAPPED

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It seems advisable for purposes of clarity and for our mutual understanding if I begin by pointing out that my discussion is limited to the child who is educationally as well as legally blind. The term "visually handicapped" is far more inclusive than this and some of my remarks would prove invalid and misleading insofar as the child who is partially-sighted is concerned. In my experience with blind children I have found that even the child with large object perception copes with his environment in a different manner than the totally blind child—the child who lacks an important sensory modality.

Before addressing ourselves to the differences, problems or added responsibilities related to blindness, let us first think in terms of the basic needs of any child. It is an accepted fact that all children need love, acceptance and security. Every child needs to feel that his parents love, want and enjoy him; that he matters very much to someone; that his parents like him for himself; that they like him all the time and not only when he acts according to their ideas of a way a child should act; that they always accept him, even though often they may not approve of the things he does; and that they will let him grow and develop in his own way. Every child needs to know that his home is a good safe place he can feel sure about; that he belongs to a family and has his own place; that there are limits to what he is permitted to do and that his parents will hold him to these limits; that he will not be allowed to hurt himself or others when he feels angry or jealous. Every child needs to know that his parents want him to grow up and that they encourage him to try new things. The parents are then, in most instances, the determining factor as to whether the goal of a healthy personality is achieved. "Work with congenitally blind children and their families re-enforce the convictions that ego development depends primarily upon physical contacts, consistent communications and other components of mother love." As Dr. H. Robert Blanks states, "These enable the infant to make the positive self-identifications essential to the basic feeling of security and self-acceptance which enables the child to tolerate the inevitable frustrations of life, to learn new and more complex ways of mastering these frustrations and to develop the curiosity and initiative so fundamental to the fullest development of the sensori-motor apparatus, object relationship and learning." Recognizing, thus, the great responsibility of the parent during the formative pre-school period of any child's life and likewise recognizing the tremendous importance of the parent-child relationship, the position of the parent of a blind child can be viewed as an unenviable although not intolerable position. These parents have even greater demands placed on their physical and emotional energy, their patience, understanding, resourcefulness, faith and knowledge of child development. Let us admit that the parent who functions adequately in the role of the mother or father of a so-called "normal child," may easily feel

overwhelmed, confused and inadequate when faced with a reality of having to rear a blind child.

Many of the blind children enrolled in school during the past ten or fifteen years are blind due to retrolental fibroplasia. This is an eye condition that has in the majority of cases been found due to the combination of prematurity and excessive oxygen. The mothers of these children have had an added burden imposed on them, because they have been separated from the child the first two or three months of the child's life, while the child remained in the hospital. When the child joined the mother at home at age two or three months, he was not the well-developed, active or responsive child the mother expected. Thereafter, an endless series of problems could have been caused by the needs of the child, which could become magnified and more complicated with the diagnosis of blindness. Dr. Berthold Lowenfeld in *Our Blind Children* points out that parents upon receiving a diagnosis of blindness in their child generally go through the following phases: First there is the initial shock reaction followed by disbelief; second there is the questioning phase, "Why did this happen to me," "What have I done to deserve this." During this phase parents frequently feel responsible for the blindness and possibly guilty; then eventually comes the phase when the blindness is faced as a reality and the parents decide to cope with it as such. These phases last for varying periods of time—weeks, months, unfortunately sometimes years. The length of time depends on the personality of the parent and the help that they receive from relatives, friends, clergy, doctors or social workers. Let us bear in mind that the parent does not instinctively know that this child can grow up to be an adequate and desirable person. In the meantime, while the parent is making the adjustment, the blind child is growing up and requires daily care, affection and guidance. Unfortunately for parent and child, some parents never are able to accept the handicap. Dr. Jane Hollenbeck said her experience has shown that parents who refused to accept the diagnosis will have children who display terrific problems. This was 100 per cent true.

The need for the discussion of parents in developing this paper on pre-school experiences of the blind child is presumably obvious. The child's earliest and basic experiences occur in the family. The blind baby not only has all the aforementioned needs but has need for more complete evidence of affectionate care than the baby who can see to help him become acquainted with the world in which he is to live and to develop a healthy personality. Miriam Norris in *Blindness in Children* concludes after intensive research in this area, that "the earliest months of the blind child's life and the years of the pre-school period are of primary importance. They determine the course of his later development." The blind child's "capacity to master his environment is definitely related to his security in his family and the understanding that family members have of his needs." Those of us in social work and other helping professions then have a grave responsibility to help the parents who are confused, anxious, depressed or distraught so that their handling of the reaction to the blind child does not produce overdependence, delayed and distorted differentiation of the ego and developmental retardation in the child. Instead maximum opportunity for optional development of the child can be provided if help is offered early enough.

Now let us direct our attention to the early training of and kinds of experiences desirable for the blind child as he grows into childhood from infancy. There is a popular misconception among the lay public that the blind child automatically compensates for his blindness by the overdevelopment of the other senses, which remain relatively unstimulated and undeveloped among

those of us who can see. May I stress that this is a misconception. The blind child requires special help with reality testing and education, both intellectual and physical. Research indicates his learning necessarily follows some unconventional patterns and often violates conventional taboos. We must remember that 85 to 90 per cent of what the pre-school child learns is through what he sees. The blind child must get his stimulation through the other senses of hearing, touch and smell. His chief incentive has to be the mother and other members of his family. This is why sound inter-personal relationships are vital to his learning. He must be allowed to have actual physical contact with objects. He must be talked to, talked to and talked to. He cannot see the expression on mother's face when she enters the room, so verbal expression by the mother is needed. Likewise verbal description of the activities mother is engaged in is necessary. Soon he learns to recognize people by their voices and to react to voices in the same way sighted children react to seeing people. If various sounds are identified for him, then soon he can identify them himself. The unknown is frightening to us as sighted adults, but more so is this true for the blind child. In our culture we are taught as children not to touch certain objects but only to look at them. The blind child must have the freedom in his exploration to touch the objects in his environment thereby broadening his experiences. Even the imported lamp and the delicate figurine that is mother's favorite are included. It is far better that he learn how they look, under the supervision of an adult, than to be bombarded with additional "No's and Don'ts" which add to his feeling that curiosity is not acceptable. The experience of touching objects becomes more meaningful to the child accompanied by identification and description. It is common for the blind child to say "Let me see," and then explore with his hands, either an object or another person. Many times I have left the home of a blind child with my own face sticky because the child wanted to "see" how I looked. My thoughts at such times were, "Fine. Here is a child secure enough to approach an adult he sees infrequently. Here is a child that is developing his capacity for human relationships." Can you imagine the feeling of the young child when he is rebuffed by the person he is trying to see. The need for this kind of exploration diminishes as the child develops more mature ways of identifying persons. It is difficult for parents and nursery school teachers to tolerate this method of learning, but even more difficult for them to tolerate is the child's need to learn through smelling. I remember a little boy, who would smell everyone who remained in his home for more than an hour or so. Apparently he was sensitive to smells and differentiated minutely. Mother became terribly upset as she found this behavior repulsive. After all, it is considered ill mannered and crude to behave so. Blind children also use their mouths to find out about things and should be allowed to put things to the mouth as long as they want to. Here again an important learning experience proves contrary to our conventions and taboos. In our society with high value placed on cleanliness and hygienic methods, it is very difficult for us to permit such mouthing. We can wonder, however, if the blind child in indulging in such oral exploration becomes susceptible to any greater number of illnesses than his sighted peer. This answer is unknown.

Earlier mention was made of the importance of good mother-child relationships to the learning of the child. A blind child has no reason to want to reach out, sit up or learn to walk. Visual stimuli being absent, he does not see things he wants, nor does he see other persons sitting and walking. He needs the vocal encouragement as well as the actual physical help of his mother. He will learn to sit and walk as he wants to please his mother. He

is willing to endure the discomfort of using muscles he has not used before in order to give his mother a present of his sitting and walking. By the way, a blind child learns to walk more easily without shoes because the feeling of the rug or floor has meaning to him. However, the child has to learn to live in society and society wears shoes so he cannot be allowed to go without them too long.

Dr. Hollenbeck, also points up the importance of the mother-child relationship in the development in talking. Blind children have much more difficulty than sighted children in learning to talk in the first person. Instead of saying "I" they will speak of themselves by name. All children go through this stage, but it is apt to be prolonged with the blind child who has difficulty separating himself from his mother as an individual. There must be a basic feeling of oneness with the mother before a child can separate himself into "I." In this area of speech, the child needs the opportunity of having to ask for what he wants and of having persons around him who expect verbal communication from him. Why talk if all your needs can be met through non-verbal means. Blind children are particularly sensitive to the attitudes and feelings of those persons around them. They are quite perceptive in picking up feeling tones behind words. Thus, in spite of what is said to them, unless it is accompanied by sincerity or conviction, they will respond to the attitude or feeling. Dorothy Rowe in reporting on a survey done on speech problems in blind children found that blindness alone is not the determining factor in speech development. She states "the human spirit can surmount almost insuperable barriers if given a free and accepting atmosphere in which to grow." She also found that unnecessary limitations have been placed upon blind children in the past because of low expectations—expectations based upon the public feeling that blindness constitutes a general disability. It was her feeling that given an adequate number of blind children, with no other major secondary handicap, it would be found that their speech would be no better and no worse than that of the average school population, assuming normal experiences and human relationships.

It seems important to pursue this question of expectations and attitudes as it relates to the desirable experiences of the pre-school blind child. There has been until recent years a prevalence in our society of the notion that blindness means dependence and a severely restricted living experience. Workers with the blind have encountered numerous times the feeling that the blind child would be better off dead. Comments of sympathy and pity are profuse. Accomplished professional blind adults laughingly tell of the surprise reaction of their co-workers when they are observed moving about their offices so freely. These well-meaning, good intentioned people do not pause to reflect that these accomplished blind adults have demonstrated far greater potential than the ability to walk to the water fountain for a drink of water. The child who is struggling toward independence and achievement of his capacity is far more vulnerable. He needs freedom of mobility if he is ever to achieve any degree of independence. He must be allowed out of the playpen when he demonstrates his readiness to pull up; he must have the opportunity to move about freely and to climb; he deserves and is entitled to falls and bumps just as the sighted child is. A skinned knee is far less damaging than the rust of inactivity. "Never check the actions of the child; follow him, and watch him to prevent any serious accidents, but do not interfere unnecessarily; do not even remove obstacles which he would learn to avoid by tumbling over them a few times. Teach him to jump rope, to swing weights, to raise his body by his arms and to mingle, as far as possible, in the rough sports of the older boys, and do not be apprehensive of his safety, and if you should

see him clambering in the branches of a tree, be sure he is less likely to fall than if he had eyes. Do not too much regard bumps upon the forehead, rough scratches or bloody noses; even these may have their good influences. At the worst, they affect only the bark, and do not injure the system like the rust of inaction." (Dr. Samuel Gridley Howe, pioneer in the education of the blind, as quoted by Charles E. Buell, *Recreation for the Blind*, AFB Education Series No. 1, pp. 9-10.) The implication here is not that no caution should be exercised but that it is crucial to the pre-school blind child to have the opportunity to run, jump and climb. Not only does he acquire spatial orientation but use of his large muscles helps develop the motor coordination that is a pre-requisite for learning braille. If the adults in his environment believe that he can engage in such activity, encourage him to do so and believe that he can be successful, the blind child who is ready for such activity will not disappoint them. If, however, the child is not expected to be able to ride a tricycle, skate, swim etc.; if he is not expected to dress and undress himself before he is school age; if he is not expected to be interested in the circus, zoo and other places geared toward the education and recreation of the young child, then the child himself begins to feel the same way about himself and is not stimulated or motivated toward such growth and activity. The child's self concept is developed by his experiences with others. Norris emphasizes opportunities for learning which are appropriate at the successive levels of the child's development. "Opportunity" to her staff implied an emotional climate in which the child was given both guidance and freedom in judicious proportions relative to his need as a developing personality.

The parent of the blind child, as previously stated in this paper, has extra demands placed on him to have knowledge of child development. By this is meant that the parent should be attuned to signs of "readiness" in the child to progress to successive stages of development. Once the "readiness" point has passed, it is often difficult then to achieve progression. As the child is able to do things for himself in terms of his physical development, he should be permitted to do them. Deprived of such opportunities, he is also hindered in his struggle to become a well-adjusted and reasonably self-sufficient individual. On the other hand, he must not be forced to learn processes before his muscles and control permit, for here he not only fails to succeed but comes to accept failure, which is far worse. The problem is to achieve a balance.

Up to this point, these remarks have been focused on the blind child in the home and in unstructured or informal groups. A discussion of pre-school experiences for the blind would be incomplete without mention of the blind child in nursery school. It has been my experience that just as all sighted children do not need this type of experience, neither do all blind children. However, because of the relative social isolation of blind children and because of the complexity of the relationship factor, nursery school becomes of vital importance to a large proportion of blind children. There are sound arguments for the blind child attending a segregated (all blind) nursery school, as well as sound arguments for the blind child attending an integrated nursery school. It seems only sound to determine which of the two settings will best meet the needs of the individual child who is being considered. Jane Kerina in discussing the segregated nursery school setting says that the blind child can learn at his own speed and in an atmosphere of understanding of his particular needs can begin to master the elements of his environment and thereby achieve a feeling of accomplishment. Within this setting, this child can grow into an awareness of himself as a person of value

and also begin to become aware of his limitations among others similarly limited. He becomes increasingly secure in personal relationships and if he has been treated honestly he will certainly have the ability to move without undue fear into the sighted or integrated setting. Miss Kerina concludes by saying it must be remembered that the segregated setting is not the real world and that the blind child's presence here is temporary and for a special purpose.

In Chicago, the Dept. of Public Welfare Pre-School Blind Counseling Service has a well-developed program for placement of blind children in sighted nursery schools. Experience has revealed that, if the child is to gain maximum benefit from the experience, the nursery school must be carefully selected in terms of the individual child's needs and readiness. Continuing counseling service must be offered to the parents and continuing consultation held with the nursery school personnel.

We have found that the child who has had favorable opportunities for learning before nursery school age is able to take his place in an integrated program with his peer. We have found that the experience is of mutual benefit to blind and sighted. The direct value to the blind child is similar to the value to the sighted child, i.e., developing relationships with teachers, developing relationships with sighted peers, becoming more independent; increased motor coordination; developing longer attention spans and experiencing in general a variety of opportunities for learning, socially, mentally and physically. The blind child also becomes aware of his limitations in an accepting, relaxed, sighted environment. There are secondary values also. The mother of the child is relieved of the constant demands inherent in having a blind child. She also can gain new perspective about her child's potential. She is also relieved of the unfounded notion that she must "teach" her child skills beyond those required for daily living. The results of the nursery school placements here have been more than gratifying. In some instances, children who were thought to be retarded and/or severely disturbed have made such progress that it has become evident that the diagnosis was incorrect. Other children who have been denied school admission because of immaturity have the following year been admitted to school. We also have some children whose development histories and home situations were so poor that, if it had not been for their growth in nursery school, there would have been neither clues nor evidence to support their having enough capacity for school admission. The sighted child has also had an educational experience and as a result will grow up with a different concept of what blindness means. Nursery school placements are, therefore, an integral and vital part of our counseling service to parents of pre-school blind children. We usually follow the standards of readiness as outlined by Pauline Moor of the American Foundation for the Blind.

The child should be able:

1. To move about easily and with a fair sense of direction.
2. To orient himself without too much difficulty to new physical surroundings and personal situations.
3. To leave home without becoming unduly upset emotionally.
4. To make known his toilet needs.
5. To take things in his stride and show a certain amount of adaptability.
6. To express himself in simple language—though not necessary.
7. To feel comfortable about going to school.

We have found that the child who has had a good nursery school experience can be easily identified in the regular school classroom when he first enters school by his acceptance of and readiness for the structured, formal experience.

I conclude my remarks by saying that the pre-school blind child's optimum development is fostered in an environment where emphasis is upon his needs first as a child and not upon his physical limitations and where opportunities for new learning experiences are offered to him as he is ready for them.

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THE BLIND CHILD IN ELEMENTARY SCHOOL

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Since the topic of this paper is "The Blind Child in Elementary School," I should like to start by introducing you to Jimmy, a happy six-year-old, blind from birth, who asked his teacher if his eyes were where they belong when she said to the class, "Everyone look up here." He is only one of the children in the Milwaukee school program with unseeing eyes in the right place. Each day these children come to touch the world of words so that they can share more completely the joy and satisfaction it is to be a human being.

After some thought about this subject, "The Blind Child in Elementary School," I have decided to limit myself to talking about the actual experiences we have had in integrating blind children into our elementary school system. I feel certain that this audience is well acquainted with the history, the etiological factors and the educational problems presented by blindness. I know that you are familiar with the writings and research of authorities like Abel, Frampton, Lowenfeld, Mitchell and others. Therefore, you know that there has been a transition in the field of education for the blind. As a result of this transition, a blind child now has greater opportunity to live more securely as a person in a seeing world, for today both parents and educators understand him better.

Undoubtedly, many of you have had experiences with the three existing types of program for educating the blind, the itinerant teacher, the resource room and the school for the blind. Probably, you have discussed the pro and con of each type, and I hope that you feel as Dorothy Misbach did when she said: "In states where it is possible to have three types of program—the itinerant teaching, the resource room in a regular public school, and the school for the blind—there is an additional opportunity to take care of new problems which may occur in various families that would necessitate changing from one type of program to another."

Now, we do not have the three types in our system, but from the programs that we do have I have chosen to tell you a little about some of the phases with which I am familiar. These are the blind child's integration into the regular classroom; his need for further help at the state school, and the "resource room," a center of special training for the blind child where he learns to keep up with his classmates in their homerooms.

In 1952, the idea of integrating a blind child into a classroom of the parish school was presented. The child, a victim of Still's disease, had not attended regular classes for five years. In March, Roger became a sixth grader attending classes half days, there taking part in oral recitations, discussions and reports. This class participation in addition to his learning to read and write braille helped Roger. Before long he began to master fundamentals and his classmates became interested in his progress. They enjoyed hearing the tap of Roger's stylus as he worked.

In September, Roger came to school full time. He remained in sixth grade where he was at home and it did not take him long to establish rapport with his new classmates; for example, in a study of early medieval life,

Roger chose to work with a group on medieval castle life. After the planning period, Roger worked with Daniel, a group member, on questions assigned by the leader. Daniel did research and read material to Roger so that he could answer the assigned problems for the benefit of the class. Roger and Daniel built a medieval castle, and at the culminating activities Roger explained how they built the castle.

In science, Roger demonstrated the flow of electricity by using a telegraph he had made with his father's help. Roger's explanations and demonstrations with his model clarified many fuzzy ideas for his classmates. In extra-curricular activities Roger was an active participant, too. On one of those unforgettable paper sale days, the state supervisor for the blind children visited the school. Roger told the supervisor that he could not visit with him after school, because he had to load paper on the truck in order to have it ready for weighing.

Of course, there were some difficulties involved in working with a child like Roger for he had no formal schooling in the primary grades. However, these were not insurmountable. Eventually, Roger went to the state school for the blind for vocational training. There, his training will prepare him to work in a world with which he is not totally unfamiliar, for he has had the invaluable experience of acceptance as one not seeing among those who do see.

In addition to this way of integrating a child who is blind into a class of children with sight, another type of program for integrating the blind child in the elementary schools of Milwaukee has been developed under the sponsorship of Monsignor Goebel, the superintendent of Milwaukee Catholic schools. A resource room, simply a center for the special training received by the blind children, has been established at Holy Assumption School, West Allis, Wisconsin. Here, Sister Melmarie, a School Sister of Notre Dame, teaches blind children how to read and write braille, the tool that will enable these children to work with sighted children in the regular classroom.

In this integrated program the children are a part of the regular school. Here the blind child participates in class discovery and class routine. He discovers America; he crosses the Mississippi; he climbs Mount Whitney; he reaches for God. He lives fully each experience, and often he makes others more aware. Sister James Ann was telling her first graders that some day they would see God. Michael, who is blind, asked, "Sister, will I see God?" For every first grader it was a surprising and wonderful idea, and there was relief on each little face when Sister said, "Yes, Michael, each one of us will see God."

In the resource room, the child develops the readiness necessary for reading. He feels fuzzy velour cutouts; he outlines triangles; circles, squares; he experiences all the preliminaries necessary for taking the giant step into the world of the word. It is difficult to comprehend the magnitude of the step that brings a child who has never seen his mother to the point where he can abstract her from dots on a page. And yet, a blind child sees no more than ordinary accomplishment in his achievement. Mary Ann told her sighted friends, "You don't know more than I know, and I don't know more than you, but you know it in a different way."

In the resource room, the braille system is taught, first, with small rubber balls and muffin tins, then with special sliding wooden cells set with marbles, then the dots are made on paper with a braille writer. Only those who have taught these children can describe the light that goes on in a child's expression as he begins to read and write successfully. And these children are so

eager. They are a far cry from the child in "The Miracle Worker" who rebels so violently each night when the stage Annie Sullivan tries to teach her.

For the blind child in the integrated program traveling from room to room is an important experience. Mary Jane Farley, a reporter for the *Milwaukee Journal*, describes one little girl's traveling: "Six-year-old Beth skipped down the long tiled corridor at Holy Assumption School, toting her primer in one hand, trailing her fingers along the wall with the other. She bobbed into the first grade classroom and settled herself in the reading circle." This little girl has both assurance and aim.

In this situation, the blind and sighted children spend much time together. At recess they play group games. On pleasant days everyone goes outside; on rainy days they play in a large recreation hall. Usually a child who sees is assigned to see that all goes well for a blind child. One day when a Tom Sawyer type monitor was deprived of his recess he had this to say, "I deserve my punishment, but I don't see why David has to be punished." Needless to add, David, a blind boy, was his charge that day.

The children in this program have been accepted by principal, teachers and children, and they respond to this acceptance eagerly. At Holy Assumption they love school to this extent. When Father Rose, the pastor, announced a free day not scheduled on the calendar the blind children were disconsolate. "We want school seven days a week," the most voluble one said.

For those who teach these children there are many surprises. It is not unusual for a child to come in after recess and say, "Sister, this is a sunshiny day," or "Sister, the sun just went in, it's dark." Each day has its delightful moments, too. Shortly after the election of Pope John, one little boy told his group that he wanted to be a priest just like Pope John. Beth, always at ease and assured, promptly told him that he would have to be elected.

Of course, there are poignant moments, too. One day, Randy asked Sister, "Do your eyes move like my finger?" She said that they moved just a little; he then asked if he might feel them. He did, and then he knew.

In this paper, I have tried to show that the children in our program for the blind are enjoying and sharing the social and educational opportunities that are rightly theirs. In closing, I would say that the blind child in elementary school, like every other child, is enriched most by the program best suited for his individual needs. In Milwaukee, we have two types of program; neither is new or original, but each has had some success, due to the cooperation of everyone who has either participated or contributed. In fact, so intense has been this spirit of cooperation I think that I can say that, although the programs have not been original, they have been unique and satisfying for everyone connected with them.

THE BLIND CHILD IN HIGH SCHOOL

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As Sisters of Mercy, responding to any call of the needy, we were delighted to receive, in January 1959, an invitation from the Catholic Charities of Chicago to participate in the program of educating blind girls in our high schools, beginning in September 1960. By that time, the program begun at the elementary school level would have students ready for high school. Ours is, of course, the easiest task, since the student comes to us after immeasurable basic help at the pre-school and elementary levels, as you have just heard in the reports from Mrs. Cornelius and Sister Mary Jogues. Actually, our experience is very meager at this time. We have merely planned the program. But your program committee thought you would be interested to know what has been done so far.

The high school has the double privilege of assisting a blind student who is also an adolescent. The spirit of the program is that of responding to these two appealing calls for understanding, understanding the self-conscious, insecure, developing adolescent, who has the added handicap of being blind. For us, here if ever, arises anew the prayer of Solomon, "Give to Thy Servant, O Lord, an understanding heart."

Our earlier speakers have admirably pointed out the psychology which must guide all teachers of the blind. In high school, we must simply continue to act on these same principles. In our care of the blind girl our concern is to combine the tenderness which she still needs as a child with the firmness and strength which she needs and wants as she reaches toward adulthood. Ours is to help her help herself, to give her confidence in herself as a student and as a person. Everyone in the school must lend assistance in this enviable task: the school administrator, the homeroom adviser, each subject teacher, and perhaps especially, her fellow students.

In preparing her program of studies, the school accepts her for regular classes, under regular, ordinary circumstances, as though she were a regular, ordinary student, as, indeed, she is in many ways. Though never avoiding the word "blind" if it comes up, teachers and students treat the blind girl in the same way they deal with sighted students, avoiding having too many at hand always trying to help.

There are, of course, subjects, like chemistry, for instance, in which her activities are limited. Fellow students become very helpful in explaining experiments in a laboratory. This holds for any laboratory courses.

Resources for assisting the blind student include books in braille, typewriters and tape recorders, all of which are provided in Chicago by the Catholic Charities.

The Catholic Guild for the Blind which supplies the textbooks is the only group in the country which has taken on the responsibility of a whole school project. A group of approximately sixty volunteer workers is engaged in this tremendous project of preparing books in braille and tape recordings for the use of the blind students. This story of braille, brailers and braille is an exciting chapter in the record of work done for the blind. An ordinary volume is eighty brailled pages, requiring twenty-five braille volumes for one

printed book. With one, two, or three volunteers working on it, it takes about one year to complete one book. These books are boxed and loaned by the year to each student. Imagine a set of school books requiring twenty-five volumes to every one book used by the sighted child and each volume about the size of a telephone book.

The assistance of an itinerate teacher from the Charities office also offers invaluable aid to the school and to the home. Cooperation with the home is indeed one of the most essential aspects of any success with the education of the high school girl. Where the home provides understanding and helpfulness, the burden of the task is cut in half. Where the parents are resentful or over-protective, the work at the school is doubled. Parent counseling, then, is an important phase of the home relationship.

The program as we have planned it in Chicago began with the invitation of the Catholic Charities in January 1959. A committee of our high school principals met at the office of the superintendent of schools on February 10, 1959, for a conference in which the details of the proposed program were presented, together with directives concerning admissions, expenses, textbooks, and preparation of teachers.

Additional aids were given to our schools' program through the awarding of two scholarships to the Summer Institute for Teachers of the Blind at the Catholic University of America in the summer of 1959. These scholarships were the gift of the Chicago Circle of the International Federation of Catholic Alumnae and include the renewal of the tuition grant for the summer of 1960. A third Sister was sent by the community. These teachers will provide instructions for the facilities of all our high schools before the opening of classes in September 1960, when our first two students will begin to study among us.

These first two students registered for the freshman class of September 1960, on January 9, 1960, one at Siena High School and one at Saint Patrick's Academy in Des Plaines. Both are very promising students who have already profited by the elementary school program, and both of whom have remarkable cooperation at home. One is a twin with an IQ of 165. Her twin, who is not blind, is also a good student and a wonderful companion to her sister.

This is a very limited report on the program as we have begun it. We should like to report four years from now that our first two are registered as college freshmen and that all the others enrolled have been developing normally and happily.

CORRECTIVE AND PREVENTIVE ASPECTS OF THE TEACHING OF READING

(Chairman: Rev. William O. Goedert, Chicago, Ill.)

THE CHICAGO ARCHDIOCESAN READING PROGRAM— A GRAPHIC PRESENTATION AND DEMONSTRATION

**SISTERS MARY ALCUIN, O.S.F., MARY VIOLANTA, S.S.J., AND
MARY EDWARD, S.S.N.D., CATHOLIC CHARITIES,
ARCHDIOCESE OF CHICAGO, ILLINOIS**

Although the Chicago Archdiocesan Reading Program is in its fifth year of actual operation, it is the result of years of reflection, study, and observation principally of one little but powerful man who loved with an equal love the brightest as well as the most neglected child in this archdiocese. That man was our late Cardinal Stritch. People in various walks of life—doctors, court officials, businessmen, parents, high school teachers, and psychologists—kept emphasizing the fact that there were (and still are) many children in our schools who are needlessly retarded in reading.

Convinced that something had to be done about this, the Cardinal had Catholic Charities work conjunctly with the Catholic School Board in the summer of 1955 in setting up eleven schools as reading centers in various parts of Chicago to provide reading instruction for some 1,800 children. At the conclusion of this summer session, the Cardinal realized that a program should be in effect during the regular school term if the gratifying results of the summer were to be of lasting value. As a result, each year we have a number of summer reading centers in operation to supplement the yearly program. During this current school term, we are servicing 225 of the 425 elementary schools in the archdiocese. This means that we are working with over 2,600 teachers who in turn are teaching more than 144,000 children.

Although the Archdiocesan Reading Program is an agency of Catholic Charities in this archdiocese, there is close collaboration with the Catholic School Board. In fact, Father Goedert, one of the Assistant Superintendents of Schools, is director of the Program. When the Program was initiated, Catholic Charities could house the project much more conveniently than could the Catholic School Board. Then, too, the financial end could be met by Catholic Charities whereas the Catholic School Board would be unable to support it financially. Also, there were various services already established at Catholic Charities—counseling, psychological testing, vision and hearing screening—that would be advantageous to the Program, and there would be no need for the Catholic School Board to duplicate these.

In order to have this Program archdiocesan-wide in scope and to provide uniformity in it, a reading consultant service was originated. Since 1956, each year several additional reading consultants have been added to the previous number so that to date we have seventeen, one of whom acts as coordinator. Three more will be ready for service this coming June, thus raising the number to twenty. (More will be said about this phase of the Program later.)

THE PURPOSE OF THE PROGRAM

Regardless of how bright or how slow a child is, every child is a potential retarded reader. For that reason we include every child from grade eight down

through grade one in the Reading Program. Those who are reading up to capacity must continue to do so; those who are not definitely need and have a right to our help. In this respect the Program is both preventive and corrective in nature. From the preventive angle, care must be taken that those children who do read up to capacity are given a strong developmental program at each grade level and master the skills at that level. This is especially true of the bright children. For them a program of enrichment that is sufficiently challenging for each one's interest and ability must be provided.

In the corrective area are those children who are needlessly retarded in reading. By that we mean the many children who could and should be reading at a higher level than they actually are at the present time, but are not doing so. At the present time, between 30 and 40 per cent of our 144,000 children are in corrective groups. An objective examination will prove this to be true of most places, not only Chicago. A principal or teacher will be satisfied and even happy if a class median equals the grade norm. They fail to realize that one-half the class is below the grade norm, and most often they never bother to see how far below that norm each of the group is. We can expect to find from 10 to 15 per cent of our school population who cannot read at grade level and not score on grade level, but not 40 per cent. That is why we have the Reading Program.

Let me, in two sentences, give the Program's purpose which was implied but not stated. Academically, first, we aim to improve the classroom teaching of reading in general; second, we want to make it possible for each child to be instructed from a book that he actually can handle; third, we want each child to reach his reading capacity as quickly as possible. Socially and psychologically, first, we want to help prevent juvenile delinquency by making school a satisfying experience for each child by giving him work that he can do; second, we hope to develop good Catholic citizens and leaders by giving each child work that is in keeping with his native capacity.

THE PLACE OF THE READING CONSULTANT

Cardinal Stritch realized that the supervision of the Reading Program would be a task in itself and, therefore, did not place this additional responsibility upon the school supervisors. Instead, he asked the various religious communities to free a sister from classroom responsibilities in order to serve in the capacity of reading consultant. Catholic Charities pays all expenses for her training and pays her salary while in service. As mentioned earlier, by the opening of the coming summer session, the number of consultants will have reached twenty.

Each reading consultant lives in one of the convents of her respective Community and is responsible for the reading instruction in from fifteen to twenty schools in that area. Her two most important duties are: first, to see that each child receives instruction at the proper reading level; and second, to provide in-service training for teachers. This in-service training is carried on through conferences with individual teachers, classroom demonstrations, faculty meetings after classroom observations, summer workshops, demonstration workshops during the year, and reading courses given for credit. In addition to this, the reading consultant administers individual psychological tests when necessary, does a limited amount of tutoring, interprets the Reading Program to parents and to the public, supervises the summer Reading Program, and develops teaching aids and devices.

SETTING UP THE PROGRAM

When the Program is introduced into a school, as well as after each spring testing, a profile of the reading status of that school is made, based upon the results of the Stanford Reading Achievement Test. After the teachers of a school study this profile, it is no longer necessary to convince them that if there is some way of improving the situation, it should be done.

The reading consultant who will service this particular school explains the Program to the teachers and to the pastor. She also arranges the reading groups for each teacher and indicates to the principal the materials that will need to be purchased. After the materials have been received, the groupings made, and the Program explained, the teachers witness a demonstration of the teaching procedure. Before the Program really goes into effect, the parents are informed about its inauguration by letter and in many cases also at a Home-School Association meeting. After the Program is in effect, the reading consultant will visit the school periodically to give whatever help is needed, and the Principal is free to call upon her at other times as well.

THE GROUPING PROCEDURE

In order to have each child receive instruction at his proper level, a grouping procedure is necessary. In the primary grades each teacher has as many groups as are needed. This usually means three groups per room. In the intermediate and upper grade rooms, we arrange the grouping so that each teacher has but two reading preparations. One of these is for a group who can handle the reader of that specific grade and the other is for a corrective group—children who read below grade placement level. These latter children are generally pooled from two or three grades and grouped according to level for reading instruction. Since social grouping is our aim, it is indeed exceptional to have a child from an upper grade go to a primary room for reading. In fact, we try to have seventh and eighth graders grouped with children from a grade no lower than sixth. In schools where this partial departmentalization is done, it is necessary to have reading at the same time of the day for those rooms involved. In the larger schools—schools with three or more rooms per grade—the children are generally placed in a room permanently at the outset of the year, each teacher having one group in her room who can read at or above grade level, and another group who read at some one level lower. No more definite explanation of the method for grouping can be given since each school is unique. Since so many factors are involved, probably no two of our schools follow exactly the same grouping pattern.

THE TIME ALLOTMENT

The time allotment for reading in the primary rooms naturally differs from that in the rooms above. Each group in the primary rooms is allotted twenty-five minutes for reading in the morning and twenty minutes for phonics in the afternoon. For grades four through eight, one hour of the day is set aside for reading. During this hour the teacher alternates with her two groups every twenty minutes, working with one while the other does some independent work in reading. Every other day she begins with her basic group so that over a period of two days, she gives an equal amount of time to each group.

MATERIALS

This brings us to the materials used. Although our basal series is the Faith and Freedom, including the Literary Reader, we do use other series with those groups who need them for one of two possible reasons—for security

or for corrective purposes. Since some children need more than the usual amount of time and practice on a level before they are secure, other series are read following the basal reader on a particular level under teacher guidance. The corrective groups naturally must use a book below grade placement. But all through school these children have been exposed to the book of the grade, so with these groups a book of another series must be used. However, our aim is to get the children back into the basal series as quickly as possible.

THE TEACHING PROCEDURE

As far as the teaching procedure is concerned, it is a well-balanced program of instruction. No one phase is overemphasized. For the most part we use the basal reader approach on differentiated levels. We want each child to be instructed on the level at which he can achieve success at the present time, regardless of grade placement, and he is to be kept on that level until he is secure enough to begin the next with security.

The teacher's manual plays a very important part in the teaching procedure. With the basic group it is a matter of following the manual very exactly. However, before beginning to work with the corrective group, the teacher must determine the reading needs of the individuals in that group. In order to find out these needs, she must take inventory of the weaknesses in oral reading, comprehension, and word attack. These inventories must serve as a guide to her teaching. With these groups one cannot just begin at the beginning of a reader and follow the manual and workbook page by page. The group, or some children in the group, may need instruction on some more elementary skill before certain instructional phases called for are taken with the group.

Above the primary grades many teachers who are familiar with the basal reader approach have been accustomed to handling groups. So not only must the teachers be familiar with all the steps in a complete reading lesson—preparation, silent guided reading, discussion and application, oral reading, skill development, and skill practice—but they must know what to have one group do while they are working with the other. At this point the reading consultant plays a very important role.

PROGRESS AND RESULTS

Before an educational program is fully introduced, people want to see what the progress is as a result of it. So let us look at the Program from this angle.

We have been very pleased with the increase in the number who can really handle the basal reader. We have schools that have cut their per cent of retarded readers from 50 per cent to 20 per cent; others, from 30 per cent to 15 per cent; still others, from 25 per cent to 10 per cent. We must not, however, be satisfied merely with getting our children to be able to read the basal reader; we must watch the reading growth of each child to determine whether or not he is working up to capacity. The greatest waste of our natural resources is waste of human talents, and we are happy to know that our Reading Program is salvaging much of this potential waste.

SPEECH AND HEARING

(Chairman: Sister M. Carmelia, B.V.M., Chicago, Ill.)

THE TRAINING OF SPEECH AND HEARING CLINICIANS

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Within the total population of handicapped children in the United States, the largest group consists of children with speech and hearing problems. By 1960, more than three million children will have speech or hearing that is so seriously impaired that it can and frequently will interfere with their educational, social, and emotional adjustment.¹

The most recent estimate is that 5 per cent of our 49,800,000 school age children and at least 1.3 per cent of our 21,019,000 children under five years of age have speech problems. An additional 0.7 per cent of our school age children and 0.3 per cent of our pre-school age children have handicapping hearing problems. (These populations do not include Alaska, Hawaii, or Puerto Rico.)

The above estimates are believed to be conservative, and in each instance err on the side of underestimating the number of children with speech and hearing problems.² It should be noted that only children with significant or handicapping hearing losses are included above. An additional one million school children have non-handicapping reductions in hearing acuity.

To meet the needs of the speech and hearing handicapped children and adults in the United States would require over 32,000 adequately trained speech pathologists and audiologists.³ Good practice suggests a case load of not more than 100 children per clinician in a public school speech program. A total of 25,000 clinicians would be needed to serve the needs of the 2,500,000 speech and hearing impaired school children in the United States.

While more and more is being done to meet their special needs, not more than one-fifth of the speech handicapped pupils in the nation's schools are receiving speech instruction, and many of those who are receiving such instruction are not having their needs fully met.⁴

Dr. Margaret Hall Powers, Director of Physically Handicapped Children and the Division of Speech Correction for the Chicago Board of Education, speaking at the November 1959 convention of the American Speech and Hearing Association warned that:

... We can anticipate that the demand for speech and hearing services will increase enormously in the years ahead. The most important factors combining to produce this trend are:

1. Population growth. If we assume a constant incidence of speech and hearing disorders, the number of individuals needing our services ten or

¹ "The Need for Adequately Trained Speech Pathologists and Audiologists," *ASHA*, I, 4 (December 1959), 138.

² *Ibid.*, p. 139.

³ *Ibid.*

⁴ *Speech Correctionists: The Competencies They Need for the Work They Do*, U. S. Department of Health, Education and Welfare, Office of Ed., 1957, Bulletin No. 19, p. 1.

even five years from now will be vastly greater than at present simply because there will be many more people.

2. We can anticipate an increase in public and professional awareness that speech and hearing problems exist and that there are specialists trained to deal with such problems.
3. Closely related to increased awareness is increased acceptance of our contributions. Some people who now are aware of our services but do not accept or utilize them will be won over we hope in future years by our demonstration of effectiveness.
4. There is evidence that federal and state agencies are showing increasing concern about speech and hearing problems and are utilizing our services more and more. There is a reason to anticipate that this trend will continue.⁵

Dr. Stanley Ainsworth, the present President of the American Speech and Hearing Association, defined our profession as:

"The professionally active core of those concerned with the disorders (the defects, problems, inadequacies, pathologies) of speech and hearing, and those who are concerned with the production and reception of speech apart from disorders (speech, science, voice science). In addition to teaching, research and similar activities, the unique contribution which we make to the society in which we live is a clinical service based upon a knowledge of the normal and abnormal functioning of the oral and aural mechanisms."⁶

Although there are current controversies regarding the titles or names for our practitioners, training must be conducted according to basic standards. Whether he is called a speech therapist, speech correctionist, speech scientist, speech pathologist, logopedist, or something similar, he must follow an academic and clinical program which is defined by our national professional organization, the American Speech and Hearing Association.

There are four certificates of clinical competence: the "Basic" and the "Advanced" in Speech and the "Basic" and the "Advanced" in Hearing.⁷ A Committee on Clinical Certification was established to process applications for clinical certification, employing the qualification standards recommended by the Committees on Clinical Standards.

Minimum requirements for clinical certification by the American Speech and Hearing Association are:

1. A bachelor's degree or higher, as certified by transcripts from the awarding institution.
2. Membership in the American Speech and Hearing Association, as certified by the Chairman of the Committee on Membership.
3. Subscription to the Code of Ethics of the Association.
4. Payment of the certification fee.

While a bachelor's degree, or a higher degree is essential, 30 specific credit hours are required for "basic" certification in speech, and 51-63 specific hours for "advanced." The same numbers of credit hours (though covering different course areas) are required for "basic" and "advanced" certification in hearing.

The credit hours required for certification are summarized as follows:

In basic areas, anatomy and physiology of the ear and vocal mechanism, phonetics, semantics, speech and voice science, psychology of speech, ex-

⁵ Margaret Hall Powers, "Prospectus of Professional Stature: Service," *ASHA*, II, 2 (February 1960), 33.

⁶ Stanley Ainsworth, "Identity and Identification," *ASHA*, I, 2 (October 1959), 45.

⁷ Clinical Certification Requirements of the American Speech and Hearing Association.

perimental phonetics and similar areas, are to be covered. Six credits are needed for "basic certification" and 9-12 for the "advanced."

Specialized professional course content in speech correction and speech pathology with at least two courses in speech correction and/or speech pathology, and electives in stuttering, voice disorders, articulation disorders, cleft palate, aphasia, cerebral palsy, and similar areas totaling 12 credits are required for the "basic" and 21-24 for "advanced" certification.

Persons being certified in speech also need:

Specialized, professional course content in audiology including hearing problems and the testing of hearing, with electives in introduction to audiology, auditory training, speech reading, speech for the acoustically handicapped, problems of the child with a hearing loss and similar areas for 3 credits for the "basic" or 6-9 for "advanced" certificate.

Training in education and/or psychology is also required.

In other areas our candidates must take courses in child psychology (or child development), Mental hygiene (or psychology of adjustment) and electives in appropriate areas for 9 credits for "basic" and 15-18 for "advanced" certification.

Supervised clinical practice in speech and hearing should be received as part of the applicant's formal academic preparation. Such practice training or practicum course is usually taken for college credit.

Practice training must be received in a situation where conferences can be held with a clinician holding the Advanced Certificate in the appropriate area of speech or hearing. Supervision must involve personal observation and checking of the applicant's diagnostic and therapeutic procedures, frequent checking on his cases, and checking of his case records and reports. The training should provide experience with a variety of case types and ages.

Minimum standards for clinical practice are two hundred clock hours in such activities as employing diagnostic procedures, carrying out therapy, conferences with his supervisor, and preparing records, will be required. When practicum is offered as a specific course the student should spend forty-five clock hours in the above-listed activities for each semester hour of credit.

While experience with a variety of cases is recommended, the beginning student clinician in speech should have an opportunity to work with at least three cases on an intensive basis and over a long enough period of time that positive results may be observed. Additional experience with other cases should be provided. Practice teaching must include some work with functional articulation cases.

The student hearing therapist should have experience with a variety of cases. Some experience should be gained in speech reading, auditory training, and speech improvement. Experience with a variety of diagnostic procedures in addition to pure tone testing is recommended.

The two hundred clock hours should include experience with cases ranging in age from pre-school through adolescence, stressing particularly the elementary school level. In addition to work with these age groups, the student hearing therapist should have some experience with adults, especially those presenting hearing problems common to old age.

Each student clinician should keep a log of his supervised clinical practice. This log should contain a brief description of each case examined and treated

by the clinician, a record of the amount of therapy provided, and the name of the immediate supervising clinician.

One year of professional experience in speech and hearing is required for the Basic Certificate and four years are required for the Advanced Certificate. This experience is defined as post-academic (i.e., beyond the academic requirements for the Basic Certificate), paid employment. The candidate must obtain a sponsor holding the Advanced Certificate in speech who will certify that the experience has been completed satisfactorily. One year professional experience is defined as at least nine months of full-time clinical work (minimum of thirty hours per week). No credit will be given for experience amounting to less than fifteen hours per week. Professional experience is construed to mean direct clinical work with patients, consultations with parents, teachers, etc., examinations of patients, record keeping, or any other duties relevant to a bona fide program of clinical work. The applicant's sponsor may be the professor who directed his clinical practice in college or any person who holds the Advanced Certificate with whom he can confer about his program.

Dr. S. Richard Silverman, Director of the Central Institute for the Deaf, and Professor of Audiology at the Washington University Graduate School and Medical School, St. Louis, Missouri, pointed out at the recent convention that:

1. We reject the assumption that everything that is learned must be taught. Learning must go on beyond our days on the campus and it takes place in many ways, frequently without formal contrivance. It is, therefore, essential that in the course of professional preparation we equip our students with experiences that are generative of new growth and not terminal. We need to learn to learn. We need to stop thinking exclusively about *training* people for our profession and begin to concentrate on *educating* them for it. Of course, our students need to learn techniques and devices for the clinic and the classroom but we must not let our enchantment with the immediate and the practical overwhelm us completely. In the course of learning on our own we, as practitioners, ought to sense and to fulfill independently the responsibility to improve techniques and not always to be dependent on "taking a course." Without this attitude we contribute to the stagnation of technique itself.
2. We must plan for achieving different levels of competence that apply to kinds and severity of disorders. This principle is characteristic of many service professions, and it suggests that our practitioners will need to recognize when their competence is not sufficient for a particular problem. They will need to know when to seek consultation of specialists and when to refer persons to others. Furthermore, particularly in matters of medical concern, they will be apprised of the limitations on their professional practice.
3. Professional skill is the ultimate commodity in which we deal. Therefore, there must be ample opportunity both during and after the period of formal preparation for students and workers to observe skilled practitioners and to have an opportunity to practice under their supervision. Guided practice needs to encompass varied clinical and educational types and must be intense and continuous. If the opportunities for this are not available within the institution, we must reach out for them to hospitals, rehabilitation centers, schools for the deaf and the public school systems. Textbooks and rigid didacticism, the conventional pedagogical tools of the campus, are not sufficient by

themselves to fashion professional skills. Medical schools and their teaching hospitals have set us a good pattern in this regard.

4. The basic course of professional preparation should be a unified whole. Acquisition of professional skills should not be a matter of garnering here and there and now and then credit hours that are frequently either unrelated or distressingly redundant. These skills should result from an orderly, uninterrupted, logically sequential set of experiences that lead to a fundamental knowledge to practice. Perhaps undue emphasis on accumulation of credit hours is encouraged by dependence of certifying bodies within and outside of the profession on the credit hour as a major index of professional competence. Scrutiny of the patterns of medicine may be helpful to us.
5. Evaluation of the philosophy, structure and content of professional preparation should be continuous. We should not permit minimal standards set by certifying bodies to stultify our curricula and to discourage experimentation and innovation.⁸

It is important to note that it is no longer an acceptable practice for a public speaking teacher, a sympathetic kindergarten teacher or psychologist to get a speech correction book and begin to do speech correction work by the cookbook or recipe method. This new profession has an organized body of knowledge which transcends a book or a course. Requirements for certification of its practitioners are a protection for the persons who are to receive help. Whether we call them patients, cases, students, or clients, we must realize that it is our obligation to serve them with the best knowledge of causes, diagnostic and treatment techniques based on what we have learned and borrowed from medicine, neurology, pediatrics, psychology, physics, education, psychiatry and other fields.

It behooves our educators to realize the importance of this profession and to help us attract interested students to enter it. Recruiting is a big problem, and the great need for speech clinicians which exists must be met within the next several years.

Professional training is available in many colleges and universities for students preparing to work with children who have impaired speech and hearing.⁹ A study conducted by the Office of Education indicated that in 1953-54 there were 115 institutions of higher learning in the United States offering varying amounts of training for speech correctionists and teachers of the hard of hearing.

In conclusion, I would like to point out that although the majority of persons in our profession are engaged in public school work, many graduates are being placed with greater regularity in private, county, state, and federal hospitals, clinical and rehabilitation centers and agencies, colleges and universities, and most recently, in industrial plants in the field of industrial audiometry. This spread of our profession to agencies and facilities other than school systems emphasizes the need for greater numbers of adequately trained specialists.

⁸ S. Richard Silverman, "Prospectus of Professional Stature: Training," *ASHA*, II, 2 (February 1960), 39.

⁹ *Children with Speech and Hearing Impairment*, U. S. Office of Health, Education, and Welfare, Office of Education, Bulletin No. 5, 1959, p. 27.

PATHOLOGICAL SPEECH PROBLEMS

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In recent years the school systems of our country have seen a rapid growth and development in what is called "Special Education." Perhaps a better term for this area of education would be supplementary education because it includes all of the services made available to school children today which supplement the classroom teacher's work so that handicapped children and superior children are able to benefit to the greatest extent from our educational program.

My topic for today "Pathological Speech Problems" has a certain forbearing tone. It sounds almost as if it belongs at a medical convention rather than at an educational meeting. However, the fact remains that speech problems of school children are often caused by pathologic conditions of the body and that these children are often presented to classroom teachers for education. It behooves us therefore to know something about the nature of disorders which lead to speech and language defects, of the significance of such disorders at various levels of the educational training, and about the supplementary educational facilities which make it possible to educate and rehabilitate these children.

I will limit my discussion to speech problems based primarily or secondarily in organic disorders of the body. In a sense, though, all speech defects are pathological in that they are deviations from the normal in the learned area of expressive language.

In recent years there has grown up in our country a trained body of educational specialists called speech therapists or speech correctionists who identify and work with the speech handicapped in our school systems. For children whose speech problems are related in a cause-effect way with organic difficulties, the speech correctionist or speech pathologist is usually a member of a team of specialists who cooperate in diagnostic and treatment procedures to obtain the best results for children with severe handicaps. More and more educators are being represented at rehabilitation centers with medical and para-medical specialists so that the educational significance of organic disorders may not be overlooked.

Organic disorders of the body which are frequently associated with speech defects include: cleft palate, cerebral palsy, neuromuscular diseases, and hearing impairments. Let us consider briefly each of these in turn.

Cleft palate is a common congenital malformation which often leads to a speech defect. Its etiology is believed, in most cases, to be of recessive genetic origin although there are many possible non-genetic causes.

The term cleft palate is used to cover a wide variety of palatal malformations which may include any or all of the following structures: the soft palate, the hard palate, the alveolar-maxillary ridge, or the lip and floor of the nose. Cleft malformations occur as frequently as one in seven hundred live births, as indicated in the most recent large studies of cleft lip and palate. Treatment of this disorder is best accomplished by a cleft palate team which includes a plastic surgeon, speech pathologist, and various dental and medical specialists concerned with restoring the dentition in maintaining normal aeration of the middle ear to prevent conductive hearing loss. Pre-school and early

school speech therapy are important modes of treatment in overcoming speech defects, secondary to cleft palate. Although the problem of hypernasality is commonly thought to be the main speech problem for cleft palate persons, recent research has shown that faulty habits of forming the speech sounds (articulation disorders) are more often the cause. In cases where surgical correction of the cleft are not possible, a dental specialist in prosthetics often constructs a false palate called a prosthetic speech appliance to make possible normal speech.

The second pathological problem mentioned, cerebral palsy, is a disorder whose prevalence far outdistances its incidence at birth. It may be defined as a loss of control over the body mechanism due to lesions and damage in the central nervous system. Although many children are born with cerebral palsy, its etiology includes brain damage from trauma and infectious diseases after birth.

The common forms of cerebral palsy include: spasticity (increased muscle tonicity), athetosis (lack of normal inhibition of bodily movements), and ataxia (characterized by lack of normal body balance). Much research is going on today in identifying and eliminating many of the causes which lead to cerebral palsy.

Treatment of this disorder seldom leads to complete rehabilitation since neural tissues and pathways cannot be regenerated. However, the extent of the handicap a person with cerebral palsy has in life depends to a great extent upon his involvement in the area of speech and language. A person with a minimal motor handicap, who is able to communicate satisfactorily, is a much less handicapped person than one who has a severe defect in speech and language. To this end many speech therapists work in cerebral palsy centers and in special education school facilities throughout the country.

The third area mentioned, hearing impairments of various types and severe impairments approaching deafness, has an almost immediate and a universal effect upon adequacy of speech. A congenital loss of hearing is a severe handicap which often stops a person from normal learning (attaining symbolic function of the brain) or reaching a level of education which their intelligence potential would allow. However, acquired hearing losses and acquired deafness present a different problem in that the language function has been learned prior to the loss of the sense of hearing. In such cases speech training is often more important than language training. For the congenitally deaf, the deaf education programs in our school systems often offer the only hope for education.

Every effort should be made in our schools, whether public or private, to cooperate as closely with the medical and para-medical specialists who are treating children with physical handicaps and to provide, whenever possible, the educational facilities for speech and language training and retraining which can lead to their normal integration and education. Such provisions should include special education facilities for hearing testing, sight and hearing conservation, speech correction training and deaf education programs. Regional schools for the severely motor handicapped which are associated with or include facilities for physical therapy and centers for the severely mentally retarded are needed.

SOCIAL AND EMOTIONAL DISTURBANCE (Chairman: John McCauley, Chicago, Ill.)

THE CHALLENGE OF THE UNHAPPY CHILD

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Excellence is natural, though not common, just as precious stones are natural but not common. Perhaps it is for this reason that "Emphasis on Excellence" was chosen as the theme for the 57th annual convention of the National Catholic Educational Association. There are few, if any, among us who would deny that our age needs ideals. However, ideals, just as ideals, are not only almost worthless; they may become obstructive, because we have a way of *saying* ideal things and *doing* mediocre things. Moreover, ideals must be adequately instrumented with effective social mechanisms if they are to become anything other than mere verbalisms. Only in this way can we forestall the blundering processes of trial and error and solve immediately many of our most pressing problems. Otherwise, we run the risk of hoping for solutions in the remote future, if indeed we have the time.

When we think of unhappy children we usually think of children whose strictly determined powers are impaired. These impairments are usually quite spectacular and command attention because they include the crippled, the blind, the deaf, the mentally retarded, and sundry other structural and organic disorders. The observation of such children in actuality or even on a poster or billboard gives rise to compassion for, and responsibility toward, these youngsters by most adults. Our felt responsibility toward them is reflected in the number of well-equipped, well-staffed hospitals, clinics and schools, both private and public, that have been established for their care.

In contrast to our children with physical and physiological impairments, there is another vast array of unhappy children who are not functioning normally, not functioning according to the way in which they were designed to function. These youngsters are suffering from psychological disturbances of various kinds and degrees. The behavior which they manifest is typified by fighting, lying, stealing, destructiveness, truancy, rebellion against authority, bullying, teasing, seclusiveness, timidity, excessive fears, cowardliness, excessive and fanciful lying, stubbornness, excessive crying, eating difficulties, sleeping problems, speech disturbances, thumb sucking, nail biting, etc. Youngsters who present these problems are the children about whom this paper is written. They are the children who are a challenge to all—parents, teachers, clinicians, and churchmen alike.

The public image of these unhappy children is that they are "bad." They are seen not as children with problems but rather as "problem children." Consequently, the attitudes which they arouse are not those related to compassion; rather, they arouse attitudes related to cruelty and inhumanity. The negative public image and the attitudes it activates permeate the schools, the juvenile courts, and other institutions supposedly designed to serve these youngsters. Not infrequently the schools rid themselves of these children through the juvenile courts. The courts in turn remand them to Youth Authorities or to state institutions serving juvenile offenders. From state

institutions, these youngsters for the most part, are returned to the community as disordered and disturbed as they were at the time of commitment. Hence, the vicious circle of treatment for these unhappy children is started anew.

Although the schools are in a position to detect and refer these children for proper treatment at an early age, this is rarely done. Paradoxically, they are promoted from grade to grade, from one teacher to another, until they become almost impossible to handle. It is at this time that these children are shifted to some other institution. The lack of sensitivity shown by many teachers may, in many instances, be attributed to edicts by school administrators that discourage teacher interest in the problems of these children.

It is not just those unhappy children with chronic behavior problems who outline the challenge we face. Also included are those children who on the surface appear to be a model of goodness and integration. In June of 1959 many newspapers across the nation carried a letter to the people of Philadelphia written by a 31-year-old mathematics professor at the University of Pennsylvania. The letter expressed the professor's excruciating personal distress coupled with a sympathetic plea for help for the 15-year-old honor student who confessed the slaying of the professor's 3½-year-old daughter. The letter described the boy as one who has "... always given an excellent formal account of himself—honor student, gentle in manner, handsome and all the rest." At another place in the letter the professor states: "There is something truly terrifying about the model child—almost always well-behaved, never or seldom a bother to his parents, very clean, and basically, very unexpressive." (*Chicago Sun-Times*, Sat., June 6, 1959, p. 4)

The argument here is not that the school should have the primary responsibility for the treatment of the socially and emotionally disturbed. It would be naive to consider the school a hospital. However, because of its unique position as the second major institution outside of the family to have extensive daily contact with the child over a long period of time, the school can and must assume responsibility for the detection and proper referral of disturbed children. In addition, curriculum planning must be designed to include these children. In other words, the school's basic responsibility to unhappy children is no different from its responsibility to all other children. This means that the school should approach the child—happy or unhappy—as an unfinished person living in an unfinished world. Thus, he is a person to be fashioned to the tasks that lie ahead—the forward movement of mankind toward the realization of its destiny.

We cannot continue endlessly to lament the shortcomings and failures of parents. There is ample evidence to support the fact that the parents of our unhappy children generally are themselves disturbed. Consequently, they are so preoccupied with their own personal problems that they are only superficially concerned with the well-being of their children. To be sure, these parents may very well be yesterday's unhappy children in much the same way that our unhappy children may be the parents of unhappy children tomorrow. Viewed from this perspective it seems obvious that the school must accept a great share of the responsibility in the rearing of society's unhappy children.

There can be little doubt that, to the extent that preventative services are given to potentially unhappy children, treatment problems are not likely to arise. Many of the rumblings now seen in our news publications about the "population explosion" and this "age of anxiety" are manifestations of neglected preventative services. In this respect, too much can scarcely be made of the work and the influence of our schools. They in conjunction with the church

must be the upholders of objective reality. Only the church and the schools can give humanity a sense of historical continuity and map a rational future for civilization. In this way a foundation can be laid for a new and greater structure that includes the gains of the past and the hopes of the future.

In the process of orienting and organizing our schools toward prevention and the early detection of unhappy children, teacher observational skills and sensitivity to the behavior problems of children must be greatly improved. Gilbert, in an effort to shed light on the behavior problems of children, surveyed the major child guidance clinics of five of the largest cities in the United States.¹ These clinics were of two kinds: (1) psycho-educational; and (2) orthopsychiatric. Obtained data were based on "referral problems of 2,500 cases taken from files during the year of 1954. The cases were those of youngsters ranging in age from 6 to 18 years." Admitting that "referral problems" are of doubtful diagnostic value, Gilbert holds that these problems provide clues as to what constitutes deviant behavior patterns and symptoms among children in our culture.

The referral problems were ultimately categorized as follows: (1) academic difficulties; (2) mental retardation; (3) aggressive and anti-social behavior; (4) passive, withdrawn, asocial behavior; (5) emotional instability and anxiety symptoms; (6) hyperactivity and motor symptoms; (7) sexual behavior problems; (8) toilet training; (9) speech defects; and (10) miscellaneous. These ten categories were placed into four general groups: (a) intellectual deficiencies include categories #1 and #2; (b) emotional and inter-personal maladjustments include #3, #4, #5, and #6; (c) principal specific behavior problems include #7, #8, and #9; and (d) miscellaneous, #10.

The findings indicate that "academic difficulties" are the reasons for referral in 56 per cent of the school clinic cases and 27 per cent of the community clinic cases. Further, "aggressive and anti-social behavior" accounts for 20 per cent of the school clinic cases and 45 per cent of the community clinic cases. As a result of these disparities between the two kinds of clinics, Gilbert concludes that selective factors are operative that make for differences in referrals that are more apparent than real. In other words, "academic difficulties" are more readily recognized as behavior problems in the academic setting while "aggression and anti-social behavior" are considered to be the main behavior problems in community life. Hence, the category of "academic difficulties" is very often a euphemistic catchall for a variety of emotional problems that are not recognized by teachers or school officials. The point is further substantiated when we consider the fact that 40 per cent of the school clinic referrals were for "mental retardation," while only 6 per cent of the community clinic referrals were made for this reason.²

The crucial point in this study for us is that our ways of looking at the human person are often reflected in reasons for referral. In other words, "referral problems" represent the difficulties that the child's behavior presents to us rather than the difficulties that this business of living presents to the child. This is not meant to imply that the teachers should be psychiatrists, clinical psychologists, or social workers as well as educators. It does, however, mean that teachers must become trained observers who can accurately report the dynamic interplay between the child and others in the various classroom situations. In this way the problems of the child can be detected and properly treated prior to the development of a severe disturbance.

¹ G. M. Gilbert, "A Survey of 'Referral Problems' in Metropolitan Child Guidance Centers," *Journal of Clinical Psychology*, XIII (1957), 37-42.

² *Ibid.*

Another challenge that we face in our work with children—happy and unhappy alike—is the utilization of a sound concept of normal functioning. The statistical, cultured relativism, and freedom from symptoms approaches to the concept of normal functioning have been neatly refuted by Arnold and Gasson,³ and Shoben.⁴

Shoben gets at the heart of the matter for all of the behaviorial sciences when he states:

... Once the purely relativistic ideas of normality are swept away, it becomes difficult to avoid some concern for the issues of happiness and right conduct (i.e., conduct leading to the greatest degree of human satisfaction) that are the traditional province of the literary interpreter of human experience, the theologian, and the moral philosopher. A primary challenge here is that of providing a rational and a naturalistic basis for a concept of integrative adjustment that is at once consistent with the stance and contributions of empirical science and in harmony with whatever wisdom mankind has accumulated through its history.⁵

Clearly, an adequate concept to normal psychological functioning must rest upon some sound philosophical assumptions. In the opinion of the present writer, there is none more adequate than the work of Arnold and Gasson. These writers point out that normal personality functioning is as absolute as normal physiological functioning. The basic difference is that whereas physiological functioning is precisely determined, psychological functioning demands the establishment of a rational hierarchy of goals to implement the basic determination. It follows then that we must distinguish disturbance in rational functioning and strictly determined functioning. Brain damage is an example of a determined function that can and does disturb rational functioning. However, there may be disturbances in the organization of psychological functioning. An example of this would be conflicting tendencies in relation to our actions; the disturbing elements here are the emotional tendencies connected with our goals. The emotions are thus hindering instead of aiding self-integration. Finally, psychological functioning is abnormal when no attempt is made to establish a hierarchy of goals—no control has been attempted.⁶ Consequently, normal functioning requires that:

- (1) The person must have a self-ideal;
- (2) He must properly articulate his powers in striving toward it; and
- (3) All his powers must function in such a way that they reach their proper aim.⁷

In summary, an effort has been made in a very general way to extend an invitation to all who are present and a goodly number of those not present to engage in a contest to help unhappy children. Excellence is a prerequisite for the acceptance of this challenge. The children with whom we are here primarily concerned are those with psychological disturbances rather than those with disturbances of strictly determined functions. In order to help these children, a heavy burden of responsibility is placed upon our schools and their teachers. A concept of normal functioning is essential to our acceptance of the challenge of the unhappy child. A concept of normal psychological functioning in order to be adequate must be based upon sound philosophical assumptions. A conceptual model that seems to fulfill these requirements has been presented.

³ Magda B. Arnold and J. A. Gasson, *et al.*, *The Human Person* (New York: Ronald Press, 1954).

⁴ E. J. Shoben, "Toward a Concept of the Normal Personality," *American Psychologist*, XII (1957), 183-189.

⁵ *Ibid.*, p. 185.

⁶ Arnold and Gasson, *op. cit.*, pp. 390-393.

⁷ *Ibid.*, p. 393.

LEARNING PROBLEMS IN THE SOCIALLY AND EMOTIONALLY DISTURBED CHILD (Summary)

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This paper outlines the importance that the teacher plays in her relationship with her classroom students. It is of marked importance that the school-room teacher be aware of her feelings, both toward her children in the classroom, as well as her own personal thoughts with respect to each individual child. The role of the teacher is *not* to teach, but rather to afford the environment, and learning materials and approaches necessary for any child to be able to learn. A child cannot learn if he or she does not want to learn. The author perceives four major elements involved in the learning process of children: (1) the desire on the child's part to learn or a want to learn; (2) the extension of the child toward the material presented; (3) the incorporation and integration of this material within the child; and (4) the ability to recall and project the material in terms of performance in an acceptable and accurate fashion. It is felt that learning problems in children occur when one or more of these factors are not brought into play by the child. A child of at least average intelligence should be able to learn if free from any organic difficulty, such as poor eyesight, bad hearing, and central nervous system impairment. Learning problems or lack of achievement in the student of average to above average intelligence will be reflective of the presence of emotional disturbance to a greater or lesser degree. Thus, it becomes the teacher's responsibility to be sufficiently schooled and aware of these factors so that she is able to help the child who is manifesting learning difficulties early in his or her academic career. The teacher is not trained to be a psychotherapist or a psychodiagnostician. The teacher cannot be a peer to the children, nor can she be a mother, father or sister. If she assumes this role, it is only within the conscious or unconscious life of the child, and should not be the aim of the teacher.

The teacher should be aware of the child who manifests reading difficulties in terms of whether or not there are certain words that cause the child difficulty. Such words as "mother," "mountain," "flight," etc., are terms which have strong emotional or symbolic meaning to the child. Some children are observed to have little difficulty with small words such as prepositions and conjunctions because they unconsciously symbolize to the child his ability to handle them with little or no threat. Little words like "in," "an," "to," etc., are thus likely to pose less emotional threat to some children than terms such as "mother," "fight," etc. Similarly, children showing arithmetic difficulties who are able to add and multiply, but who have difficulty in subtracting and dividing, may sometimes be children who can add things onto themselves, but who have difficulty in working at tasks where they feel they will have less than what they started out with. Thus, a child who is able to multiply and add should also be able to subtract and divide, and problems in arithmetic in these areas should be thought of as early manifestations of emotional difficulties.

If the teacher is aware of these things, she will be better able to teach her class, and to help herself as well as her students in their everyday social, emotional, and academic growth and achievement.

PLANNING THE CURRICULUM

REV. ELMER H. BEHRMANN, DIRECTOR OF SPECIAL EDUCATION,
ARCHDIOCESE OF ST. LOUIS, MISSOURI

And to one He gave five talents, and to another two, and to another one, to everyone according to his proper ability . . . (Matt. XXV: 15)

I. INTRODUCTION

On one occasion when His well meaning disciples were trying to shield their tired Master from the pressing demands of mothers and children, Our Divine Saviour displeased, said in gentle rebuke: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God." (Mark X:14)

The situation in many quarters of Catholic education today is not unlike the gospel incident. Mothers with children, handicapped children, are seeking to meet Christ through the medium of Catholic education, but unhappily are experiencing the same rebuff and disappointment. The Son of God has time and place for exceptional children, but unfortunately many school systems do not.

Yet thanks be to God, the national situation relative to the Catholic instruction of retarded children, to which I shall limit myself in this talk, is considerably brighter than it was just a decade ago. Some ten years ago there were listed only fifteen Catholic schools for the mentally handicapped in the United States. Today there are nineteen Catholic residential schools for children over six years of age, and sixty day schools and classes for the mentally retarded.¹

Encouraging as this numerical growth of Catholic facilities for the education of retarded children may be, there is also an inherent danger which should be recognized. The danger lies in the pressure placed upon educators, religious orders, dioceses, etc., to do something *educationally* for these good but neglected children. The usual response is some form of action resulting in the organization of classes or schools. With the opening of these facilities those responsible are apt to heave a big sigh of relief and say, "Thank goodness, at least we have something now to satisfy our parents," and feel that the problem is largely solved.

Yet the mere numerical expansion of Catholic special schools and classes is not the total answer to the problem. An equally important problem demands an answer. That problem is: *What shall we teach these children?* What should be the *objectives* of a Catholic program of special education? For what are we preparing these children? In other words, what areas of instruction and training should the curriculum of such schools and classes comprise?

In attempting to formulate an answer to these questions it will first be necessary to define the limits of our discussion concerning retarded children. The mentally handicapped may be divided into three groups:

1. The custodial group—those who seemingly will require continuous supervision either in a state-supported school, a private residential school, or in the home.

¹ Wm. F. Jenks, C.Ss.R., *Directory of Catholic Facilities for Exceptional Children in the United States* (Washington, D. C.: N.C.E.A., 1958), pp. 84-106.

2. The trainable group, who with constant supervision can possibly maintain themselves in the community and the home.
3. The educable group—those children who can benefit in a limited way from special academic and vocational school programs, and who can for the most part maintain themselves usually with a minimum of supervision in the community.

For the purposes of this paper I shall restrict my remarks to the category of educable retarded children, the range of which varies in different states and school systems. In our program of special education we include as educable, particularly for purposes of catechetical instruction, children having an IQ range between 40 and 75. I will surely not quarrel with anyone who wishes to extend or restrict the limits of this arbitrary range.

II. BODY

A. A Catholic Philosophy of Education.

In approaching this question of curriculum construction for Catholic special classes or schools, the Catholic philosophy of education, recognizing and accepting the supernatural nature and destiny of man, must be immediately assumed. Even more so than in regular education, the supernatural viewpoint must affect the entire educational program, orienting the teacher's approach and permeating the curriculum.

B. Determining the Nature and Function of the School.

Beginning, therefore, with a supernatural outlook in special education, it next becomes immediately necessary, in planning the curriculum, to agree upon the *objectives* or *planned function* of a particular educational program. Such questions as these must be answered: Ultimately what do you hope to accomplish through special education for these children? For what are you hoping to prepare them—for full rehabilitation into regular classrooms? for part-time integration in normal classrooms to promote academic and particularly social skills? for adult community adjustment? for institutional placement? for sheltered workshop employment? for open market job placement?

A helpful comparison might be—if you were planning to open a high school, before planning its curriculum you would necessarily have to determine the nature and function of this school. Will it concentrate on college preparation? Will it be a vocational high school? Will it be a general comprehensive high school? Naturally the curriculum of this school will depend on the determined function of the school. So, too, in special education—the determined and planned nature of your special program for retarded children will dictate the kind of curriculum you need.

C. Objectives of Special Education in General.

It can be assumed that the education of the mentally retarded is not basically different in its aims from that of any other group of children. These aims are to teach the individual how to live better both for this world and the next; to teach him to use all his capacities; to teach him to become a useful and contented member of society. It is in implementing these accepted objectives that special education will adopt different administrative and organizational techniques, will utilize various methodologies of teaching, and will employ an adjusted curriculum in order to meet as adequately as possible the diversified abilities and limitations of retarded children.

D. Some Basic Principles of Special Curriculum Construction.

The adjusted curriculum for mentally retarded children should foster wholesome growth in full measure for each child, and should never lose sight of the sound psychological principle that these children have the same fundamen-

tal needs for love, security, recognition and success that normal children have. The mentally retarded child often requires instruction in fields which are entirely omitted from standard courses of study, due to the fact that retarded children are unable to utilize their environmental opportunities as effectively as normal children.

Most educators are agreed that a curriculum for the educable mentally retarded must be based not only on their life needs as individuals but also upon their needs as members of social groups in a democracy. That is why many school curricula for the retarded are organized into cores or units dealing with subjects such as the home, the family, the neighborhood and the community.²

In practice, most classes for the mentally handicapped throughout the country have not followed the unit plan of education. Usually these classes have been staffed by teachers trained in elementary education, and for that reason the elementary curriculum at a reduced level has been rather generally used. This has been known as a "watered down curriculum" and has not merited endorsement from specialists in the field of special education. Inskeep³ presented such a curriculum in the first part of this century in which she described a modified traditional curriculum for the education of mentally handicapped and slow learning children.

While there has been little study of the differential education of the different types of mentally handicapped children, i.e. the brain-injured, the Mongoloid, etc., yet Strauss and Lehtinen published a book in 1947 on the education of the brain injured child.⁴ Further research and experimentation may lead eventually to the development of differential curricula for the education of special clinical types of mentally retarded children.

Johnson believes that the curriculum for mentally handicapped children should be *developmental* in nature and include those experiences that will insure the achievement of the basic objectives of the program. By developmental he meant that specific skills and concepts be introduced and taught when the child has achieved the maturity and has had the experiences necessary for their acquisition. It is necessary he thought to organize more than a sequence of cores or experiences, skills, and concepts; they must be presented at the time the child is developmentally ready, and not according to a specific time schedule based upon factors as chronological or mental age.⁵

E. Acceptable Objectives for Catholic Special Education.

I believe that, in our present state of knowledge about the teaching and training of retarded children, we can accept the following purposes or objectives of Catholic special education as valid:

1. Religious training: spiritual and moral growth.
2. Maximum adequacy in the essential academic subjects.
3. Development of social skills: acceptable personal and social relations.
4. A practical arts program including manual, vocational, and work experiences to develop relative economic adequacy.
5. Training in civic responsibility.⁶

² Merle E. Frampton, and Elena D. Gall, *Special Education for the Exceptional*, III (Boston: Porter Sargent Pub., 1956), p. 449.

³ Annie D. Inskeep, *Teaching Dull and Retarded Children* (New York: The Macmillan Co., 1926).

⁴ Alfred Strauss, and Laura E. Lehtinen, *Psychopathology and Education of the Brain-Injured Child* (New York: Grune and Stratton, 1947).

⁵ Wm. M. Cruickshank and G. Orville Johnson (eds.), *Education of Exceptional Children and Youth* (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1958), p. 200.

⁶ Cf. *Curriculum Guide for Use in the Special Ungraded Classes for the Educable Mentally Retarded Child*, published by the Department of Special Education, Archdiocese of St. Louis, 4472 Lindell Blvd., St. Louis, Mo., 1958.

Our archdiocesan special class curriculum was constructed with a view to implementing these objectives as much as possible in the lives of our pupils. It was thought by the committee preparing this curriculum that retarded children could be profitably grouped in the subject matter areas according to ability insofar as this is feasible. Their suggested classification and chronological age brackets are as follows:

1. Pre-primary — C.A. 6-0 to 8-9.
2. Primary — C.A. 9-0 to 10-9.
3. Intermediate — C.A. 11-0 to 12-9.
4. Advanced — C.A. 13-0 to 15-9.
5. Senior — C.A. 16-0 to 17-9.

F. Various Curricular Areas.

1. Religious Training: Spiritual and Moral Growth.

Since every Catholic child is a creature composed of body and soul, endowed with supernatural life through Baptism, the primary objective of Catholic special education is the spiritual and religious development of the child, in order that he may know, love and serve God in this life, in order to be eternally united with Him in the next. The happy climax to the religious instruction of mentally and physically handicapped children is the wonderful day of their first Holy Communion. This occasion is one of great joy and consolation for parents, teacher, and children alike bringing profound appreciation of Our Divine Master's words:

Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God. (Mark X:14)

Since the souls of mentally retarded children are in no way impaired, however obscure their manifestations may be, these children are by their very nature entitled to religious instruction according to their capacity. Experience shows that, limited as they are in other areas, they often evidence a special aptitude for learning their religion, being particularly attuned to all that pertains to God and His love. There is an unspoiled goodness which knows no guile, an implicit faith which never questions, a childlike trust in their heavenly Father. Deficient in intelligence, they may be slow in speech, or lacking bodily coordination, but they are not wanting in grace. In all other areas the achievement of the mentally retarded child will fall short of the normal child's attainments, while in religious progress he may equal or surpass him.

2. Maximum Adequacy in Essential Academic Subjects.

Under the essential academic subjects for retarded children I would include: (a) the language arts comprising reading, spelling, oral language and hand writing; and (b) number work.

The development of maximum knowledge and skills in these areas can hardly be questioned as to their practical utility for retarded children. These are elemental means of communication and commerce between peoples. If the retarded are to be raised to fit into any kind of human society they must be able to read, write, and do simple number work according to their maximum potential. These basic tools will help the retarded to develop themselves as human beings, will help them fill their enforced leisure hours as adults, and will be invaluable in any adult employment situation.

Associated with the development of oral language, a curriculum for mentally retarded children should include training of the child without speech, or with delayed or defective speech, in addition to developing correct grammar, a pleasing voice and fluency in oral expression. Since many retarded children

have associated speech defects, it would be highly advantageous to offer practical speech therapy in the classroom, as well as clinical speech correction if advisable.

I believe that instruction in academic areas should continue until a retarded child has reached his maximum level. Each child will have to be evaluated individually to determine when further academic instruction is fruitless.

However, in the early years, e.g. 6 to 14 or 15, I think greater emphasis and time should be devoted to the teaching of the tool subjects. At a later age, e.g. 15 to 18, I believe a ratio of about 30 to 40 per cent academic instruction, as contrasted with 60 to 70 per cent manual and vocational experiences, would be a balanced curricular diet for most adolescent retarded youngsters.

3. Acceptable Personal and Social Relations, Together with Civic Responsibility.

These highly desirable objectives should receive attention throughout the instructional periods of all the other curricular offerings. They cannot be taught as specifics, but incessant practical applications must be made throughout the retarded child's school and home life, as suitable opportunities present themselves.

It has been well stated by authorities in the field that educational programs for the handicapped should promote personal and social relationships, how to work with others, how to get along with people, having consideration for the rights and desires of others. Retarded children must also learn how to live with themselves, to accept as far as possible their limitations. This is a question of good mental health, and if the curriculum for the retarded provides suitable opportunities for the development of feelings of adequacy and accomplishment in the retarded, it will promote in these children feelings of self respect and security, and contribute to their general happiness.⁷

4. Manual, Vocational, and Work Experiences to Develop Relative Economic Adequacy.

These curricular experiences could be grouped under the heading of Practical Arts. This training is not designed for specific job placement but is intended to develop in the child certain manual skills, and the proper habits and attitudes relative to reliability, punctuality, safety, etc., which it is hoped can be transferred to later job possibilities. The program should offer formal teaching and "on the job" training techniques, including the everyday aspects of practical home making, wood work, plaster crafts, ceramics, home mechanics and gardening. It is in this area of the curriculum that I think we must do a great deal of serious thinking and re-evaluation of our objectives for the retarded. I fear the businessman has been much more realistic about this matter than educators have been.

5. Fine Arts and Related Activities.

Experience in the various fields of art including both the so-called fine and practical arts shows that these have an important place in the curriculum for retarded children. They constitute an emotional stabilizer, while offering simultaneously possibilities of self-expression to enrich the lives of the pupils. It is not to be expected that retarded children will ever become exceedingly adept in their performance, but they will secure from them a degree of emotional satisfaction that is certainly worthwhile.

⁷ Samuel A. Kirk, and G. Orville Johnson, *Educating the Retarded Child* (Cambridge: The Riverside Press, 1951), pp. 120-121.

Among the fields of art which can profitably be fitted into a curriculum for retarded children are the following:

- a. *Choral Speaking*: to improve speech, poise and concentration.
- b. *Music*: including singing, harmonica bands, toy orchestra, etc.
- c. *Play Activity*: to improve bodily skills, coordination and rhythm.
- d. *Dramatics*: including simple plays, puppet shows, etc.
- e. *Folk Dancing*.
- f. *Drawing and Painting*.
- g. *General Arts and Crafts*.⁸

6. A Basic Orientation and Introductory Adjustment Program.

Experience in special class work would seem to justify the need for an appropriate introductory school program for young mentally retarded children. There are many retarded children who at the chronological age of 6-0 are not mature enough or ready to profit from the special school curriculum.

It has been found very helpful to incorporate into the special class curriculum a planned procedure by which the teacher can guide young, immature, retarded children into a happy satisfying special school experience. Since many young retarded children are not ready emotionally and socially at admission age to benefit from the formal special school curriculum, a basic orientation program will help provide the transitional training necessary to derive maximum profit from the over-all special program.

III. CONCLUSION

I present these thoughts about planning a curriculum for retarded children *with the definite reservation that they are applicable only in the light of our present knowledge of these children.*

There actually has been little research directed toward the manifold problems encountered in the proper education of retarded children. There is a broad range of information available on the abilities and disabilities of these children, but there are unfortunately many wide gaps in the knowledge needed to plan a satisfactory comprehensive educational program for them.

I believe intensive educational research is necessary to enable us to analyze more meaningfully the suitability of our present curricula. There should be critical experimentation with different types of instructional programs, together with follow-up studies to determine the comparative efficacy of the various plans.

Catholic special education is as modern as the twentieth century, and yet as traditional as the teaching and healing of the Great Teacher among the sick in heart, mind and body two thousand years ago. Perhaps St. Catherine of Sienna best of all has described the philosophy and motivation underlying Catholic special education:

I have placed you in the midst of your fellows that you may do to them what you cannot do to Me, that is to say that you may love your neighbor of free grace without expecting any return from him, and what you do to him, *I count as done to Me.*

⁸ Cf. Elsie M. Martens, *Curriculum Adjustments for the Mentally Retarded*, pp. 59-66, Bulletin 1950, No. 2. U. S. Dept. of Health, Education and Welfare (Washington, D. C.: U. S. Government Printing Office, 1953).

THE TEACHER AS A PERSON (Summary)

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"First be; then teach." Such, in essence, is my educational credo and it forms the basic premise when we envision the teacher as a person because first and foremost a teacher is a person and education is essentially a human process. Its value lies not primarily in what it trains the child to accomplish but in what it inspires him to be. Since the teacher dare not aim to do less than exemplify to the child the very best in adult living, hers must be a truly integrated personality.

Whether one's apostolate of teaching lies in working with the deaf, the blind, the physically or mentally handicapped, or in any other type of exceptionality, there remains ever the personal challenge to goodness and greatness of soul that constitutes the very heart of a Christian personality. Our major concern should be with the things that make us better individuals, better teachers because we are better persons. Emphasis is to be directed primarily on you and your improvement as persons who work with those very important little people we call exceptional—the children who will be influenced far more by what you *are* than by what you say or even do.

It is patent that personality growth is the first business of every educator and, since success in the guidance of a child's growth depends in no small measure upon the personal worth of the teacher, her own life must be so organized that her personality will grow with the increasing years.

Self-evaluation based upon a careful scrutiny of the various teacher rating scales can be highly profitable. Priority is given to such personality traits as personal appearance, poise, posture; consistency and justice; self-control, enthusiasm, initiative and leadership; humor, cheerfulness, patience, confidence, and sincerity; voice, sense of responsibility, and sympathetic understanding of the learner. Then, one must stress the importance of setting a good example in the use of language and emotional control as well as showing respect for the dignity of the child. The teacher is expected to be an artist in human relations. So much of the success of her human engineering depends on her possession of this basic reverence for the personality of the child.

A teacher's growth as a person must also proceed apace in the very areas of development with which she is concerned in the education of the children—those of truth, beauty, and goodness. Not only the moral development of the teacher should be emphasized, but her intellectual and emotional life as well. The very nature of one's work in special education may militate against an on-going personal intellectual development that should not be confined solely to the area of methodology. A teacher is more than a technician. She is a person capable of development as a person and the more perfect this development, the richer the personality. Growing as a person involves growing in intellectual alertness, awareness, and understanding as well as in the appreciation of beauty which the human mind has created and enshrined in music, art, and literature. It is not enough to know what is noble; one must have a feeling for its nobility if one would communicate it to others.

In the very earliest years we teach the little ones not only to know the truth, but also to love it, and then, to live it. May we not give the lie to

our teaching, but in our own lives try constantly and consistently to exercise our own powers to acquire a fuller measure of the truth, a deeper love of the good, and a finer appreciation of the beautiful. All our powers—intellect, will, and emotions—should be submitted to a process that may be likened to fire would we succeed in hammering out of this material the fair, harmonious, finished human being that is designated as a person.

THE TEACHER AS A TEACHER (Summary)

JASPER J. VALENTI, PROFESSOR OF EDUCATION,
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There are five prerequisites for a teacher of exceptional children: (1) He must be "truly inspired by the discipline of good scholarship and he must readily recognize the intellectual, social and emotional demands of the children with whom he comes into contact. The teacher must have subject matter he has mastered, the enthusiasm and dedication to stimulate the student to think and act with accuracy, have a knowledge of basic human needs, be flexible enough to adapt scholastic matter to the demands of his students and recognize that exceptional children will be motivated by the same needs as normal children only under different circumstances. (2) The teacher must know and be able to put into practice the principles of sound learning theory. Although recognizing the differences in "psychologies," such common principles as the following can be useful to the teacher: learning is unitary; learning is achieved through self-activity; to be effective, learning must be purposive; learning to be retained must be used; learning may be transferred; and learning is creative. Mere verbalization of these principles will not suffice but the teacher needs to make conscious and deliberate effort to use them. (3) The effective teacher must be a good disciplinarian in the classroom and to be such must be able to manage himself and be an example of emotional control. By good examples of conscientiousness, perseverance, patience, humility, kindness, devotedness and unquestionable integrity, the teacher can combat the tendencies toward materialism, anti-supernaturalism and "taking the easy way out." The whole school atmosphere must be permeated with the same ideals, for the solution to the problem of discipline is positive preventative action by all. The teacher must demand hard work of his students commensurate with their abilities, in classrooms well organized and supervised, attractive and equipped with instructional aids. Mechanical aids will come into use, no doubt, as well as team teaching and closed circuit television. However, this day is not yet at hand. (4) The teacher needs a philosophy of life. Although not proven empirically a well worked out philosophy of education should result in intelligent effective teaching. Teaching is basically an art and not a science. As an artist, the teacher brings together organized knowledge and the student, with the assistance of a technique we call pedagogy. The teacher-artist needs authority in his art, freedom from badgering principles and sentimental educators who urge friendly relations with students—an impossible relationship, for one who grades papers and disciplines conduct is not acting as a friend but as one who, having superior knowledge, helps to develop knowledge in a learner. (5) The last prerequisite for an effective teacher is the inculcation of character. If the teacher, reading St. Paul's First Epistle to the Corinthians, Chapter 13, on Charity, adopted this as his philosophy of teaching and discipline, he should have few problems in becoming an exceptional teacher.

VOCATION SECTION

PROCEEDINGS

RESOLUTIONS

I

Be it resolved that the Vocation Section of NCEA express their appreciation for the hospitality afforded them by His Eminence Albert Cardinal Meyer; to His Excellency William Cousins, President General, for his kindness in addressing the first session; to Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary, for the excellent program.

II

Be it resolved that the priests, sisters, and brothers teaching in our Catholic schools be commended for their untiring efforts in directing young people to the priestly and religious vocation.

III

Be it resolved that we express our gratitude to the Catholic press of the United States for their encouragement that they gave to the Catholic parents and youth for stimulating further interest in vocations to the priesthood and religious life.

IV

Be it further resolved that the theme of excellence be utilized in the fostering of vocations.

NOMINATIONS

The following officers of the Vocation Section were elected for 1960-1961:

Chairman: Rev. Michael McLaughlin, Huntington, New York
Vice Chairman: Rev. Miles Colgan, O.Carm., Chicago, Illinois
Secretary: Brother Anthony Ipsaro, S.M., Mineola, New York

Advisory Board:

Rev. Ronald Beaton, C.P., Dundirk, N. Y.
Rev. William J. Martin, Toledo, Ohio
Brother Eymard Salzman, C.S.C., South Bend, Ind.
Sister Lawrence Imelda, Rockville Centre, N. Y.
Sister M. Ignatius, Wichita, Kans.

PAPERS

OBSTACLES TO VOCATIONS

VERY REV. MSGR. PAUL J. TAGGART, DIRECTOR OF VOCATIONS,
DIOCESE OF WILMINGTON, DELAWARE

In an effort to select those young men most likely to complete satisfactorily the course of studies and receive the sacrament of Holy Orders, the Diocese of Wilmington has developed, over a period of years, a method for screening candidates for the diocesan priesthood. In a loose sense of speaking, we might say this screening is to determine those who have vocations. In reality, however, this concept is not necessarily coterminous with that of a diocesan screening program. Our experience in the past five years, however, has crystallized for us certain definite ideas regarding "obstacles to vocations"—or more correctly—factors militating against a person's successfully completing a course of studies for the priesthood. These ideas are not startling or novel—but we welcome the opportunity to open them to fresh discussion.

Our candidate-screening or investigation covers a wide field of factors which we consider important in the personality development of an individual embarking upon a course of seminary studies.

First, we have a test for students about to enter high school, a fairly thorough examination of academic achievement which is provided by the preparatory seminary. We consult personal references for character and reputation, using a form which is somewhat more particularized than the former general "letter of reference." The present form which is sent to the candidate's parish priests, to his teachers, and to three members of the laity whom he names, involves a check-off system for evaluating personality traits considered important in a seminary candidate.

Both of these phases of our program have been in effect with some modification for many years. In the past five years, the diocese initiated a further testing program which might be termed a psychological evaluation. A local clinical psychologist of considerable experience and high repute prepared a battery of tests, partly projective and partly objective. Considering each separately provides the framework for discussing the environmental, developmental, and personality factors we consider important. The combination of these factors—or their absence—provides an index for us concerning the success-probability of the applicant.

We obtain first a personal biography. A ten-page booklet is provided the candidate listing the data sought: (1) General information concerning his address, birth, parish, past addresses; (2) Family information—data on father and mother, brothers and sisters, their education, their religion and the practice thereof; (3) Personal data—hobbies, reading habits, travel, languages, skills; (4) Physical data—height, weight, sicknesses, complaints; (5) Education—courses taken, likes and dislikes, extra-curricular activities, honors; (6) Personal religious practices and history; (7) Work experience; (8) Goals and attitudes; and (9) References.

We look for "a healthy, normal" family background, for stability in the family. We study the position of the father and his relationship to the appli-

cant. The biographical data uncovers some subjective attitudes in this regard, but principally we are concerned with objective facts describing the unity and stability of family life. We look for the existence of religious customs in the family and the practice of their faith by the parents and other children. We feel strongly that the applicant's religious idealism, suggested by the very fact that he is interested in the priesthood, be firmly rooted in sound family practice.

We study the applicant's attitude toward his own family, his interest in other members of the family, his cooperation. He should know his father's work, for instance, and that of older brothers and sisters. He should be aware of their fidelity to religious duties; if other siblings indicate failure here, we see danger signs. We look for self-reliance; work experience is a handy clue. If the family is in a financially depressed status, why isn't the applicant earning? If it is in a comfortable status, why *is* he working; what does he do with his money? What are his goals? Cooperation with others outside the family is important; play experience, sports, extra-curricular activities provide helpful indications. We look, in short, for a stable well-rounded background as an aid in producing a balanced personality.

Linked to the biographical questionnaire but projective in nature is a short essay: "Who Am I?" or some such similar question. Here we look at the applicant as he sees himself. Does he talk in generalities, in ideals? Is he given to minute historical details of no particular importance? Does he see himself in proportion? His answer can be an important clue to his self-evaluation.

As another projective device, we use the Sentence Completion test—a list of 27 sentence-beginnings. The applicant completes the sentences with ideas of significance to him. We look for evidence of his stability and his total personality reaction to his environment. Is he himself stable? What about guilt or fear? What about the male image? How important is his mother? How important is religion to him and how realistic is his attitude? How does he view family life? Is he balanced and healthy in his attitude toward the opposite sex?

We administer the Kuder Preference test. Here we study his selection of interests, both positive and negative. Some applicants know what they dislike to do better than what they like to do. We evaluate the maturity of interests and the level of vocational ambitions. We compare the candidate's orientation with that of clergymen in general.

We also use the Thurstone Primary Mental Abilities scale. Through its five-phase pattern, we glean information concerning the applicant's effective ability level and his selective aptitudes. Through the patterning of these aptitudes, we derive some insight into his personality stability, his expression level, his drive, his orientation toward reality in general. We look for resources in a candidate which will enable him to understand events, people and physical existence as they are rather than as he may wish them to be. We look for initiative and acceptance of work responsibilities, the ability to accept personal failure and also to adjust socially.

Using the framework of our testing apparatus enables us here to list positive factors which we, as a screening group, look for in candidates for the priesthood. We cannot measure a "call from God" but we do know qualities important in seminary candidates. We can evaluate their presence or absence in a particular candidate, as an aid not only in selection but in guidance. Let us rephrase our initial question "What are the obstacles to vocations?" Let us rather discuss important factors in the environment or personality of

young men who think they have vocations, factors which give little hope for success as a seminary student.

Unhealthy Family Life

This term covers many phases. In fact, when we list all the factors, making for a sound candidate involving the family itself, we get the feeling that a Vocation Program in any diocese ought to start with promotion of the Catholic Family Movement or Cana. A broken home or a home in which one of the parents is periodically separated or psychologically unstable portends poorly for an emotionally sound child. Father Cyril Dukehart, who has had so much experience in this field, deems it so axiomatic that he recommends: "No boy should be accepted for the high school department of a minor seminary who comes from a broken home or a home where religion is not taken seriously." The lack of an adequate sense of responsibility on the part of parents demonstrated in the environmental background of such a home invariably evidences itself in the attitude of the offspring.

The Failure of Responsible and Just Discipline on the Part of Parents

Where this failure occurs, we find personality inadequacies in offspring; self-centered and selfish personalities develop. Although there may be an element of idealism which may cause the young man to consider the priesthood, there is often lack of control and maturity which bodes ill for successful adjustment in life. This, children themselves understand, as they showed in a recent study of Catholic high school students in which Complaint No. 2 against parents was: absence of sufficient discipline. Some of the remarks were: they never demand I be home at a certain hour. I can go wherever I want and stay as late as I want. I don't think a child should be brought up that way. It shows parents don't care for him because they are not worried.

The Failure of Parents Realistically to Practice Religious Duties

Parents can fail to tie family prayer-life to reality, using religion as a psychiatric device to meet personal inadequacies. Or, although religion may be a realistic relationship to them, they may fail to *develop* this relationship in practice. Both defects can scar the emotional development of a young man. Complaint No. 1 by the same high school students mentioned above registered regret that parents paid so little attention to their children's spiritual welfare. Failure to understand elementary spiritual values means failure to understand vocations. Standing directly athwart the path to the seminary is the adverse will of either parent. The mere expression of disapproval is important, but the connotations in depth are far more important. Again, Father Dukehart: "No boy should be accepted whose parents have to be argued into letting him come to the preparatory seminary."

The Failure of the "Male Image"

If the father fails to be head of the family, the son fails to understand himself adequately in relation to others. Usually, the mother attempts to compensate for the father-failure, finds she cannot play both roles alone and resorts to improper ways of establishing family controls.

Another survey of high school students reveals an awareness of "male failure" at home. The survey showed unanimous agreement that father, not mother, should wear the pants, both literally and figuratively. These teenagers document in their own way the findings of sociologists like Dr. John Kane of Notre Dame and psychiatrists like Dr. Dorothy Cato of the University of Texas and psychologists like Dr. Paul Benoit of the Partridge School in Virginia.

Dr. Kane's studies indicate that the mass communication media today reflect universal awareness of father's abdication of family headship: Life of Riley, Maggie and Jiggs, Blondie—all these belittle and play down the role of fatherhood. Dr. Cato's findings report at the root of common emotional disorders in man today the distorted parent-role of father. He has become an "absent father, heremetically sealed, emotionally and spiritually absent . . . seldom more than an animated suit of clothes."

Dr. Benoit reports that the child takes his ideals predominantly from the parent of the same sex. When this ideal is inadequate, the male child is warped in its development.

In our diocesan screening program we note that when father abdicates his role as head of the family, the son faces serious obstacles in emerging with the balanced personality demanded of a religious leader.

The Failure of the "Religious Image"

The religious image can be inadequate or inaccurate. If inadequate, the young man may have no attraction to the religious image he has developed—due to either family conditioning or failure on the part of priest representatives with whom he comes in contact. In this case, he, of course, never even considers a religious vocation.

It is possible, however, that he have a concept of priestly life which is quite warped and yet attractive to him—attractive at least for the moment. The endurance quality of such an attraction is poor. If his concept is one of easy life, reasonable income, few worries and no responsibilities, then his success-probabilities as a desirable priest are limited even though he may be ordained.

The boy may feel himself inadequate and look for an ideal as a means of sublimation. While this is preferable to his choice of compensating by delinquency, the ideal of the priesthood may actually be beyond his possibilities.

It is even possible that a priest can aid the illusion by identifying himself to some extent with such an applicant who is generous with his time and talents in church work. This identification leads him to over-evaluate the boy's interest and under-evaluate other needed qualifications.

Failure to provide a concrete and accurate religious image to youth means failure to provide adequate motivation for the long race ahead. The image should be geared not for the pursuit of any abstract ideal but rather for living the very real, very exciting, very sacrificing, very satisfying, very human and yet very supernatural life of Christ all over again.

A point here, regarding the "religious image" as it may be provided in the person of some priest inspiring the candidate: experience indicates God frequently attracts young people to Himself through others; they provide the "religious image." It is important to show the applicant that he was attracted to the Christlikeness in the ideal. He must then transfer his attraction to Christ, or we will find that his "ideal" may become an obstacle to his success.

Failure to See Life As It Is

Coupled with the inadequacy of the religious ideal is the more basic failure of realism in general. Complaint No. 4 of our high school children mentioned before says: my parents won't let me grow up. I can't make my own decisions. Escape from responsibility throughout youth can be a factor in a young man's seeking a "protected" way of life, free from the throes of competition, secure with status from the start, comforted by an atmosphere of professionalism.

Often the failure here is an unconscious assertion on the part of the "image" priest and the unconscious desire of the applicant to associate one's self with a "success image." Escape from maladjustment, poor school progress, submission to the suggestions of strong and persuasive individuals appear more important than a true understanding and a sincere determination of mastering the vocational objective.

One of the fascinating items we are noticing from the testing indicates that the measure of contact with reality seems related to a tendency to value material things over spiritual—money, pleasure, and so forth. When this sense of reality values appears jointly with the awareness of the need for self-control, we do not consider it an unfavorable factor.

The applicant who gives indication of misunderstanding his goal—who confuses happiness with emotion—who fails to understand that the world is as is and not as he may like it to be—who fails to understand that his happiness comes from fulfilling God's will rather than a series of fleeting satisfactions—such an applicant faces little hope of success.

To sum up—our screening program has indicated to us the following factors as important obstacles in the successful pursuit of the religious career. With one exception they have their root in the family.

1. The broken home.
2. The absence of just and reasonable home discipline.
3. The home in which religion is not taken seriously.
4. Parental objection to a son's religious vocation.
5. The weak or "absent" father, abdicating his position as head of the family.
6. Family failure to project an accurate religious image.
7. Priestly failure to do the same.
8. Inadequate contact with reality, lack of practical sense of values, coupled with a sense of controls.

PRUDENCE AND VOCATIONS (Summary)

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The purpose of this paper is practical: to suggest some applications of prudence to the technique of counseling about vocations.

Prudence is correct knowledge about things to be done. The prudent man looks far ahead to foresee the probable outcome of uncertainties. Prudence is a natural virtue acquired by experience; but both the habit and the act of the natural virtue are supernaturalized by the infused virtue.

As we apply this theory to the order of practice, we need humor and esteem of techniques different from our own. There are many apt procedures to guide youths deliberating about dedicating themselves to God. Each counselor must seek the methods which work best with his personality in his local circumstances. The procedures which follow are offered merely as suggestions.

The proper function of a prudent counselor is not to cajole or "pressure" youths into "trying out" a seminary or novitiate. Rather, it is to cooperate with grace in stimulating the boy or girl in such a way that he or she *conceives on their own* a firm desire to dedicate themselves to God in priestly or religious life. The advisor stimulates thoughts and desires which God supernaturalizes. The example of earnestness and unfeigned happiness are very powerful here. But suitable words should be used too.

How can all this be done prudently? Here, by way of suggestion and example, is one procedure which has often turned out successfully with individual advisees and with groups.

1. Put the advisee or group at ease by explaining your policy and procedure. "God has given each young man or woman the right to choose his own state of life. No one ought to 'pressure' him into any state. A counselor's function is to lay out the field of possible choices and to give the youth an opportunity to 'think out loud' without committing himself. Be assured that I shall leave the full decision to yourself."
2. Point out that the basic consideration is a clear and operative concept of the chief purpose of life: an opportunity to increase sanctifying grace by good deeds and the sacraments, and thereby to merit a proportionally greater capacity of enjoying God in heaven.
3. Explain that, to speak practically, there are four chief states in which one can work out this Christian perfection: marriage; the single life; priesthood; and religious life as nun, brother or priest. God invites John or Mary to one for which they are suited, but He leaves them free to accept or reject the invitation. Hence John or Mary should bring the matter to an issue, think it out, and make a firm decision.
4. Present a sound norm of choosing. The youth should conjecture, as prudently and honestly as he can: "In which of these states am I, with *my* personality, temperament, and abilities, likely to increase my sanctifying grace the most?"
5. Give a theological explanation of what a vocation is, somewhat like this (but at greater length). "Every vocation entails three elements:

- (a) God's invitation to John or Mary to offer themselves; (b) John or Mary's decision to accept the invitation; and (c) the Church's decision, expressed through the competent administrative official, to permit the applicant to be ordained or pronounce his perpetual vows.
6. Gently tell the advisee to think this matter out prayerfully and come to his decision. Give him something to read, preferably not too long. The present writer has written his own pamphlet for this purpose which embodies the above approach: *On Thinking Out Vocations—to Four States of Life* (Queen's Work). Reading it enables the advisee to review all he has been told. Also, he is welcomed back for more discussions.

The prudence of the above procedure perhaps consists chiefly in this. The approach helps the advisee to set up his problem clearly and then gives him an example of how to think it through. Also, right from the start it throws the burden of decision on the advisee.

Another point of prudence is to find means of gradually raising the motives of youths who begin to deliberate about a consecrated life. God often sends His first attractions through motives on a natural plane: admiration for a truly priestly or religious character which leads to the thought, "I'd like to be like him"; a sense of happiness felt in the companionship of priests or sisters, or something like it. The task of the counselor is to raise natural motives slowly to the supernatural, and tactfully supply additional spiritual motives.

Prudence seems to require us to allow full freedom in the choice of a group. When John or Mary has decided to dedicate themselves to God, the Church allows them freedom to apply to the diocese or order in which they think they will bring greater glory to God. It is prudent for the counselor to do the same. He may well give information about the type of work done, or the need of personnel, or the outlook on the spiritual life in any group, with his own included. But if he exerts pressure in favor of his own or any group, he may well stir up resentment in the young person and spoil the vocation for his own and all other groups, too. The choice belongs to the boy or girl. In the long run all the groups of priests, brothers, or nuns will come out best if they follow a policy such as this, for all of them will be working to help one another. Each of us should indeed have love and loyalty toward his own group, but above all should be our love and loyalty toward the universal Church.

Finally, applicants clearly unfitted should be discouraged. But prudence also requires that a vocational counselor should not be too quick to judge that a boy or girl is unfitted for a consecrated life. Frequently with a little ingenuity he can discover that a deficiency is one that can be remedied through counseling, diagnostic testing, courses in remedial reading, or just plain waiting for a few years to bring added maturity. Here is a true opportunity for the counselor to exercise his zeal.

INTERVIEWS AND VOCATIONS (Summary)

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Brief though it is, the Gospel story of the rich young man outlines some practical tips on interviewing in matters of religious vocations. The warm personality, evident goodness, and friendly availability of Jesus that led the young man to seek counsel on the means to everlasting life inspire imitation by Catholic counselors and religious vocation recruiters.

Almost imperceptively, Christ's interview gathered information about the candidate's aptitudes in nature and grace. Lacking the Divine insight of Jesus, the counselor should open each day's work with personal recourse to the Holy Spirit for Divine assistance, and then use the data available in school cumulative records or fact-finding interviews to marshal information concerning the qualifications of a particular candidate.

Books like E. G. Erickson's *Counseling Interview*, Bingham and Moore's *How to Interview*, and Father Curran's *Counseling in Catholic Life and Education* outline techniques worthy of study and practice by any counselor who wishes to develop the art of interviewing. While the values of non-directive counseling are clearly evident, it seems that the work of interviewing candidates for religious vocations parallels that of the spiritual director rather than the psychological clinician. The technique of the religious counselor will be eclectic, being directive where the interviewee needs instruction, being non-directive where there is evidence of lack of insight into intense indecision or true motivation. In all cases, the religious counselor will encourage extended statements by the counselee. The spirit of the interview will be "client-centered."

Interviews should give the young person and the counselor some insight into the spiritual, mental and physical qualifications of the candidate. This suggests careful attention to free statements or answers to questions related to motivation. Mixed motives are to be expected, but among them should be some general awareness of a generous desire to serve God. The counselor should be alert to themes that indicate such unsound motivation as flight from reality, seeking security, fear of marriage, parental pressure, or unwholesome disgust with the home or life itself.

The tone of the young person's spiritual life and that of his family may be gathered from comments on the frequency of reception of the sacraments and whether or not this is done in the company of the family. School records normally supply objective data concerning mental ability and scholastic performance. Where these data reveal marked underachievement, the interviewer should be on the alert for comments that indicate a deep aversion for book learning or severe inability at concentration. Both are danger signs if the candidate's expressed interest lies in an apostolate demanding the successful completion of seminary or university studies.

While social grace indicates normal adjustment and certainly no deterrent to candidacy to the priesthood or religious life, evidence of "going steady" or frequent dating can open the door to the discussion of the prudence and self-denial that should mark a young man or woman who is seriously trying to decide on the priesthood or the life of the vows.

Usually the young people who seek advice in a vocation interview have a fuzzy confusion between two choices. As they put it, "Sometimes I'm sure I should be a priest and then at other times I feel that it would be better for me to marry and raise a family." Without disparaging either choice, the counselor can suggest a comparison, "Let's take each in turn. First, tell me what you think about when you consider the advantages and disadvantages of married life." Both recitals will reveal the accuracy and depth of thinking and feeling about the two vocations. Some concepts may need further clarification. At the end it should be clear that both states of life are good. Time should then be suggested for prayerful thought on the question of whether the young person has the generosity to choose that good which will allow him to serve God more directly and more intimately.

Following our exploratory and fact-finding interviews, perhaps even as part of them, we will find it helpful to give some instruction, as did Christ, on the nature and obligations of the priesthood or religious life. This should touch on such topics as: union with God, the positive character of the vows, the importance of prayer and meditation, the great good accomplished by the apostolate. Coupled with this explanation should be some effort to initiate the candidate into a more spiritual way of life by suggesting: a regular confessor, weekly sacraments, a daily pattern of prayer, some spiritual reading, little acts of self-denial, purity of intention, and control over the affections of the heart. Such a program will test the generosity and sincerity of the candidate and will enable him to personalize the information he has received from reading and the interviews. Above all, it will open new channels of much needed grace.

Christ's last step with the rich young man is almost imperceptible. It consisted in allowing him to decide. It was the test of vocation. Christ had said, "If thou wilt," and the young man willed not. As our interviews continue with candidates for religious vocations, we should prepare them for the big decision which they must make if it is to be their vocation. At their level of preparation, their answer should be, "I will." In a case where the only obstacle is continued indecision, it would seem wise to suggest a reasonable deadline by which time the candidate will make a decision. During that time the candidate should follow a specific program of sacrifice and prayer for the intention of seeking God's light and assistance in making a prudent decision. Continued indecision without objective foundation can then be regarded as a decision against the priesthood or religious life.

Throughout our work of interviewing potential candidates for the priesthood and religious life we must be interested, understanding, sympathetic, informative and dynamic. May I add that we must be objective; we must be humble. Remember that in the incident of the rich young man it was he, not Christ, who went away sad. Our work in interviewing aims to bring a young person to his own ultimate decision. If his final decision is to remain a layman in the secular world, our conversations, discussions and instructions can give him insights enabling him to live a better life in love with God. Someday, he may use our very words to help a youngster of his own find a path we thought was for him. And if, on the other hand, God uses our efforts to bring a soul into His intimacy, we must remember amid our rejoicing that Paul plants, Apollo waters, but it is God who gives the increase.

VOCATION WORK IN PUBLIC SCHOOLS

RT. REV. MSGR. JEROME J. HASTRICH, V.G., DIRECTOR,
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The importance of giving consideration to the product of our public schools as a prospect for vocational guidance was brought home to me at a recent meeting of priests in Kansas City. The speaker asked the group how many had attended public schools. A large portion of the priests raised their hands. I am told that in some groups of sisters over half admitted coming from public schools. Several parishes without Catholic schools in eastern Montana where I have done vocation school work boast a number of vocations. If these have been discovered more or less by accident, how many remain hidden for lack of a vocation program!

Numbers alone should cause us to give our attention to the public high school. Roughly there are twice as many Catholic children in public high schools as there are in Catholic high schools. God is giving the grace of a vocation to many of the million and a half to two million youngsters not in our educational system. What are we doing to foster them?

The development of a vocation-conscious parish prepares the soil in which the high school vocation is rooted. A pastor who is vocation-minded will frequently speak of the needs of the church and the glories of the religious life. A pastor's attitude toward sisters, seminarians, and fellow priests can do more to interest people in vocations than any number of formal vocation programs. The pastor who refers to the missions frequently in grade school classes, calls on his rich pastoral experience for vivid illustrations of work in the ministry, and speaks with reverence of the religious who teach in his school is cultivating the soil. An annual visit for the eighth graders to a seminary or convent gives occasion for much discussion of vocations at home and in the school. Conferring distinctions on seminarians home for vacation makes a deep impression. Seminarians having prominent positions around the altar at Easter and Christmas time make youngsters and their parents realize the honor and dignity that come with a life devoted to God. Who has not noticed the pride in parents' eyes as they walk home from church with the candidate or postulant daughter. Many a younger father and mother determine to do all on their part to nurture a budding vocation after seeing the joy their fellow parishioners experience with the daughter they have given to Christ. The pastor who gives choice places to parents of seminarians or nuns at parish events is teaching a lesson no words could express. The fervent prayer of a father or mother cannot be overlooked. For years Cardinal Vaughan's mother spent an hour daily before the Blessed Sacrament praying for religious vocations for her large family. The result is known far and wide.

The Confraternity of Christian Doctrine which gives religious courses to public school children is the place for more specific vocation work. Class explanation of the nature of a vocation and of the need of vocations is essential. The real vocation will usually be discovered in less formal circumstances. The time before and after class is tremendously important. The teacher who comes to class at the last minute and leaves as soon as the bell is rung is missing a golden opportunity for guidance. Father Daniel

Lord said any number of vocations are revealed along the side lines during a football game. He told of one that was revealed to him behind the stage between scenes of a play by a gaudily painted actress in a school play. A young man or woman considering entering a convent or seminary would like to know what some adult thinks of their idea. They are often too uncertain of themselves and too afraid of receiving a categorical answer to share their thoughts with parents. If they are helping about the school or church or attending some youth activity, they will seek out a kindly lay teacher or priest, side up to him, and gradually feel him out to see how much of their ambition they can share with him.

During the past year *Hi-Time*—a high school religion text of which I happen to be the editor—has had a series of vocation articles about various professions and occupations. The wise teacher will use such vocational material to build confidence in the pupils. He or she will show sympathetic understanding of the struggle a youngster has in weighing values and determining his vocation. If the job is done well, the pupil will say to himself: "Mr. Jones really knows how I feel. I'm going to watch for a chance to talk to him." He is on the alert then for an opportunity to consult without looking him straight in the eye, without being too formal. Only after these preliminaries does the formal approach come. By the time the young would-be-candidate has the courage to ring the rectory doorbell and sit across from the pastor to say he wants to be a priest or religious, the vocation has crystallized in his mind. Even this far in the process, however, an unwise remark about lack of ability or poor behavior in the past could squelch the spark. Encouragement is most essential at this time. The thought of a vocation is overwhelming in itself. The prospective seminarian has a feeling that a vocation is something almost beyond his grasp. He wants someone to tell him that in spite of his failings he could make the grade. He needs to be told to increase his prayer life, receive the sacraments more frequently, study harder, and avoid bad company to fan this faint spark of a vocation into a flame.

A neglected source of vocational guidance is the public high school teacher. The teacher who day after day contacts the boys and girls who could be priests and sisters in the future is a natural consultant for teen-agers. He or she obtains the confidence of the pupils and often becomes the object of hero worship. Apart from the fact that courses in English and history afford fine occasions for explanation of the religious life, extracurricular contacts with pupils afford opportunities for vocational guidance. How often do not teachers suggest careers for gifted students in athletics, debating, music, etc. If teachers acquainted themselves with the requirements for a religious vocation and qualifications necessary in a candidate, could they not suggest the priesthood, sisterhood or brotherhood to their pupils? Our religious orders of brothers and sisters are anxious to conduct high schools because they are a source of vocations. These vocations are not limited to the schools conducted by religious. There are vocations in public high schools. Who can better discover them than the teachers who are with the pupils every day? A word to the pastor on the part of an observing teacher can alert him to a vocation that should be cultivated.

America must develop a consciousness of the fact that most of our children are not in Catholic schools. Any adequate vocation program in a diocese must consider ways and means of bringing all vocational materials into the Confraternity classes as well as into our Catholic schools. Only if we discover the latent vocations among public school youngsters can we hope to be able to care for a larger proportion of the high school pupils of the next generation in Catholic schools.

SECULAR INSTITUTES (Summary)

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Secular institutes are one of the important developments in the Church of the 20th century and are intimately related to the other workings of the Holy Spirit in the movements of the liturgy, lay apostolate, Biblical study, and theology of the Mystical Body and of Christian spirituality. Thirteen years ago, on February 2, 1947, our late and glorious Pope Pius XII, in the Apostolic Constitution, *Provida Mater Ecclesia*, gave official approval to the life of total dedication in the world lived in societies to be termed "secular institutes" and elevated this way of life to the dignity of being one of the three juridical states of perfection ("to be acquired"). On March 25, 1947, a special commission was set up within the Sacred Congregation of Religious to care for this new juridical state. A year later, March 12, 1948, Pius XII issued a *Motu Proprio*, *Primo feliciter*, to confirm the earlier approval and to emphasize the secular and apostolic character of these societies. On March 19, 1948, the Sacred Congregation in its Decree, *Cum Sanctissimus*, gave directives for the establishment, development and approval of societies to be secular institutes. In his allocution to the First Roman Congress of the States of Perfection, December 8, 1950, the late Holy Father reiterated the classical distinction of clergy and laity in the Church and the call of both groups to Christian perfection by profession of the evangelical counsels in one of the three approved states of perfection.

HISTORICAL DEVELOPMENT OF SECULAR INSTITUTES

God calls all mankind to the supernatural state of divine adoption as His children by grace through Christ. All the members of the Mystical Body are invited to strive for internal perfection or sanctity through union with God by grace operating through charity, whether in the orders of clergy or laity. By word and example Christ teaches that to overcome the threefold internal evil tendencies of avarice, sensuality and pride, abetted by the world of evil and the devil, and to perfect our union with God, we should practice the evangelical counsels of poverty, chastity and obedience. A moral minimum of these virtues is required in every state of life; divine grace invites all to the further detachment from creatures and union with God constituting the evangelical counsels in the strict or fullest sense.

The Gospel does not spell out the concrete forms in which these counsels are to be practiced. The Holy Spirit and human experience have wonderfully evolved these historical forms. In the masterful Preface to the Apostolic Constitution on secular institutes, Pius XII has traced this development: the poverty of the early Church in Jerusalem, the dedicated chastity of the widows and virgins serving the needs of Christ, the evolution of the public state of consecrated virginity with its ceremony of veiling and withdrawal from the secular world, the development of the public state of total dedication by the addition of obedience and community life in the cenobetical monasticism of the East and West, the later appearance of the religious congregations and societies of common life without public vows as likewise enjoying the recognition of being in the canonical state of perfection. However, the men and women, clergy and laity, enrolled in these institutes, by their very canonical

consecration and life in common were set off from the secular world becoming progressively secularized or divorced from the redemptive grace and truth of Christ and His Church.

The Holy Spirit inspired a new development in generous and enlightened souls. St. Angela Merici and St. Francis de Sales envisioned totally dedicated women living and working in the world but submitted to the restrictions of law by making the Ursulines and Visitandines canonical religious. The real forerunners of secular institutes were the Society of the Heart of Mary for women and the Society of the Heart of Jesus for priests founded in the 1790's by Father Pierre de Cloriviere, S.J. The members professed the evangelical counsels while remaining unidentified in the world as their field of apostolate. Similar societies developed over the last two centuries, particularly in the Latin countries as outgrowths of apostolic movements to restore Christ to the world. The approval of these societies as being in a recognized juridical state of perfection was the historical contribution of the Apostolic Constitution of Pius XII in 1947. Uniquely, the total dedication in these societies leaves untouched the essential secular character of the consecrated clergy and laity and their freedom to carry out the Christian mission of redeeming the temporal order of persons and institutions.

JURIDICAL NATURE OF SECULAR INSTITUTES

Secular institutes are defined by Pius XII as "societies, either clerical or lay, whose members profess the evangelical counsels in the world in order to attain Christian perfection and the full exercise of the apostolate" (*Provida Mater Ecclesia*, Art. 1). Requisites are: (1) profession of the evangelical counsels by bonds, never juridically public, whether by vow, oath, consecration, binding the person to God and mutually the member and the institute; (2) common life permitted but not required; (3) commitment to evangelical perfection and a total apostolate "not only in the world, but as of the world and therefore with avowed aims, practices, forms, and in places and circumstances corresponding to this secular condition" (*Primo feliciter*, II); (4) subject to the Sacred Congregation of Religious as responsible for all societies in the state of perfection; and (5) organized either hierarchically or as independent units subject to the local Ordinaries, as with non-exempt congregations and societies of common life. Secular institutes, then, are: (1) one of the three juridical states of evangelical perfection; (2) can be either wholly clerical or wholly lay or mixed, as with religious institutes; and (3) are distinct from and superior to Catholic Action and other associations of the faithful. The *Lex Peculiaris* of the Apostolic Constitution governs these secular institutes, along with further legislation applicable to them.

Since the approval of this state of perfection in 1947, these societies have grown rapidly. As of 1958, 197 had applied for approval, 49 had received this status, of which 12 are of pontifical right and 37 of diocesan right. An unofficial listing of approved institutes in the United States gives 10, all of European origin and all for women with two exceptions. Generally progress here has been slow due to continued ignorance of this new vocation, lack of information in vocation literature, a prevailing attitude that contemplation and apostolic life are antagonistic and that sanctity can be achieved only in spite of and preferably away from the secular world, and the general enervating atmosphere of American life. To further the work of educating the Catholic body and to facilitate the development of the various states of perfection, two complementary Conferences have been established in this country: The Conference of Major Superiors of the States of Perfection and the Conference of the Life of Total Dedication in the World. Father Stephen Hartdegen,

O.F.M., Washington, D. C., is President of the latter association of persons and groups devoted to promotion of the way of life to be found in secular institutes.

RECOMMENDATIONS

1. Include secular institutes explicitly and accurately in the categories of vocations in the Church. This is best done by starting with the basic generic vocation to the Christian life in the Mystical Body, proceeding to the differentiation of priesthood and laity with their distinct sharing in the mission of Christ the Head, and then treating the perfection of both orders by profession of the evangelical counsels. In this context, perpetual virginity or celibacy is a partial dedication superior to marriage. But total dedication by all the three counsels in a binding way and in an approved juridical state of perfection is to be found in either of the three types of institutes: religious communities, societies of common life without (public) vows, and secular institutes.
2. Present all vocations in the positive challenging context of the Mystical Body of Christ incarnating Himself in the whole of present-day reality to purify and sanctify it as a pleasing offering to the Father.
3. See in all movements of Catholic Action, the liturgy and other associations of the faithful the most fruitful sources of vocations to all the Christian states of life. This is the recommendation of Pius XII in urging all to promote vocations to secular institutes. These movements invite, form and screen an elite frequently open to and desirous of total dedication to God. There cannot be competition for scarce vocations to the religious life by secular institutes, for the Holy Spirit does not work at odds with Himself and the personalities of each vocation are quite different.

SESSION FOR SISTERS
(Chairman: Rev. John P. Kennelly, Chicago, Ill.)

VOCATION PROGRAMS FOR SISTERS

BROTHER DONNAN, S.C., DIRECTOR OF VOCATIONS,
BROTHERS OF THE SACRED HEART, NEW ORLEANS, LOUISIANA

In the United States today there are 53,000 priests, 175,000 Sisters, and 11,000 Brothers. After God's grace and the effective instrumentality of their parents, most of these thousands of priests, Brothers, and Sisters could proudly claim that you to whom I speak and your Sisters in religion are greatly responsible for this prodigious army of dedicated souls. You have successfully reaped a large portion of the harvest which God has sown. You have done your job well—you have been good farmers.

Therefore, I intend to speak to you today more as an analyst or biologist who explains to the successful farmer just why his crop has done so well and who makes a few suggestions regarding how the yield may be increased yet more. My remarks are based primarily on my experience as Vocation Director for our community—the Brothers of the Sacred Heart—during the past six years.

As you noted on your program, this talk is entitled, "Vocation Programs for Sisters." In keeping with the theme of this year's convention, perhaps it could have been better entitled, "Excellence in Vocation Programs for Sisters," since we're going to try to get to the bottom of things—*basic* programs for Sisters. Later today you might comment to the companion that Reverend Mother sent to keep an eye on you, "That stout Brother who spoke on vocations surely had a nice voice, but he wasn't very practical." If so, I will have failed utterly in getting across to you my thoughts on this vital subject—thoughts which have become almost an obsession with me over the past six years. The "why" and "how" of enlightened vocation promotion might well be considered my predominant passion—and I am constantly making my Particular Examen.

In view of the tremendous assets of our modern young people but with a constant eye to their shortcomings, and as an attempted positive approach to meeting the so-called "vocation crisis" as it presently exists, I urgently advocate the following vocation programs for Sisters (and anyone else who is concerned with the formation of our young people):

1. That we ourselves acquire and impart an accurate understanding of the nature and realization of a vocation to the priestly and religious life.
2. That we take positive and comprehensive steps to inculcate a sense of vocation in our young people—no matter what their future state of life—and that we train them from their earliest years to strive for a realistic acceptance of God's will in their regard.
3. That we work positively to develop the virtue of fortitude—courage, fearlessness, character, call it what you will—in our young people. These direct attempts at character formation will necessarily include the acquisition of self-confidence, an acceptance of the more disagreeable realities of life, and an effective sense of sacrifice.

At the Palm Sunday meeting of Catholics in the American Personnel and Guidance Association, Brother Gerald Henry of the Christian Brothers noted that the worst thing about the prevalent misconceptions in the minds of the young regarding vocations is that they are all so prevalent. Despite the fact that the "attraction theory" of vocations should have received its death blow from Pope St. Pius X in 1912, when he upheld the decision of the special commission of Cardinals appointed to investigate the writings of Canon Lahitton in which he condemned the theory, this emotional and erroneous approach still appears to be the basis of most of the current written and spoken thoughts in the field. And it has led many astray.

If the young people to whom God is giving the grace of a religious or priestly vocation are looking for the wrong thing, is it any wonder that so many of them do not find the right thing? Rather, is it not a marvel that so many are able to wade through the mire of misinformation and grasp the reality?

How, for example, can we expect a perfectly normal and energetic young boy to admit to himself that he "feels drawn" to the religious life, when in reality he feels anything but drawn to a life of sacrifice? From his earliest years he has heard of the "call from God." Granted, he may come to understand that this does not mean a verbal call, but is he not still seeking some sort of ethereal inner voice, impelling him bodily to the priestly life? Since we speak so often of the "signs" of a vocation, can we blame him for reading superstitious meanings into perfectly normal occurrences?

We all know that youngsters are most literal, and the early meanings they attach to fundamental ideas are often extremely difficult to rectify. We cannot expect our young people to perceive the reality of the analogous terminology we often use in speaking on this subject. Thus, it is imperative that our own understanding of the nature and recognition of a vocation to the priestly or religious life be solid and that our attitudes on the subject be realistic before we venture to instruct others.

As a very practical suggestion in keeping with these sentiments, I propose that in speaking to our students or potential candidates on the subject we strike from our vocabularies such words as "feel," "attraction," "inclination," "certainty," "obligation," "signs," and "call." In their stead we could profitably employ "think," "interest," "determination," "will," "sacrifice," "generosity," "suitability," and "grace." Properly understood and widely applied, this one suggestion could produce amazing results. Our young people could then have some solid basis upon which to make their decision for Christ, rather than the nebulous "push" so many are led to seek.

Very often in my personal dealings with young men who were thinking seriously of entering the religious life I have felt as though I were beating my head against a brick wall (maybe that is why I am losing so much hair) by trying to speak to them of the important part the will plays in the phenomenon of a religious vocation. We were thinking on entirely different planes. Most of these young men could conceive the idea of a religious vocation in terms of nothing but "feeling" and "liking."

Can we lead these young people to understand that a vocation is not to be sought directly like the proverbial sewing instrument concealed in a mass of fodder? The question is not, "Have I a vocation?" but rather, "Am I qualified and willing to become a priest, Brother, or Sister?" This is a definite and answerable question and it calls for a definite answer. This is something they can understand. This is something that they can sink their teeth into. Enlightened and strengthened by God's grace, this is something they can say

"Yes" to. This is the recognition of a true vocation to the priestly or religious life.

Our second point today deals with the inculcation of a sense of vocation and a realistic acceptance of God's will—no, not an acceptance, but rather a constant dependence. Though I know of no statistical studies which were made on the subject, it appears that to the majority of our Catholic young people—and their elders, too, for that matter—the word vocation is synonymous only with the priestly and religious life. They have not been sufficiently impressed with the consoling fact that the married life or the single state in the world is as much God's will for those who embrace them as is the priestly or religious state for us. They have not grasped, likewise, the vocational nature of their temporary status as students.

As a result, many of our young people who enter the married life are deprived of an eternalness of purpose and, consequently, many possible future priestly and religious vocations among their children fail to fructify. Likewise, many youngsters who do become priests, Brothers, or Sisters fail to appreciate the dignity and sublimity of the states which they have willingly sacrificed. This negative attitude necessarily influences them in their efforts to foster an increase of priestly and religious vocations through instruction and counseling.

If we sell the married state to our students as a negative state or if we—God forbid—speak of it condescendingly or disparagingly, where then is the nobility and greatness of our own state in life? What dignity is there in sacrificing something that is second rate? We must be convinced that we sell ourselves short whenever we sell the so-called ordinary life short.

Our efforts to inculcate proper outlooks in these areas in our youngsters must necessarily be more attitudinal than informational. But they must be positive and consistent. From their first contact with us our young people must be led to recognize the eternal importance of seeking, relying on, and accepting God's will in their lives. They must be disposed at least to have an open mind on the question of vocation and, as it were, to give God a chance with their lives. It appears that many priestly and religious vocations fail to materialize simply because so many young people are afraid to consider the question personally or are unconcerned.

Perhaps even more than a correct understanding of the nature of a priestly or religious vocation, a sense of vocation, and a real concern for doing God's will, our young people seem to need the courage that it takes to face the vocation question squarely and to come to some definite decision—and I think that we will all agree that it does take courage. Please note, however, that I said a definite decision, not necessarily an affirmative one—just any decision at all.

I have dealt with hundreds of young men who were almost paralyzed by fear and uncertainty in trying to decide whether or not they should enter the religious life. If I had a nickel for every boy who said to me, "Brother, if I could only be sure," I would have enough money to keep even Bishop Sheen and his missions happy for years.

In working with such prospects, I first strive to discover just what they're trying to be sure of. If it's "to be sure I have a vocation," I tell them to forget it—that they cannot be absolutely sure until the day they are ordained or take their vows as a religious. Up until that time they have to have enough confidence in their own judgment to go along on the basis of, "As far as I can see at this stage of the game, I think that God is giving me the grace to become a priest or religious and I'm willing to do it."

It seems to be a most difficult thing for young people today—despite their self-assured and often cynical front—to accept the cold, blunt reality that they are human, and thus subject to error and uncertainty. Having been relieved from their infancy from practically all personal obligation, many are at a loss to face the responsibility of deciding their states in life. (This, by the way, is not reserved exclusively to the realm of religious vocations; their efforts to decide a career in life or even the college they will attend or the degree program they will follow are greatly hindered by this lack of self-confidence.) Most of them look to me to answer the question for them, and this is something which no counselor can do.

What has led them to believe that they can be certain of the future? Who has directed them to look for absolute answers in making such decisions. Granted, the times and their ideas, erroneous and otherwise, have contributed to the formation of these concepts. But what has happened to the virtues of self-reliance and trust in God? Where is the traditional American pioneer spirit? It is amazing and alarming to see so many of our modern young people very intimately concerned with the question of security at the ripe old age of sixteen. Like the eighth grader who asked me recently, "What retirement benefits do the Brothers get?"

Perhaps it is already too late to do much on this with the present generation of young people. But we can and we must prepare them, as tomorrow's parents and molders of the young, to lead future generations back to a realistic acceptance of their own limitations as human beings, back to a healthy self-confidence, and back to a courageous willingness to go out on a limb if their reasons dictate that there is sufficient basis for doing so. It is apparent that if only those become priests, Brothers, or Sisters whom God singles out by some extraordinary, direct divine intervention, nine out of ten of us would not be here today.

Parenthetically I might mention here that this concept is not the same as erroneously advising a youngster to enter a seminary or novitiate to "give it a try" or "to see if he likes it." Such advice does great harm both to the person in question and the many he may influence by his entry and, all too quick, departure. Unless he can say that, based on the limited knowledge which he has, he is willing to become a priest, Brother, or Sister, he should not enter. It is understood that a more thorough acquaintance with the priestly or religious life may cause him to make a contrary decision before his ordination or profession.

Intimately connected with the current lack of self-confidence and the unhealthy unwillingness to admit their limitations as human beings, our young people are becoming more and more the victims of their feelings, their likes, their ease and comfort. The value of sacrifice, of sweat, for a cause or purpose, is almost completely alien to their thinking. Many youngsters look at me as though I had rocks in my head when I present the religious life to them as a "great sacrifice for a great cause."

And this attitude, too, greatly overflows into all their thinking and acting, not simply on the question of priestly and religious vocations. A terrifying proof of this is seen in the study of the defections of our Army prisoners during the Korean conflict. What was it that enabled one-third of our Army prisoners-of-war to collaborate with the enemy in the prison camps? It was definitely not physical torture, for, despite the most thorough investigation, not one instance of such treatment could be substantiated by the Army itself. Could it have been improper housing, clothing, food, or medical care? No, for the Army was able to ascertain that in these matters—at least in the over-all

view—our prisoners were better cared for than in any previous war. What was it that turned American against American, that caused prisoner after prisoner to die—not from physical illness, but from an unwillingness to go on living?

In the thoughts of Maj. William E. Mayer, an Army psychiatrist who was a member of the investigating team, as well as of all others who have made more than a cursory study of the situation, the pitiful showing that our young men made as prisoners of war in Korea indicates serious weaknesses in Americans' character and grave shortcomings in their education. And among these serious weaknesses are the inability to accept sacrifice and hardship and an unwillingness to adjust when their self-formulated pattern of security is disturbed. The Koreans knew these faults well and played on them effectively, to the shame of our nation.

These are the very weaknesses which we must positively and conscientiously attempt to remedy if we are to prepare our youngsters to accept the grace of a religious or priestly vocation if God so wills. But how are we to do this?

Here are some suggestions. We must convince ourselves and the youngsters whom we teach of the value of hard work, the purposefulness of suffering, the utility of sweat, the effectiveness of sacrifice. Our every word and act must exude this attitude, day in and day out, year in and year out. Our youngsters must be convinced that true happiness is not to be found in pampering self, in indulging whim, in being ruled by feelings and emotions, in evaluating things only in terms of likes and dislikes.

Naturally, since the spirit of the world is what it is, we have a major battle on our hands, but we really have no choice. When we entered the religious life, we did not come for our own peace and comfort. We came to spend ourselves for others and in this immolation of ourselves God wishes us to make use of every possible natural means at our disposal. If this means making war on the attitudes of the world well and good; we asked for it.

We must not pamper our young people, we must not water down our courses in school to make it easy for them, we must not do their thinking for them, and we must not do their sweating for them. On the contrary, we must make them feel the sting of personal responsibility, we must make our courses and our teaching challenging to them, we must make them work, and we must force them to think for themselves. Perhaps I envisage a nation of Viceroy smokers!

Above all, our approach to the delicate question of priestly and religious vocations must stress the concepts of a personal, voluntary, and willed dedication. The *sine qua non* nature of the special grace of vocation must be explained, but the concern should be more with a generous and ready cooperation with grace, rather than with the recognition of the grace itself. Unless we are to be satisfied with soft, blobbish, automatons in the religious life, its whole nature and purpose must be presented to our youngsters as a stirring challenge to a life of sacrifice for the most sublime of causes.

In the "Ugly American"—a most comprehensive exposition of the current psychological composition of Americans—our Ambassador to the mythical kingdom of Sarkhan, writes in desperation to the Secretary of State, listing urgent recommendations for any Americans to be attached to his embassy in the future. These recommendations could be applied almost *verbatim* to our present concern with priestly and religious vocations. The last, however, is most appropriate. Ambassador McWhite writes, "I request that in our recruiting program we make all of these conditions clear to any prospective government employee, so that he comes here with no illusions. It has been my

experience that superior people are attracted only by challenge. By setting our standards low and making our life soft, we have, quite automatically and unconsciously, assured ourselves of mediocre people." We will not labor the point by making the obvious applications. You might be interested in learning, however, that in the book the Ambassador is denounced as being most impractical and very unceremoniously removed from his job.

A final word. A United Press International release on the recent White House Conference on Children and Youth was headlined, "Parley Disagrees on Modern Youth." The article went on to state that our young people were contravertedly appraised as being pampered, self-indulgent, materialistic, uncommitted, milling about without a sense of direction, lacking in high ideals, and, contrariwise, sincere, intelligent, un-hypocritical, ambitious, and hungry for firm and forthright parental guidance. Personally, I fail to see where these views are mutually exclusive, as the article implied, and am inclined to agree with both points of view. It is true that our modern youngsters are intelligent, but that does not necessarily require that they are not pampered. They can surely be both un-hypocritical and self-indulgent. And so on.

Like Christ, we must love the sinner, but not the sin. In our efforts to foster an increase of priestly and religious vocations we must build positively on the good points of our young people, but we must do our utmost at the same time to eradicate those faults of character which hinder God's grace from producing the results that are intended.

In conclusion, my dear Sisters, I could have expounded here today upon vocation clubs, vocation week programs, the effective use of vocational literature, vocation retreats, and the like, but I feel most sincerely that if I had done so I would have been selling you short, and the young people with whom you deal, and thus the Lord Himself. All of these means to the end of an increase of priestly and religious vocations are good, but unless they are founded upon the solid basic principles we have proposed for your consideration today—

an accurate understanding of the nature of a priestly or religious vocation

the necessity of a sense of vocation and a dependence on God's will

direct efforts to inculcate courage, self-confidence, acceptance of reality, and a sense of sacrifice

—unless our vocation promotion efforts are founded on these realities, they are indeed but "tinkling brass and sounding cymbal." And the louder they clang or the more resonantly they clash, the less effective they become.

Great wisdom was expressed by the dying Bishop who exclaimed, "It is a most consoling thing to have lived so long and to have done so little harm to the Church!"

Priestly and religious vocations are there for the plucking. If the harvest is not what it should be, let us searchingly look into ourselves to see if the trouble be in us and in what we have led our young people to believe and to expect.

THE HUMAN TOUCH
RELATIONSHIP OF SISTERS WITH THE LAITY
(Summary)

SISTER M. CAMILLE, CARDINAL STRITCH COLLEGE,
MILWAUKEE, WISCONSIN

In focusing attention on the relationship of Sisters with the laity, several points are worthy of consideration: first, the importance of a proper recognition of the natural human basis for supernatural living as religious; second, the cultivation of those virtues which characterize the Sister as a religious woman; and third, a summarization of the various roles of religious women in the modern world and some of the qualities we would like to see reflected in her inter-personal relations.

In certain spiritual vocabularies the adjectives "human" and "natural" have become synonyms for "imperfect" and are used as opposed to the supernatural. With their primary emphasis on supernatural truths and values, it is possible that religious may slight or even overlook the right relationship which ought to exist between human life and the supernatural in order to make of them, basically, the life of the Christian and the religious. Since nature serves as the foundation upon which grace builds, "being human" correctly understood is and must be a condition for being a religious.

Infinite Love made the Sister first and foremost a woman, and as such, she brings to the apostolate those womanly qualities and natural endowments which her Creator bestowed, elevated and supernaturalized for His own unique purpose: sympathy, compassion, intuition; a natural alterocentrism stemming from the gift of spiritual motherhood, together with a tremendous capacity for self-sacrifice. The human touch of the woman, no less than the religious Sister, is felt in the reaching out in response to the humanness in others, through cultivation of the natural qualities and virtues which are her rightful heritage. Since the Christian woman is the highest ideal of womanhood, it is to be expected that religious Sisters are supremely fitted to manifest the fullest of woman's potentialities to the world.

As a person, as a religious, and as a professional woman, her contacts in modern society have broadened far beyond the confines of her convent and the more cloistered boundaries common to her Sisters a generation or more ago. Focus is kept on those contacts which are legitimately and rightfully hers as a modern American Sister "in the world, but not of it."

In the professional sphere of action, she is put in touch with ever-increasing numbers of parents through her contact with such organizations as the Parent-Teacher Association, Home and School, Mothers Guild or Fathers Club, in each of which she finds herself constantly reaching out to establish and solidify desirable and highly necessary affiliations to insure for her students the benefit of a unified and purposeful effort in their Catholic school training. At every formal meeting as well as in every informal interview, we would like to think of the Sister reflecting an optimism and faith in youth; patient, sympathetic understanding of and love for the children and young people in her charge; together with a hopeful, positive expectancy of their capabilities and resources. This does not exclude her giving to parents, borne of a profound respect for each as an individual, a truthful appraisal and evaluation of the student's

potential, achievement, or personality traits if that be within her domain; but it does censure anything even remotely resembling a patronizing attitude. She would do well to recall to herself that over and above her professional role she personifies the essential meaning of religious life and ought to reflect through the warmth of her personality, the simplicity and naturalness of her approach, the truth and beauty and goodness of that life in all its dimensions.

In the school setting, likewise, the teaching Sister is daily being made more aware of the increasing importance of contacts with lay teachers on her faculty and the need for close cooperation, mutual encouragement, assistance and stimulation in the interests of Catholic education. Internal harmony and fraternal charity among the religious faculty are most keenly radiated to lay personnel working under similar circumstances in the same apostolic endeavor.

The Sister engaged in the specialized work of the various institutions staffed by our modern religious communities is frequently called on to confer with psychiatrists, psychologists, social workers, and specially trained supervising teachers. Nowhere are her maternal qualities of compassion and sympathy allowed greater expression than in maintaining the delicate balance of devoted service to God's unfortunates with necessary precise, scientific categorizing, and case study paper work.

Through membership in various professional and learned societies, the teaching Sister, school, hospital or institutional administrator, is expected to establish and maintain a status consonant with her lay peers and at meetings and conventions to bring to the academic and professional world the impact of her legitimate attainments in science, the humanities, and the arts. The natural womanly marks of poise, self-assurance and graciousness should characterize the religious in these relationships. Since she is often conceptualized by those outside the faith as representative of the Church, we would hope she would always be exquisitely sensitive to the dignity of that role in its widest implications.

While the nature of her contacts differs by reason of her apostolate, no less importance should be placed on the influence of the hospital Sister—nurse, administrator, technician—in her relations with the laity. Of great importance are the Sister's relationships with the young people she is teaching, guiding, training, or caring for, unique among which are the contacts established by the Vocational Director with youth of varying ages as well as adults through personal conference, lectures, and correspondence. All her relations make claim to the same fundamental human traits, including the ability to appreciate life's incongruities and to look at life in a spirit of hopeful adventure. In her own life, joy must be a reality, the joy that comes from contentedness with doing God's will. To all with whom she comes in contact she will spontaneously radiate in her work and activities that unbounded happiness that springs from the divine love and life of Christ which informs her soul.

Were the Sister to grasp the full significance of the simple but tremendous truth that "every human relationship is an eternal responsibility," the human touch in her dealings with the laity, in which she is privileged to give of herself as a woman and as a religious, would be no idle concern.

NEWMAN CLUB CHAPLAINS' SECTION

PROCEEDINGS

Officers for the Newman Club Chaplains' Section for the year 1960-1961 are:

Chairman: Rev. George G. Garrelts, Minneapolis, Minn.

Vice Chairman: Rev. David Power, Amherst, Mass.

Secretary: Rev. Wilfred A. Illies, St. Cloud, Minn.

PAPER

THE NEWMAN EDUCATIONAL APOSTOLATE AND THE ST. LOUIS PROJECT

REV. GERARD GLYNN, CHAPLAIN,
WASHINGTON UNIVERSITY OF ST. LOUIS, ST. LOUIS, MISSOURI

When Our Divine Lord was here in person upon the earth, He left the Church a memorable command: "Go, and teach all nations!" Our Holy Mother the Church has ever been conscious of this divine mandate, and the history of 2,000 years is interwoven with her endless efforts to bring it to fulfillment. Anyone who is acquainted with history knows how valiantly she has labored in this field. Here in America the Church's efforts have been nothing less than heroic, for even though the difficulties were tremendous, a Catholic educational system has been established from the primary grades even to the highest university graduate studies.

However, today, despite our sacrifices and courage, our Catholic school system is not enrolling all our Catholic students. Our ideals and our efforts notwithstanding, this past September more than 400,000 Catholics have been enrolled in secular colleges and universities in America, whereas the enrollment in Catholic colleges and universities was approximately 275,000, and a good portion of this number are non-Catholic students. So, today, between one-half and two-thirds of our Catholic students on the college level are in non-Catholic schools. Thus, not only are the greater majority of Catholic students obtaining their university education at secular schools at the present time, but this situation will inevitably continue indefinitely. Thus, no matter what our dreams are, the ideal of having every Catholic student in a Catholic school is doomed to failure.

So, the Church today in America is faced with a perplexing dilemma: on the one hand is the Saviour's command to teach all, and on the other hand is the physical impossibility of accomplishing this in her Catholic schools. It does not take much theological reasoning to arrive at the conclusion that every Catholic has a right in justice to systematic religious instruction, and that Catholic education authorities are obliged to provide this opportunity. This surely was in the mind of Pope St. Pius X when he wrote in his Encyclical on the *Teaching of Christian Doctrine* (*Acerbo Nimis*): "We do decree and strictly command that in all dioceses throughout the world the following regulations be observed and enforced. . . . In the larger cities, especially where there are public academies, colleges and universities, let classes of religion be established for the purpose of teaching the truths of our faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention is made of religion."

The Catholic student, then, in the non-Catholic college cannot be neglected. As a matter of fact, since he is not surrounded by all the physical and moral aids to a religious life which are present in a Catholic school environment, all the more does he need the Church's help in whatever way this can be offered. So far, the Newman Club is the only available means that the Church in America has to care for the students in secular schools.

The Newman movement, as it developed, was largely a pastoral apostolate, in some cases connected with a parish church. Despite great odds, the move-

ment grew and gradually spread throughout the United States. At the present time there are about 600 Newman Clubs operating on the 1,700 non-Catholic college campuses in the United States, and they are directed by 140 priests who devote full time and several hundred others who help in the work while being assigned to other duties. This points up a great disparity, for in Catholic colleges we find one priest or religious for every 31 students, whereas in non-Catholic colleges we find one priest (and most of these not full time) for every 576 Catholic students.

In most instances, throughout the United States Newman work is still being carried on in a pastoral manner with the sacramental life and the spiritual welfare of the students being the only concern on a parochial basis. However, in the past years there has been a growing awareness of the religious educational needs of these Catholic students. More priests with educational backgrounds have been appointed to the work, and more emphasis has been placed in some centers on the teaching of religion and allied subjects. Some centers at this time have a full academic program. This, of course, is where the Newman apostolate really lies. As has been said, the pastoral life of these students today is fairly well provided for; now, every effort must be made to make the Newman movement an effective instrument of Catholic higher education. It is the only means that the Church in America has at present to offer for the greater majority of her youth of college age to develop their religious educational life. Many of these students are from a complete public school background; many more, although from Catholic schools, have an incomplete realization of their religion. Faced now with the corrosiveness of secularism, misinformation on the part of their professors of the Church and her teachings, and the anti-religious environment of their college life, their religion will be a dead issue, if they are not made to see its truths and value through education.

The major problem for the priest assigned to care for the Catholic students on a secular campus is getting their cooperation. There are so many interests in college life and studies occupy so much time that the student is reluctant to become involved in any religious extra-curricular activity. It is in general true that only about 15 per cent of the Catholics on the non-Catholic campus avail themselves of the benefits of the Newman program, and this is the most frustrating aspect of the Newman apostolate. Yet, it is understandable when one is aware that most students in these circumstances feel no obligation whatsoever to affiliate with the Newman Center, any more than they feel it necessary to join any of the other extra-curricular activities on campus, most of which have a far greater appeal than the prospect of religious learning or the development of the spiritual values of life. In St. Louis our participation is much higher, involving almost 30 per cent of our Catholic students. And this is due in great measure to the direct action which His Excellency, the Most Reverend Archbishop, has taken through his pastoral letters at the beginning of the past several school years. Yet, even this number is a minority, for there are still hundreds of Catholic students on our campuses who pay no more attention to the Newman program than if it never existed. Which brings this paper to its most important message.

Since we have in the United States a growing number of our young men and women attending colleges and universities not under Catholic auspices, it is imperative that a definite plan of action be evolved which will not only protect these students from the corrosive influence of secularism and the positive dangers to their faith, but will insure for them a growing awareness of their religion and a mature development of their moral characters. This can only be done by making both the student and the parents aware that there

is an obligation to cooperate with the educational and religious schedule that is offered for them at the Newman Center. As a matter of fact, this obligation does exist as is evident from the instructions of Pope St. Pius X and the whole tenor of Canon Law and the Council of Baltimore in regard to public or secular education.

This obligation can only be brought home to the students and parents alike by the bishops of our country, the parish priests, and those counseling and teaching in our Catholic high schools. It is only because of a misunderstanding concerning the importance of this matter that a lack of cooperation is created on the part of the bishops and our priests, or possibly a fear of driving students away from the Church.

Many Catholics, and even bishops and priests, have the opinion that the Newman Club is a social organization, and the Newman Center is some sort of clubhouse. This is an understandable misconception due in part to the misnaming that took place in the early days of Newmanism. In St. Louis the Newman Club is the student organization, and the Newman Chapel or Newman Foundation is the Catholic Church operating on the secular campuses—a small Catholic college within the big secular university, offering to students the possibility of a total Catholic education and a yearly religious program. The student organization, for the most part, is a branch of the lay apostolate and is of inestimable help to the priest in carrying out his functions at the university. Due to the misconception that the Newman Club is a social organization with a clubhouse at the student center, some priests have advised students in their parish that belonging to the CYC, the soccer team, or Young Adults would excuse them from their Newman obligation. This is a serious mistake—this same membership does not excuse them from their religion classes at a Catholic university or any Catholic college.

This attitude toward Newman clubs is entirely erroneous. It is true that there are some social aspects to the student organization itself, but no more than this is true at any Catholic school, and no more than is necessary to obtain a Catholic social milieu in which the students can mix and get to know each other. The Newman Club itself (the student organization) is an effective means of apostolic life and an instrument of training real Catholic lay leaders. Reference to the Newman Chapel program, which is put out each semester, will give some insight into the full and varied activities of both the student organization and the Chapel in St. Louis: Apostolic Life committees, Legions of Mary, St. Vincent de Paul Society, Religious Life committees, social, athletic, membership, etc., while a full religious and academic program is offered by the Chapel.

The most perfect training ground for the lay apostolate is in the Newman Club, the student organization, and in the Newman Chapel's work of religious education. Our students are constantly faced with difficulties concerning their faith, either by an atmosphere of total apathy or antagonism, and learning their faith in this environment makes the process much more dynamic. It is here that future Catholic leaders can be trained—real active parishioners in their local dioceses and parishes. We have at the Newman Chapel already turned out such leaders who are today active in our parishes.

It seems evident, then, that the Church in America must do something more effective in regards to the education of over 400,000 Catholic students of college level—that is, more than half of the Church's college students. At the present time she has, through the Grace of God, a means at her disposal to accomplish the task of a continuing Catholic religious training and develop-

ment at the university level in her Newman apostolate. But much more must be done to augment this and to make more effective its educational mission.

Here is where the most important concern of Newmanism lies. In St. Louis, a pilot project of a mandatory program at the Newman Center has been tried for the past four years—and it has been successful. Although there are still improvements to be made, yet, in the over-all picture we have in proportion to our enrollment more Catholics attending a regular academic program than in most centers throughout the United States.

It all began about eight years ago when a Center was obtained for our Newman work at Washington University in St. Louis. Much labor and expense was expended in fitting out the Center but, to my frustration, after we were open for real business it was found that students would come for socials and other club activities, but few would enroll for classes although even then we had a fairly creditable academic program. This would never do. Hence, much effort was put into cajoling, persuading and using every means save physical force to get students to the classes. There was some improvement, but not enough. It was, then, that I talked seriously with Archbishop Joseph E. Ritter and, through his genuine interest, a real mandatory platform was evolved. Briefly, it consisted of the following as a pilot project. A pastoral letter was sent out to all parish churches of the Archdiocese, setting forth certain rules for attendance at a secular school. Permission to attend must be granted through the pastor and only for the following reasons: subject matter not available at a Catholic school, scholarship or financial reasons, geographic nearness of a secular college, or domestic difficulties. If a justifiable reason for attendance was present, permission would be granted only on condition that the student and parents promised to fulfill their Newman obligation of attending four semester hours each year in classes of Catholic thought, making an annual retreat and attending other Newman religious functions. This attendance was to be verified by the Newman chaplain each semester to the pastors and bishops of the students. It was thrilling to see what results this brought about. Our classes have grown remarkably. And, today, I am convinced that the project would be perfect if it could be worked through the other dioceses from which many of our students come.

Everyone will admit that a Catholic education is due the students who have a justifiable reason for attending a secular university. And a Catholic education almost equivalent to that which can be obtained at a Catholic school is not impossible in a well-organized Newman Center. In many instances the setup is already available; all that is necessary is a united front and cooperation in this matter on the part of all concerned—the bishops, the parish priests, those who teach and counsel in our Catholic high schools, and Newman chaplains. If we would have nationally adamant rules about attending secular schools, mandatory participation in religious programs and class attendance, a definite parochial check on students, and regular reports from the Newman chaplain to pastors and bishops concerned, then, instead of 10 per cent or 20 per cent attendance at Newman Centers, we can almost be assured that participation of Catholic students in secular education with the program offered by the Church would jump to 50 per cent or 75 per cent.

There would be some objection on the part of parents and students, but this is to be expected when any new plan is put into effect. There must have been strident objections to the mixed marriage legislation when it became operative, and there is a parallel here in "mixed education" with sometimes an even far greater loss of faith. After a time the normal Catholic parent and student would take it for granted that if he is to attend a secular school

he must first have a justifiable reason, and then he must attend his classes in Catholic subjects and participate in the religious program offered for him. If we would all work together and make this a definite program, the faith of our students attending non-Catholic schools would be safeguarded and strengthened, and the present problem facing the Church of the large number of Catholics in these schools would be solved.

SPECIAL SESSION

COMMISSION ON ADULT EDUCATION

MINUTES OF MEETING

The meeting of the National Catholic Adult Education Commission was held on Thursday, April 21, in Room 10 of the International Amphitheatre. The theme was "Excellence in Catholic Adult Education." Rev. Vincent Dolbec, A.A., secretary of the Commission, opened the meeting with prayer. Sister Jerome Keeler, O.S.B., executive secretary of the Commission, presided. She spoke briefly on the status of the Commission, its purposes and aims, and encouraged all those present to take a deeper and more active interest in Catholic adult education.

Rev. Sebastian Miklas, O.F.M. Cap., president of the Commission, made a few remarks about the program for the day. Rev. Charles O'Neill, S.J., treasurer of the Commission, introduced the main speaker, Rev. Robert Gannon, S.J., former president of Fordham University, and at present superior of the Rene Goupil Jesuit Mission House.

The title of Father Gannon's address was "This Year of Our Lord." In it he stressed the importance of excellence in Catholic education at all levels, and pointed out that, if adult education is to be of any real value and significance to the present and future generations, it must be of the highest quality. During the discussion period that followed, the number and type of questions addressed to the speaker proved with what interest and attention the audience had followed his address.

The afternoon session convened at 2:00 P.M. Three discussion groups were formed under the direction of Anthony Salamone, vice president of the Commission. The first with Dr. Norbert Hruby, associate Dean of University College, University of Chicago, as chairman, discussed excellence in college and university programs of adult education. Rev. Charles O'Neill, director of adult education at Fordham University, described his program. Msgr. Francis Carney, director of adult education at St. John's College in Cleveland, and William Dauria of D'Youville College in Buffalo, added their comments, made suggestions relative to the improvement of college programs, and answered questions posed by members of the group.

A second group discussed excellence in parish programs. The leaders were Russell Barta, director of adult education centers in Chicago and his assistant Vaile Scott, and also Rt. Rev. Msgr. Joseph Chatham, pastor of St. Richard of Chichester parish in Jackson, Mississippi. Problems relating to the possibility of parishes being able to support adult education programs regardless of their size and location were raised, as also that of fitting adult education into the work of the lay apostolate.

A third group led by Martin Work, executive secretary of NCCM, and Margaret Mealey, executive secretary of NCCW, discussed excellence in Catholic leadership programs, the role of adult education in developing leaders, and the qualities of a good leader.

At 3:00 P.M. the recorders of the various groups gave their reports. A business meeting was held at 3:30, at which the following officers were elected: President of the Commission, Very Rev. Francis Carney; Treasurer, William Dauria; Executive Secretary, Russell Barta; new members of the Executive Board, Father Miklas, Father O'Neill, Sister Jerome, Msgr. John McDowell, and John Heydenek.

The meeting was adjourned at four o'clock.

Respectfully submitted,

SISTER JEROME KEELER, O.S.B.,

Recorder

THIS YEAR OF OUR LORD

VERY REV. ROBERT I. GANNON, S.J., FORMER PRESIDENT OF
FORDHAM UNIVERSITY, NEW YORK, NEW YORK

Everyone here this morning is an administrator or a teacher I suppose and certainly all have been students in American centers of learning. You know then as well as I do that the best of them is struggling with problems which, in one form or other, date back to the Garden of Eden. Whenever these difficulties are discussed at educational conventions you might think that they were arising for the first time. Every year they have new names for dullness, stupidity, dissipation and laziness but there are two which are a real novelty in higher education: its disastrous popularity and its bewildering complexity. I refer to the explosion of knowledge and the population explosion on the campus. Millions of young people are loose on 800 odd American campuses, and more millions on the way, while the flower of our educators try to determine why they have come and what is to be done with them now that they are there. We must admit that there is something fresh about the fact that in This Year of Our Lord every boy and girl under 23 thinks that they have to be in college whether or not they are interested in anything the college has to offer. This idea that somebody owes them a bachelor's degree is probably just a refinement of the familiar impressions that the world owes everybody a living regardless of personal effort—but it is a refinement.

Two or three years ago John W. Gardner, President of the Carnegie Corporation in New York, issued a report. In it he suggested that mass education was posing grave questions that had to be answered. He noted that in 1930, twelve per cent of this country's eighteen-year-olds were enrolled in colleges. The figure was eighteen per cent in 1940 and now it is well over thirty per cent. In Britain today, the corresponding figure is about five per cent. The last time the subject was discussed nationally was in 1948 when President Truman's Commission on Higher Education issued their unfortunate report. It was unfortunate because in it terms were used which, properly defined, everyone must support, but which were associated with realities which everyone must condemn. The terms themselves, "the democratic spirit in education" and "equality of opportunity" are admirable and redolent of the Eighteenth Century. They would have aroused as much enthusiasm in Thomas Jefferson and Benjamin Franklin as "Life, liberty, and the pursuit of happiness," but the Founding Fathers could not have grasped the implications they would have in 1959. They could not have understood the mass education of today anymore than they could our mass production in Detroit; still less could they have grasped the modern failure to distinguish between the process of making a machine and the process of making a man. What the Commission on Higher Education was really calling for, without realizing it, was educational inflation, educational fraud. They wanted to spread our national culture perilously thin and call it "democracy of education." They wanted to swell the number of incompetents in American colleges and call it "equality of opportunity."

Small effort was made to enumerate or analyze our present startling failures at the high school and college level, failures which would be multiplied and intensified if all the recommendations of the Commission had been carried out. Instead, they offered a panacea for the intellectual and moral crisis through which the country was passing and is still passing after forty-five years of

war. Their panacea was more and more advanced schooling, even if it be—as it must be—inferior. Briefly, they wanted by 1960, 4,600,000 students in higher education in place of the 1,500,000 that was normal before the war, and the 2,254,000 that was forced on us at the close of the war with a peak load of 1,000,000 veterans. They called for a faculty of 350,000 persons, a physical plant of 713,000,000 square feet, and a budget of federal assistance amounting to \$2,587,000,000. The budget was the item of least concern. In fact, the excellent report on "Education for the Age of Science" submitted last May by President Eisenhower's Science Advisory Committee, called for much greater sums and justified its demands. It would double the \$18,000,000,000 now being spent on higher education, but nowhere does it suggest that we double the student body. It does not mention "democracy in education" or "equality of opportunity." Its plea is to spend more on those who, because of their industry and ability, deserve the sacrifice. There was no suggestion that we have to prepare for the whole mob that finishes high school every year.

It is true that on the basis of the World War II Army General Classification Test, the experts expected to have 4,600,000 ready for higher education in 1960. Actually the numbers last year came to 3,258,556 showing an increase of only 6 per cent from the year before. With a similar increase this year, the total for 1960 is a million less than the estimate of the Truman Commission, but even so, on the basis of fifty years' experience with our American high school product, I know no educator with high ideals who would admit that we have half that number ready for higher education. The effects of such misplaced optimism are only too obvious. Its defenders try to tell us that college standards are not diluted when the masses pour in—at least not necessarily. That is what they said about Lend Lease: it would not necessarily lead to war. That is what they said about Prohibition: it would not necessarily dull the conscience of the people. That is what wild speculators have always said about unsecured currency: that it would not necessarily lead to financial ruin. But in all these cases, we have always dealt with the loftiest probabilities. When the masses poured into the high schools forty years ago, the old high schools did not bring the masses up to their level. The masses brought the high schools down to theirs. At the close of the Second World War, our colleges and universities had just a taste of what will be in store for them if educational inflation is unchecked. By 1948, we found ourselves under-staffed and overcrowded, conducting a program which was sneeringly called "a silent conspiracy to defraud the public and the Government." That, of course, was an unfair criticism since the terrific pressure to take more students than we wanted had come to us from the Government and the public. More than once, the Commissioner of Education of New York and the Governor called me on the phone to say, "Can't you take five hundred more in this school or two hundred more in that?" It was patriotism at that time to do what we could in a situation that was regarded as a temporary phase but the promoting at this time of anything like 4,600,000 products of American high schools into higher education will suffocate with mediocrity any college or university that gets on the bandwagon of inflation.

We need to be on our guard against those dangerous terms "democracy of education" and "equality of opportunity." It has been a normal condition of American colleges for years that one-third of the so-called students were in the way, cluttering up the place and interfering with other people's intellectual progress. If we need more room to take care of the expected population boom from postwar babies, let us create a good part of that room by clearing out the useless lumber that we have already on our campuses. That will be like adding one new institution to every two in existence.

If we could confine our efforts to the ambitious and the educable, we might find enough good teachers to educate them. But the proper screening of students is a principle which the American people find difficult to accept. It is not supposed to be democratic. The American public still regards advanced study as a kind of tribal initiation with no intellectual implications.

For this situation I think we can offer a partial solution without resorting to another Senate Investigating Committee. This solution involves the development of our excellent schools of adult education and encourages me to say a word on the general topic of this Convention and in particular of this special session of our own Commission.

There was a certain amount of risk in selecting this subject of excellence. There is a possibility that the discussion might descend into a breast-beating contest. There was the danger that some speakers might be betrayed into warming over the bones of an old controversy on the inferiority of Catholic education. In this unhappy controversy both sides agreed that our institutions have never been perfect and never will be but the same can be said of our neighbors. The disagreement came on the wisdom of shouting self-depreciation before enemies who were waiting to use it against us. Those who know our background and our problems still maintain that we have performed an intellectual miracle in the course of the last fifty years, and it is gratifying that this conviction underlay the discussions about our betterment during this distinguished Convention.

What we hope for in adult education is not perfection but still greater excellence, for excellence is a relative term. In Cambridge University, for example, 56 out of a possible 100 is regarded as an excellent mark—leading to a “First.” If Professor Toynbee sat for a History Tripos Exam, he might knock off an 88 and set an all time record, but it would take the Holy Ghost to hit 100. As in the theory of limits, we struggle toward perfection with the realization that we can never attain it, but essential to the success of the struggle itself is our motivation. If our school of adult education is primarily a financial venture, we cannot pretend that we are even struggling toward excellence let alone perfection. If we can truthfully say that our main objective is educational service of a superior kind, we really belong to this Commission and are doing something for God and Country.

The variety of approaches to adult education is indicated by this morning's program where it is to be discussed not only as of interest to students at the college and university level but as reaching out to the parish—to industry—to old folks and the general public, including those who used to consider themselves well informed until they realized the way knowledge is exploding in This Year of Our Lord. Without ignoring the importance of any of these fields, I should like to confine myself during this short time to one of them—the college and university field—because I am intrigued by a possible solution to our population explosion on the campus.

My own interest in adult education goes back to the Middle Thirties when I was serving as a Trustee and for a year as Acting President of Town Hall in New York. This pioneer center of adult education, which has now been absorbed by New York University, began back in the Nineties as an impartial platform of political discussion—and many will remember the Town Hall of the Air which was quite influential before the days of TV. A beautiful building was erected in the Twenties near Times Square featuring lectures, travelogues, short courses and concerts—all without scholastic credit of any sort. A connection of twenty years with this kind of work deepened the old conviction that education is a lifetime project which may begin with the award

of a bachelor's degree. Any connection with the work of a college on the other hand would deepen another old conviction that intellectual maturity can take place at any age from fifteen to twenty-five. The two convictions put together led to a third conviction about an adult education school which is pertinent in This Year of Our Lord.

The Lent of 1943 was spent by your humble servant in London where one could do a little thinking between air raids. His contacts with the American troops who were waiting for the invasion of the Continent turned his thoughts to postwar problems, and he returned to New York with a fully developed plan. The following September, therefore, all the resources of the University were thrown open to qualified students of every age, through the establishment of a School of Adult Education. There were veterans with an early discharge whose previous college courses and special courses of the Armed Forces had to be pieced together. Students of thirty who wanted to complete requirements for a degree, students of forty who wanted to systematize haphazard knowledge of a particular subject, students of sixty who wanted to see how a subject had developed since their undergraduate days—in advanced subjects like philosophy, economics, theology and literature. We planned at that time to leave hairdressing and plumbing to others better qualified to teach such things. The student could get credit toward a degree for a subject which he had mastered elsewhere, even courses not listed in the University catalog like Japanese and navigation, by taking a comprehensive examination supervised by the Dean, and the Dean could assign a qualified student to any particular course in the University that fitted in his program. The only risk was the competence of the Dean, and that risk always has to be taken into consideration. Thus, the main purpose of the new school was threefold: to assist in straightening out the more complicated of the veterans' cases; to assist the life-long educational process of those whose formal training was complete; and finally to arrange a college course for those who were too immature to profit by such when they graduated from high school. This last group is very numerous and too often neglected.

Three years later, steps were taken to reach and influence indirectly the great American masses. We realize that the vast majority of our fellow citizens are dependent for their thinking on four sources of information: the press, the radio, the movies, and the stage. To raise the tone of this gigantic fourfold School of the People by training future directors with high ideals, the Department of Communication Arts was instituted. At the same time an FM Radio Station was opened on the campus with an effective range of 40—100 miles. It was heard on occasion as far away as Miami, Florida. Operating from nine in the morning till eleven at night every day in the week, it appealed to a wide range of tastes. Mass was broadcast daily, direct from the Blue Chapel. There were news summaries and music, theatre and book reviews, sermons, interviews and round tables, full length classical plays and operas, sports casts and air-college lectures. No commercials. TV at that time was regarded as a future development. So that for the present the Department of Communication Arts confined itself to the theatre, journalism, radio and movies. All this was concerned directly or indirectly with adult education. But the Dean of the Adult Education School confined himself to over-age students who were attending classes in the University.

From all this we arrive at the consideration of a partial solution for today's major problem in higher education—the overcrowding of the campus. Obviously we do not suggest that the incompetents be enrolled into schools of adult education. We are much too interested in excellence. We do suggest a campaign of public education directed at the parents of all those thousands of

young people who have talent but not enough intellectual maturity to take an interest in learning. Reports from the field attest that intellectual immaturity is on the increase. Precocious as they are in some ways—and worldly wise beyond their elders—fascinated by the sensational features of our current explosion of knowledge, too many of our young people are full of scattered information but resent intellectual discipline. Too many are smart enough to pass the College Entrance Exams without the character development necessary for success. They shine at true and false tests and multiple choice but cannot speak English, organize a respectable paragraph, or add and subtract. The result is that the bright but immature crowd out many solid young citizens who would profit by college work, and when they tire of what they call the drudgery they drop out of freshman or sophomore year, having wasted everybody's time, money and opportunity.

Parents after consulting with student counselors should be sufficiently warned about this problem by the end of high school, but they feel that college is now or never and, if never, that their offspring will be condemned to a lower economic level in life. High school officials often encourage that idea. They might all think differently and send the young people out at once to earn an honest living for a few years if they realized that college is not now or never. It may be later. It is always in the offing for one who, on reaching intellectual maturity, can enroll in an excellent school of adult education.

This then, in addition to all the other angles of our work, needs emphasis in This Year of Our Lord. We cannot multiply our institutions of learning indefinitely. We shall not be able to pay for them. Last week the Office of Education in Washington, referring to the primary and secondary levels, proposed stepping up expenditures \$35,000,000,000 in the next ten years. Msgr. Goebel of the N.C.E.A. said at once that Catholic schools could not keep pace with such a program. Such increases will certainly be reflected in higher education. There we shall not be able to stay with the Ivy League on tuitions without pricing ourselves out of the Catholic market. We cannot hope to get all the millions we shall need for further expansion except perhaps from the federal government. We shall not be able to find the army of good teachers required by combing the entire world. In other words, our colleges are rapidly approaching their limit. But a partial solution can be found if our schools of adult education are equipped to handle the fine young intellects of twenty-four which matured too late to succeed as freshmen of eighteen.

APPENDIX

CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the National Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. It shall be the object of this Association to strengthen the conviction of its members and of people generally that the proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian.

SECTION 2. In addition this Association shall emphasize that Christian education embraces the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, with the goal of elevating it, and perfecting it according to the example and teaching of Christ.

SECTION 3. To accomplish these goals the Association shall encourage a spirit of mutual helpfulness among Catholic educators by the promotion of the study, discussion and publication of matters that pertain to religious instruction and training as well as to the entire program of the arts and sciences. The Association shall emphasize that the true Christian does not renounce the activities of this life but develops and perfects his natural faculties by coordinating them with the supernatural.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the following Departments: Major Seminary, Minor Seminary, College and University, School Superintendents', Secondary School, Elementary School, and Special Education. Other departments or sections may be added with the approval of the Executive Board of the Association.

SECTION 2. Each department or section within a department, although under the direction of the Executive Board, retains its autonomy and elects its own officers. There shall, however, be nothing in departmental or sectional regulations inconsistent with the provisions of this Constitution or the By-Laws adopted in pursuance thereof.

SECTION 3. It shall be the responsibility of the President of each Department to report to the Executive Secretary the time, place, and proposed program of all regional meetings.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; Vice Presidents General to correspond in number with the number of Departments in the Association; an Executive Secretary; and an Executive Board.

In addition to the above-mentioned officers, the Executive Board shall include three members from each department—the President and two other members specifically elected to represent their department on the Executive Board.

SECTION 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be chosen annually in a general meeting of the Association.

SECTION 2. The President General shall preside at general meetings of the Association and at the meetings of the Executive Board. Meetings of the Executive Board shall be called at the discretion of the President General and the Executive Secretary or whenever a majority of the Board so desires.

ARTICLE VI

THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected in the general meeting of the Association. In the absence of the President General, the Vice President General representing the Major Seminary Department shall perform the duties of the President General. In the absence of both of these, the duties of the President General shall be performed by the Vice Presidents General representing the other Departments in the following order: Minor Seminary, College and University, School Superintendents', Secondary School, Elementary School, and Special Education. In the absence of the President General and all Vice Presidents General, a *pro tempore* Chairman shall be chosen by the Executive Board on nomination, the Secretary putting the question.

ARTICLE VII

THE EXECUTIVE SECRETARY

SECTION 1. The Executive Secretary shall be elected by the Executive Board. The term of his office shall be three years, and he shall be eligible to re-election. He shall receive a suitable salary in an amount to be fixed by the Executive Board.

SECTION 2. The Executive Secretary shall be resource officer of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform other duties consonant with the nature of his office.

SECTION 3. The Executive Secretary shall be the custodian of all moneys of the Association. He shall pay all bills authorized under the budget approved by the Executive Board. He shall give bond for the faithful discharge of these fiscal duties. His accounts shall be subject to annual professional audit, and this audit shall be submitted for the approval of the Executive Board.

SECTION 4. Whenever the Executive Secretary, with the approval of the President General, finds that the balance in the checking account maintained by his office is in excess of the short-term requirements of the account, he is authorized to deposit the excess funds in savings accounts of well-established banks or building and loan associations; provided only that the amount on deposit with any one such institution shall not exceed the amount covered by Federal Deposit Insurance.

ARTICLE VIII

THE EXECUTIVE BOARD

SECTION 1. As mentioned in Article IV, the Executive Board shall consist of the general officers of the Association therein enumerated together with the Presidents of the Departments and two other members elected from each Department of the Association.

SECTION 2. The Executive Board shall determine the general policies of the Association. It shall supervise the arrangements for the annual meetings of the Association.

SECTION 3. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments and Sections shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board.

SECTION 4. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SECTION 5. It shall have power to form committees to facilitate the discharge of its work. It shall authorize the auditing of the accounts of the Executive Secretary. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all interim vacancies occurring among its members until such vacancies can be filled in the annual elections.

SECTION 6. The Executive Board shall hold at least one meeting each year.

ARTICLE IX

MEMBERSHIP

SECTION 1. Under the direction of the Executive Board, anyone who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Memberships shall be institutional or individual. Payment of the annual fee entitles the individual member to copies of the general publications of the Association issued after admission into the Association but not to departmental publications. Payment of the annual fee entitles the institutional member to copies of the general publications of the Association issued after admission into the Association and to publications of the department of which the institution is a member. The right to vote in Departmental meetings is determined by the regulations of the several Departments.

SECTION 2. Benefactors of the Association shall be individuals, institutions, or organizations interested in the activities of Catholic education who contribute one thousand dollars or more to its financial support.

SECTION 3. Individuals interested in the activities of the Association who contribute an annual fee of twenty five dollars or more shall be Sustaining Members of the Association.

ARTICLE X

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XI

BY-LAWS

SECTION 1. By-Laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no By-Law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

2. Publications of the Departments may be distributed only to institutional members of the Departments.

**FINANCIAL REPORT OF
THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION
GENERAL ACCOUNT**

Washington, D. C., December 31, 1959

RECEIPTS

1959

Jan. 1 Balance on hand\$ 39,321.93

1959 Receipts:

Convention Receipts\$50,000.00

Donations 12,640.00

Membership Fees:

Sustaining Members\$ 1,050.00

Major Seminary Department—Inst. 2,550.00

Minor Seminary Dept.—Inst. ... 3,075.00

College & University Dept.—Inst. 14,375.00

School Superintendents' Dept. .. 2,214.00

Secondary School Dept.—Inst. .. 21,613.25

Elementary School Dept.—Inst. . 46,322.65

Special Education Dept.—Inst. .. 775.00

Special Education Dept.—Indiv. 572.00

Vocation Section 512.00

Newman Section 72.00

General Members 5,838.50

Total Membership Fees 98,969.40

Income on Reserve Fund 7,364.96

Rental of Sublet Space 999.72

Reports and Bulletins 6,157.02

Royalties 15.29

Subscriptions to the Bulletin 435.95

Superintendents' Accounting Project 160.00

Miscellaneous Receipts 121.65

Total Receipts during 1959 176,863.99

Total, Jan. 1, 1959, Balance, plus 1959 Receipts. .\$216,185.92

EXPENDITURES

Operating Expenses of the National Office:

Salaries	\$73,775.74
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Printing:

NCEA Quarterly Bulletin:

February 1959	\$ 1,236.84
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May 1959	1,486.10
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August 1959	
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(Proceedings)	15,901.30
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November 1959	1,307.35	\$19,931.59
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Directory of Catholic Elementary

Schools in the United States,	
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1959 edition	3,958.25
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Pamphlets, stationery, office forms,

etc.	5,702.43
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Total Printing	29,592.27
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Mimeographing and Duplicating	2,817.82
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Postage	3,416.69
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Rent	12,043.43
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Telephone and Telegraph	1,883.96
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Office Supplies	3,072.97
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Office Equipment	3,890.43
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Repair and Upkeep of Equipment	474.02
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Insurance	1,295.52
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Books, Magazines, Miscellaneous Publications	770.10
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Audit of Accounts	300.00
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Petty Cash Fund	351.33
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Remodeling of Office Space	12.00
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D. C. Personal Property Tax	445.84
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Miscellaneous Office Expense	678.80
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Total Operating Expenses of National Office	\$134,820.92
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Membership in Professional Organizations	539.50
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Contributions to Other Professional Associations	1,219.50
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Expense Accounts: Executive Secretary, Associate Secretaries, and professional staff on assignment	10,349.95
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Departmental Expenses during 1959: (Departmental publications and field expenses only)

College and University Department—

Committee on Membership ..\$	25.00
Newsletter	2,016.00
Regional Unit Expenses	685.89
Secretary's Office	<u>1,700.00</u>

Total College and University

Expenses	\$4,426.89
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Secondary School Department—

Catholic High School	
Quarterly Bulletin,	
Reprints and Postage....\$	1,897.13
Regional Unit Expenses.....	<u>439.69</u>

Total Secondary School Expenses..	\$2,336.82
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School Superintendents' Department—

November Meeting	650.59
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Elementary School Department—

Catholic Elementary Education News	<u>1,707.25</u>
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Total Departmental Expenses	\$9,121.55
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Committee Expenses:

General Executive Board	\$4,992.83
Problems and Plans Committee	<u>3,301.10</u>

Total Committee Expenses	8,293.93
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Legal Counsel	1,502.90
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Sister Formation Project	<u>2,400.00</u>
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Total Expenditures during 1959	\$168,248.25
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Balance on Hand, December 31, 1959	47,937.67
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Total: 1959 Expenditures plus Balance on Hand, Dec. 31, 1959	<u><u>\$216,185.92</u></u>
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P R O G R A M

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

1 9 6 0

SOLEMN PONTIFICAL MASS

Tuesday, April 19—9:30 A.M.
Arena, International Amphitheatre

SOLEMN PONTIFICAL MASS

OFFICERS OF THE MASS

Celebrant—His Eminence Albert Gregory Cardinal Meyer, S.T.D., Archbishop of Chicago

Archpriest—The Rt. Rev. Msgr. Daniel F. Cunningham, Pastor, St. Angela Parish

Deacons of Honor—The Rt. Rev. Msgr. James E. Doyle, Pastor, Resurrection Parish

The Very Rev. Msgr. Lawrence W. Lynch, Director, Confraternity of Christian Doctrine

Subdeacon of the Metropolitan Cross—The Rev. Leo A. Devitt, Pastor, St. Gabriel Parish

Deacon—The Rev. Stanley C. Stoga, Pastor, St. Ann Parish

Subdeacon—The Rev. David C. Fullmer, Pastor, St. Patrick Parish, Lemont

Masters of Ceremonies—The Rev. Thomas C. Crosby, The Rev. Edward M. Egan

SERMON AT THE MASS

The Most Rev. William E. Cousins, D.D., Archbishop of Milwaukee, President General, NCEA

Chaplains to Archbishop Cousins—The Very Rev. James Maguire, S.J., President, Loyola University

The Very Rev. Comerford O'Malley, C.M., President, De Paul University

OPENING GENERAL MEETING

Tuesday, April 19—11:30 A.M.

Arena, International Amphitheatre

Presiding: The Most Rev. William E. Cousins, D.D., Archbishop of Milwaukee, President General, NCEA

Chairman: The Rt. Rev. Msgr. William E. McManus, Superintendent of Schools, Archdiocese of Chicago

PRESENTATION OF THE COLORS:

St. Mel High School, Chicago

WELCOME TO THE ASSOCIATION:

Dr. James H. Smith, Associate Superintendent of Schools, Chicago Board of Education

The Honorable Richard J. Daley, Mayor of Chicago

His Eminence Albert Gregory Cardinal Meyer, S.T.D., Archbishop of Chicago

KEYNOTE ADDRESS: ACADEMIC EXCELLENCE AND COSMIC VISION

The Rev. Walter J. Ong, S.J., Professor of English, St. Louis University, St. Louis, Mo.

COMMITTEE APPOINTMENTS:

The Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary, NCEA

MUSIC:

All Chicago Catholic High School Band

Conductors: Leo Henning, Edmund Stark, Chester Stefan

FORMAL OPENING OF EXHIBITS

Tuesday, April 19—2:00 P.M.

Exposition Hall, International Amphitheatre

INTRODUCTORY REMARKS: The Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary, NCEA

A WORD OF WELCOME: The Most Rev. William E. Cousins, D.D., Archbishop of Milwaukee, President General, NCEA

GREETINGS: The Rt. Rev. Msgr. William E. McManus, Superintendent of Schools, Archdiocese of Chicago, Ill.

A WORD FROM THE EXHIBITORS ASSOCIATION: Mr. John Joseph Moran, President, Catholic Educational Exhibitors Association, representative of the American Book Company, New York, N. Y.

COMMITTEE AND SPECIAL MEETINGS AND FUNCTIONS**Monday, April 18**

- 6:00 P.M.**—CATHOLIC EDUCATIONAL EXHIBITORS ASSOCIATION, RECEPTION AND BANQUET—Crystal Room, Union League Club, 65 West Jackson Blvd.
- 9:00 P.M.**—NEWMAN CLUB CHAPLAINS' SECTION, MEETING—Conrad Hilton Hotel

Tuesday, April 19

- 9:30 A.M.**—CATHOLIC EDUCATIONAL EXHIBITORS ASSOCIATION, MEETING—Room 12, International Amphitheatre
- 10:00 A.M.**—AUGUSTINIAN EDUCATIONAL ASSOCIATION, MEETING—Tolentine Hall, Olympe Fields
- 12:30 P.M.**—SISTER FORMATION LEADERSHIP GROUP, LUNCHEON—Grill Room, Saddle and Sirloin Club
- 1:15 P.M.**—EVALUATION COMMITTEE—Room 1, International Amphitheatre
- 1:30 P.M.**—COMMITTEE ON MEMBERSHIP, COLLEGE AND UNIVERSITY DEPARTMENT—Sanctum Sanctorum, Saddle and Sirloin Club
- 2:00 P.M.**—EXECUTIVE COMMITTEE, SCHOOL SUPERINTENDENTS' DEPARTMENT—Room 3, International Amphitheatre
- 4:45 P.M.**—EXECUTIVE COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT—Upper Tower, Conrad Hilton Hotel
- 4:45 P.M.**—EXECUTIVE COMMITTEE, SECONDARY SCHOOL DEPARTMENT—Private Dining Room 13, Conrad Hilton Hotel
- 4:45 P.M.**—EXECUTIVE COMMITTEE, ELEMENTARY SCHOOL DEPARTMENT—Private Dining Room 14, Conrad Hilton Hotel
- 4:45 P.M.**—EXECUTIVE COMMITTEE, SPECIAL EDUCATION DEPARTMENT—Private Dining Room 10, Conrad Hilton Hotel
- 4:45 P.M.**—EXECUTIVE COMMITTEE, VOCATION SECTION—Private Dining Room 12, Conrad Hilton Hotel
- 6:30 P.M.**—GENERAL EXECUTIVE BOARD, NCEA, DINNER MEETING—Private Dining Room 2, Conrad Hilton Hotel

Wednesday, April 20

- 11:45 A.M.**—COLLEGE AND UNIVERSITY DEPARTMENT, NOMINATING COMMITTEE—Lipton Room, Saddle and Sirloin Club
- 12:00 Noon**—KAPPA GAMMA PI, LUNCHEON MEETING—Harvest Room, Stock Yard Inn

- 12:30 P.M.**—MAJOR AND MINOR SEMINARY DEPARTMENTS, LUNCHEON—Four Seasons Room, Stock Yard Inn
- 12:30 P.M.**—SUPERVISORS' LUNCHEON MEETING—Grand Ballroom, Conrad Hilton Hotel (Sponsored by Superintendents; admission by ticket only)
- 3:00 P.M.**—SPECIAL MEETING FOR SUPERINTENDENTS AND ELEMENTARY SUPERVISORS—Williford Room, Conrad Hilton Hotel
- 3:30 P.M.**—NATIONAL CATHOLIC KINDERGARTEN ASSOCIATION, EXECUTIVE BOARD, MEETING—Bel-Air Room, Conrad Hilton Hotel
- 4:30 P.M.**—MARIST EDUCATIONAL ASSOCIATION, MEETING—Conrad Hilton Hotel
- 5:00 P.M.**—NATIONAL CONSULTATIVE COMMITTEE, SISTER FORMATION CONFERENCE—Private Dining Room 10, Conrad Hilton Hotel
- 5:00 P.M.**—EVALUATION COMMITTEE—Conrad Hilton Hotel
- 5:00 P.M.**—CHRISTIAN BROTHERS EDUCATIONAL ASSOCIATION, DINNER MEETING—Royal Skyway Suite, Conrad Hilton Hotel
- 6:30 P.M.**—DIOCESAN DIRECTORS OF VOCATIONS, DINNER MEETING—Blackstone Hotel
- 6:30 P.M.**—RELIGIOUS DIRECTORS OF VOCATIONS, DINNER MEETING—Blackstone Hotel
- 7:00 P.M.**—NEWMAN CLUB CHAPLAINS' SECTION, DINNER MEETING—Place To Be Announced
- 8:00 P.M.**—DELTA EPSILON SIGMA, BUSINESS MEETING—Private Dining Room 4, Conrad Hilton Hotel
- 8:00 P.M.**—PRIEST AND BROTHER DIRECTORS OF VOCATIONS, MEETING—Blackstone Hotel

Thursday, April 21

- 10:00 A.M.**—SCHOOL SUPERINTENDENTS' STANDING COMMITTEE ON CONTINUING RELATIONSHIPS BETWEEN CATHOLIC SCHOOLS AND PUBLIC AUTHORITY—Founders Hall, Saddle and Sirloin Club
- 10:00 A.M.**—SCHOOL SUPERINTENDENTS' STANDING COMMITTEE ON UNIFORM STATISTICAL REPORTING TO BE USED IN THE DIOCESE AND BY NCEA AND NCWC—Gold Room, Saddle and Sirloin Club
- 10:00 A.M.**—SCHOOL SUPERINTENDENTS' STANDING COMMITTEE ON PROBLEM OF MORAL AND SPIRITUAL VALUES IN PUBLIC EDUCATION—Grill Room, Saddle and Sirloin Club

- 10:00 A.M.**—SCHOOL SUPERINTENDENTS' STANDING COMMITTEE ON MORAL PROBLEMS IN CATHOLIC SECONDARY SCHOOLS—Sanctum Sanctorum, Saddle and Sirloin Club
- 10:00 A.M.**—SCHOOL SUPERINTENDENTS' STANDING COMMITTEE ON THE FUNCTION AND STATUS OF THE DIOCESAN SUPERINTENDENCY OF SCHOOLS—F. H. Prince Room, Saddle and Sirloin Club
- 10:00 A.M.**—SCHOOL SUPERINTENDENTS' STANDING COMMITTEE ON LAY TEACHERS IN CATHOLIC SCHOOLS—Room 9, International Amphitheatre
- 10:00 A.M.**—SCHOOL SUPERINTENDENTS' STANDING COMMITTEE ON SAFETY EDUCATION—Room 2, International Amphitheatre
- 10:00 A.M.**—SCHOOL SUPERINTENDENTS' NATIONAL COMMITTEE ON ACCREDITATION—Room 1, International Amphitheatre
- 10:00 A.M.**—DELTA EPSILON SIGMA, MEETING—Four Seasons Room, Stock Yard Inn
- 12:15 P.M.**—VOCATION SECTION, LUNCHEON—Banquet Hall, Saddle and Sirloin Club
- 12:30 P.M.**—DELTA EPSILON SIGMA, LUNCHEON—Harvest Room, Stock Yard Inn
- 5:00 P.M.**—RECEPTION FOR ALUMNI AND FRIENDS OF THE CATHOLIC UNIVERSITY OF AMERICA—Waldorf Room, Conrad Hilton Hotel
- 6:00 P.M.**—DOMINICAN EDUCATIONAL ASSOCIATION, DINNER MEETING—St. Pius Auditorium
- 6:15 P.M.**—CATHOLIC SCHOOL SUPERINTENDENTS, RECEPTION AND DINNER—Williford Room, Conrad Hilton Hotel

Friday, April 22

- 12:00 Noon**—EXECUTIVE COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT—Gold Room, Saddle and Sirloin Club

MAJOR SEMINARY DEPARTMENT

Chairman: Rev. Emmet T. Gleeson, O.Carm., Mount Carmel College, Niagara Falls, Ont., Canada

Tuesday, April 19—2:30 P.M. to 4:00 P.M.

Room 9, International Amphitheatre

Topic: INTEGRATION OF THE ACADEMIC PROGRAM IN THE SEMINARY THROUGH THE LITURGY

Speaker: Rev. Conrad Falk, O.S.B., Dean, Immaculate Conception Seminary, Conception, Mo.

Wednesday, April 20—10:00 A.M. to 12:00 Noon

Room 9, International Amphitheatre

Topic: PHILOSOPHY IN THE MAJOR SEMINARY CURRICULUM

Speaker: Very Rev. Edward J. Sponga, S.J., Rector, Woodstock College, Woodstock, Md.

Topic: SEMINARY CURRICULUM AND SOCIAL ORIENTATION

Speaker: Rev. Peter Kenney, S.S.J., St. Joseph's Seminary, Washington, D. C.

Wednesday, April 20—12:30 P.M.

Four Seasons Room, Stock Yard Inn

JOINT LUNCHEON WITH MINOR SEMINARY DEPARTMENT

Speaker: His Eminence, Albert Gregory Cardinal Meyer, S.T.D., Archbishop of Chicago, Ill.

Wednesday, April 20—2:30 P.M. to 4:00 P.M.

Room 9, International Amphitheatre

Topic: NEW TESTAMENT FOR SEMINARIANS

Speaker: Rev. Bruce Vawter, C.M., St. Thomas Seminary, Denver, Colo.

Topic: OLD TESTAMENT FOR SEMINARIANS

Speaker: Rev. Roland Murphy, O.Carm., Whitefriars Hall, Washington, D. C.

Thursday, April 21—10:00 A.M. to 12:00 Noon

Quigley Seminary

JOINT MEETING WITH MINOR SEMINARY DEPARTMENT

Topic: MODEL STATUTES FOR THE SEMINARY

Speaker: Rev. Bernard A. Siegle, T.O.R., St. Francis Seminary, Loretto, Pa.

Topic: THE 4-4-4 ARRANGEMENT OF SEMINARIES

Speaker: Rev. Paul D'Arcy, M.M., Maryknoll Seminary, Glen Ellyn, Ill.

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Time Reserved for Visiting Exhibits

Friday, April 22—10:00 A.M. to 11:00 A. M.

Room 9, International Amphitheatre

GENERAL SESSION

Report to Joint Meeting of Major and Minor Seminary Departments: Rev. J. Cyril Dukehart, S.S., Associate Secretary, Seminary Departments, NCEA, Washington, D. C.

MINOR SEMINARY DEPARTMENT

Chairman: Very Rev. Edward F. Riley, C.M., Rector, Cardinal Glennon College, St. Louis, Mo.

Tuesday, April 19—2:30 P.M. to 4:00 P.M.

Room 10, International Amphitheatre

Topic: USE OF THE LIBRARY BY TEACHERS AND STUDENTS

Speaker: Rev. Thomas J. Jordan, C.M., Librarian, Cardinal Glennon College, St. Louis, Mo.

Topic: PROBLEMS OF THE DAY SEMINARY

Speaker: Rev. John J. Considine, Dean, Cathedral College, New York, N. Y.

Wednesday, April 20—10:00 A.M. to 12:00 Noon

Room 10, International Amphitheatre

Topic: THE VALUES OF ACCREDITATION

Speaker: Very Rev. Msgr. Orville Griese, Rector, Sacred Heart Seminary, Oneida, Wis.

Topic: THE VALUES OF AFFILIATION WITH THE CATHOLIC UNIVERSITY

Speaker: Rev. Raymond F. Hesler, S.S., St. Charles College, Catonsville, Md.

Wednesday, April 20—12:30 P.M.

Four Seasons Room, Stock Yard Inn

JOINT LUNCHEON WITH MAJOR SEMINARY DEPARTMENT

Speaker: His Eminence, Albert Gregory Cardinal Meyer, S.T.D., Archbishop of Chicago, Ill.

Wednesday, April 20—2:30 P.M. to 4:00 P.M.

Room 15, International Amphitheatre

JOINT MEETING WITH VOCATION SECTION

Topic: EMPHASIS ON EXCELLENCE IN HANDLING THE LESS GIFTED STUDENT IN THE SEMINARY

Speaker: Rev. Herman A. Porter, S.C.J., Dean, Sacred Heart Seminary, Donaldson, Ind.

Topic: EMOTIONAL INSTABILITY IN PROSPECTIVE CANDIDATES

Speaker: Rev. Charles J. D. Corcoran, O.P., Dominican House of Studies, River Forest, Ill.

Thursday, April 21—10:00 A.M. to 12:00 Noon

Quigley Seminary

JOINT MEETING WITH MAJOR SEMINARY DEPARTMENT

Topic: THE 4-4-4 ARRANGEMENT OF SEMINARIES

Speaker: Rev. Paul D'Arcy, M.M., Maryknoll Seminary, Glen Ellyn, Ill.

Topic: MODEL STATUTES FOR THE SEMINARY

Speaker: Rev. Bernard A. Siegle, T.O.R., St. Francis Seminary, Loretto, Pa.

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Time Reserved for Visiting Exhibits

Friday, April 22—10:00 A.M. to 11:00 A.M.

Room 10, International Amphitheatre

DISCUSSION

Report to Joint Meeting of Major and Minor Seminary Departments: Rev. J. Cyril Dukehart, S.S., Associate Secretary, Seminary Departments, NCEA, Washington, D. C.

COLLEGE AND UNIVERSITY DEPARTMENT

Tuesday, April 19—2:30 P.M. to 4:00 P.M.

Room 13, International Amphitheatre

GENERAL SESSION

Chairman: Dr. William H. Conley, Vice President, College and University Department, Marquette University, Milwaukee, Wis.

Theme: EMPHASIS ON EXCELLENCE

Address: AN ANALYSIS OF THE MEANING OF EXCELLENCE

Speaker: Very Rev. Robert J. Slavin, O.P., President, College and University Department, Providence College, Providence, R. I.

Assigned Interrogators:

Sister Mary Ann Ida, B.V.M., President, Mundelein College, Chicago, Ill.

Dr. Edward Powers, University of Detroit, Detroit, Mich.

Very Rev. Gerald E. Dupont, S.S.E., President, St. Michael's College, Winooski, Vt.

Very Rev. Charles S. Casassa, S.J., President, Loyola University of Los Angeles, Los Angeles, Calif.

Wednesday, April 20—9:30 A.M.

Room 2, International Amphitheatre

MEETING OF DISCUSSION LEADERS AND RECORDERS

Wednesday, April 20—10:00 A.M. to 12:00 Noon

DISCUSSION SESSIONS

Founders Hall, Saddle and Sirloin Club

Group 1: EXCELLENCE IN RECRUITMENT, SELECTION AND ORIENTATION OF FACULTY

Discussion Leader: Brother Daniel Bernian, F.S.C., President, La Salle College, Philadelphia, Pa.

Recorder: Dr. James A. Hart, Dean, College of Commerce, De Paul University, Chicago, Ill.

Room 2, International Amphitheatre

Group 2: EXCELLENCE IN THE RETENTION OF FACULTY

Discussion Leader: Rev. Edward J. Drummond, S.J., Academic Vice President, Marquette University, Milwaukee, Wis.

Recorder: Dr. Martin J. Lowery, Chairman, Department of History, De Paul University, Chicago, Ill.

Room 13, International Amphitheatre

Group 3: EXCELLENCE IN TEACHING

Discussion Leader: Dean Richard A. Matre, Loyola University, Chicago, Ill.

Recorder: Sister Jean, S.N.D., Trinity College, Washington, D. C.

Four Seasons Room, Stock Yard Inn

- Group 4:* EXCELLENCE IN CURRICULUM
- Discussion Leader:* Sister Mary Nona, O.P., President, Edgewood College, Madison, Wis.
- Recorder:* Dr. James A. Byrne, Chairman, Graduate Studies (Education), College of St. Thomas, St. Paul, Minn.

Banquet Hall, Saddle and Sirloin Club

- Group 5:* EXCELLENCE IN ORGANIZATION AND ADMINISTRATION
- Discussion Leader:* Very Rev. Edward B. Bunn, S.J., President, Georgetown University, Washington, D. C.
- Recorder:* Brother A. Potamian, F.S.C., Manhattan College, New York, N. Y.

Wednesday, April 20—10:00 A.M. to 12:00 Noon

Room 16, International Amphitheatre

MEETING OF THE SISTER FORMATION SECTION

(This is a closed meeting for Major Superiors and College Presidents only. Admission by invitation and ticket.)

- General Chairman:* Sister Catherine, D.C., National Chairman, Sister Formation Conference, Normandy, Mo.
- Theme:* PERSONNEL POLICIES FOR SISTER COLLEGE TEACHERS—II
- Program Chairman:* Sister Mary William, C.S.J., President, College of St. Catherine, St. Paul, Minn.
- Speaker:* Rev. William J. Dunne, S.J., Associate Secretary, College and University Department, NCEA, Washington, D. C.
- Panelists:* Sister M. Augustine, O.S.F., President, Alverno College, Milwaukee, Wis.
- Sister Mary Benedict, B.V.M., President, Clarke College, Dubuque, Iowa
- Sister Mary Cleophas, R.S.M., President, Mount St. Agnes College, Baltimore, Md.
- Mother St. Egbert, C.N.D., President, Notre Dame College of Staten Island, Staten Island, N. Y.
- Sister M. Emmanuel, O.S.F., Dean, College of Saint Teresa, Winona, Minn.
- Sister M. Humiliata, I.H.M., President, Immaculate Heart College, Los Angeles, Calif.
- Sister M. Madeleva, C.S.C., President, Saint Mary's College, Notre Dame, Ind.

Sister M. Margaret, S.N.D., President, Trinity College, Washington, D. C.

Sister Frances Marie, S.L., President, Loretto Heights College, Denver, Colo.

Wednesday, April 20—2:00 P.M. to 4:00 P.M.

Room 3, International Amphitheatre

MEETING FOR COLLEGE AND UNIVERSITY ADMINISTRATORS

Chairman: Very Rev. Robert J. Slavin, O.P., President, College and University Department, Providence College, Providence, R. I.

Topic: EFFECTIVE UTILIZATION OF RESOURCES

Speaker: Alvin C. Eurich, Vice President, Fund for the Advancement of Education, The Ford Foundation

Assigned Interrogators:

Rev. Edward B. Rooney, S.J. President, Jesuit Educational Association, New York, N. Y.

Rt. Rev. Msgr. Bernard T. Rattigan, Assistant to the Vice Rector, The Catholic University of America, Washington, D. C.

Mother Eleanor M. O'Byrne, President, Manhattanville College of the Sacred Heart, Purchase, N. Y.

Wednesday, April 20—2:00 P.M. to 4:00 P.M.

Room 13, International Amphitheatre

MEETING OF THE SECTION ON TEACHER EDUCATION

Chairman: Sister Bernice, O.P., Dean, Division of Education, St. John College, Cleveland, Ohio

Panel Theme: EMPHASIS ON EXCELLENCE IN TEACHER EDUCATION

- Topics:*
- (a) EMPHASIS ON EXCELLENCE IN LIBERAL EDUCATION
Sister M. Celine, C.S.J., St. John College, Cleveland, Ohio
 - (b) EMPHASIS ON EXCELLENCE IN PROFESSIONAL EDUCATION
Sister Mary Michael, O.P., St. Mary of the Springs College, Columbus, Ohio
 - (c) EMPHASIS ON EXCELLENCE IN LABORATORY EXPERIENCES
Miss Yvonne Lofthouse, Mercy College, Detroit, Mich.
 - (d) PROMISING TRENDS TOWARD EXCELLENCE IN TEACHER EDUCATION
Sister Mary Austin, O.S.B., Mt. St. Scholastica College, Atchison, Kans.

Wednesday, April 20—2:00 P.M. to 4:00 P.M.

Room 2, International Amphitheatre

MEETING FOR REPRESENTATIVES OF JUNIOR COLLEGES

Chairman: Sister Jean Marie, O.P., President, Saint Catharine Junior College, Saint Catharine, Ky.

Panel

- Discussion:* PROBLEMS OF ADMINISTRATION IN THE JUNIOR COLLEGE
- (a) REQUIREMENTS FOR ADMISSION TO JUNIOR COLLEGE
Sister Mary Silverius, R.S.M., Registrar, Mount Aloysius Junior College, Cresson, Pa.
 - (b) ENTRANCE EXAMINATIONS
Sister Jerome Keeler, O.S.B., Dean, Donnelly College, Kansas City, Kans.
 - (c) THE TRANSITION FROM HIGH SCHOOL TO COLLEGE MENTALITY, IN TERMS OF THE APPROACH TO STUDIES
Mother M. Benedict, R.S.H.M., Marymount Junior College, Tarrytown-on-Hudson, N. Y.
 - (d) REMEDYING READING DEFICIENCIES AND POOR STUDY HABITS
Sister Anna Marie, P.B.V.M., Dean, Presentation Junior College, Aberdeen, So. Dak.
 - (e) THE GIFTED STUDENT
Mother Rose Maureen, S.L., President, Loretto Junior College, Loretto, Ky.
 - (f) HOW CAN THE STATUS OF THE JUNIOR COLLEGE BE IMPROVED?
Sister Mary Gregory, R.S.M., President, Gwynedd-Mercy Junior College, Gwynedd Valley, Pa.

GENERAL DISCUSSION

Wednesday, April 20—4:45 P.M.

Private Dining Room 19, Conrad Hilton Hotel

EXECUTIVE MEETING OF THE COMMITTEE ON GRADUATE STUDY

Thursday, April 21—10:00 A.M. to 12:00 Noon

Time Reserved for Visiting Exhibits

Thursday, April 21—10:00 A.M. to 12:00 Noon

Room 13, International Amphitheatre

MEETING OF THE SISTER FORMATION SECTION

(Closed Meeting. Admission by invitation and ticket only.)

<i>General Chairman:</i>	Sister Catherine, D.C., National Chairman, Sister Formation Conference, Normandy, Mo.
<i>Theme:</i>	PROBLEMS OF ORGANIZATION AND ACCREDITATION OF SISTERS' COLLEGES
<i>Program Chairman:</i>	Sister Mary Emil, I.H.M., Executive Secretary, Sister Formation Conference, Washington, D. C.
<i>Panelists:</i>	Sister Thomas Aquinas, R.S.M., Dean, Mercy College, Pittsburgh, Pa. Sister M. Augustine, O.S.F., President, Alverno College, Milwaukee, Wis. Sister M. Bertrande, D.C., President, Marillac College, Normandy, Mo. Sister Mary Gratia, R.S.M., Dean, Mercy College, Tarrytown, N. Y. Mother Judith, F.C.S.P., Provincial Superior, Sisters of Providence, Seattle, Wash.

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Room 3, International Amphitheatre

MEETING UNDER THE AUSPICES OF THE COMMITTEE ON GRADUATE STUDY

<i>Chairman:</i>	Rev. Robert J. Henle, S.J., Dean, Graduate School, Saint Louis University, Saint Louis, Mo.
<i>Panel Discussion:</i>	<p>RECRUITMENT FOR ACADEMIC CAREERS (FOR TEACHING AND RESEARCH)</p> <p>(a) SELECTION OF UNDERGRADUATES FOR ACADEMIC CAREERS Rev. Paul E. Beichner, C.S.C., Dean, Graduate School, University of Notre Dame, Notre Dame, Ind.</p> <p>(b) MOTIVATION OF UNDERGRADUATES FOR ACADEMIC CAREERS Dr. Hans Rosenhaupt, National Director, Woodrow Wilson National Fellowship Foundation, Princeton, N. J.</p> <p>(c) PREPARATION OF UNDERGRADUATES FOR ACADEMIC CAREERS Rev. James V. McGlynn, S.J., Director, Department of Philosophy, University of Detroit, Detroit, Mich.</p> <p>(d) FELLOWSHIPS, SCHOLARSHIPS, AND OTHER AIDS TOWARD ACADEMIC CAREERS Dr. Paul L. Mathews, Executive Secretary, Committee on Extra-mural Fellowships and Scholarships, Saint Louis University, Saint Louis, Mo.</p>

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Room 13, International Amphitheatre

**JOINT CONFERENCE OF REGISTRARS AND ADMISSIONS OFFICERS
OF THE COLLEGE AND UNIVERSITY DEPARTMENT
WITH THE SECONDARY SCHOOL DEPARTMENT**

Co-Chairmen: Dr. Catherine Rich, Registrar, The Catholic University of America, Washington, D. C.

Brother E. Anthony, F.S.C., La Salle College High School, Philadelphia, Pa.

Topic: CAN WE EXPECT EXCELLENCE IN TESTING?

Speaker: John M. Duggan, Director of Test Interpretation, College Entrance Examination Board, New York, N. Y.

Respondents:

For the High Schools: Brother Thomas More, C.F.X., Principal, St. Xavier High School, Louisville, Ky.

For the Colleges: Donald Marlowe, Dean, Engineering School, The Catholic University of America, Washington, D. C.

Friday, April 22—10:00 A.M. to 11:00 A.M.

Room 13, International Amphitheatre

GENERAL SESSION

Chairman: Very Rev. Robert J. Slavin, O.P., President, College and University Department, Providence College, Providence, R. I.

Topic: APOSTOLATE OF EXCELLENCE

Speaker: Rt. Rev. Msgr. James P. Shannon, President, College of St. Thomas, St. Paul, Minn.

REPORT OF THE COMMITTEE ON MEMBERSHIP

REPORT OF THE COMMITTEE ON NOMINATIONS

ELECTION OF OFFICERS

SCHOOL SUPERINTENDENTS' DEPARTMENT

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Room 9, International Amphitheatre

GENERAL MEETING

Chairman: Rt. Rev. Msgr. Henry C. Bezou, President, School Superintendents' Department, Superintendent of Schools, Archdiocese of New Orleans, La.

BUSINESS MEETING

- Address:* THE NATIONAL CATHOLIC KINDERGARTEN ASSOCIATION
- Speaker:* Sister M. Agnes Therese, I.H.M., President, National Catholic Kindergarten Association, Detroit, Mich.
- Address:* THE NATIONAL SAFETY COUNCIL
- Speaker:* To Be Announced
- Address:* THE NEED FOR FACTS AND FIGURES
- Speaker:* Mrs. Winifred R. Long, Administrative Assistant, NCEA
- Address:* REPORT FROM WASHINGTON
- Speaker:* Mr. William Consedine, Legal Department, National Catholic Welfare Conference, Washington, D. C.
- Topic:* CHALLENGES FOR CATHOLIC EDUCATION
- (a) MEETING IMMEDIATE ATTACKS UPON OUR SCHOOLS
Very Rev. Msgr. John B. McDowell, Superintendent of Schools, Diocese of Pittsburgh, Pa.
- (b) LONG-RANGE PLANNING TO MEET OUR CHALLENGES
Rev. Neil G. McCluskey, S.J., Education Editor, *America*, New York, N. Y.

ADJOURNMENT

Thursday, April 21—6:15 P.M.

Williford Room, Conrad Hilton Hotel

DINNER MEETING

- Chairman:* Rt. Rev. Msgr. Henry C. Bezou, President, School Superintendents' Department, Superintendent of Schools, Archdiocese of New Orleans, La.
- Speaker:* Dr. Myron Lieberman, Director of Basic Research, Educational Research Council of Greater Cleveland, Author of *The Future of Public Education*

SECONDARY SCHOOL DEPARTMENT

Tuesday, April 19—2:30 P.M. to 4:00 P.M.

Room 11, International Amphitheatre

OPENING MEETING

- Chairman:* Rt. Rev. Msgr. T. Leo Keaveny, President, Secondary School Department, St. Cloud, Minn.
- Topic:* MORAL PRINCIPLES AND COMPROMISE IN POLITICS
- Speaker:* The Honorable Eugene J. McCarthy, Senator from Minnesota

Wednesday, April 20—10:00 A.M. to 12:00 Noon

Room 11, International Amphitheatre

GENERAL MEETING

- Chairman:* Rev. John Doogan, Blanchett High School, Seattle, Wash.
Topic: EXCELLENCE FOR WHOM?
Speaker: Rev. Lorenzo Reed, S.J., Supervisor of Secondary Schools,
 New York Province of the Society of Jesus, Fordham
 University, New York, N. Y.

Wednesday, April 20—2:00 P.M. to 4:00 P.M.

SECTIONAL MEETINGS

RELIGION (Arena, International Amphitheatre)

- Chairman:* Rev. Vincent P. Brennan, S.M., Marist College High School,
 Atlanta, Ga.
Topic: RESPONSIBILITIES FOR CULTIVATING EXCELLENT TASTE IN
 READING
Speaker: Mr. Charles H. Keating, Jr., Citizens Committee for Decent
 Literature Inc., Cincinnati, Ohio

INSTRUCTION (Room 11, International Amphitheatre)

- Chairman:* Very Rev. Msgr. Henry Gardner, Superintendent of Schools,
 Archdiocese of Kansas City, Kans.
Topic: ENGLISH
Panelists: THE SPOKEN WORD
 Sister Faith Schuster, O.S.B., Marillac College, Normandy, Mo.
 THE WRITTEN WORD
 Miss Ruth Mary Fox, University of Wisconsin, Milwaukee,
 Wis.
 THE ADVANCED PLACEMENT PROGRAM FOR THE GIFTED
 Brother Francis Englert, C.S.C., Gilmour Academy, Gates
 Mills, Ohio

ADMINISTRATION (Room 16, International Amphitheatre)

- Chairman:* Rev. Thomas F. Reidy, O.S.F.S., Past President, Secondary
 School Department, Philadelphia, Pa.
Topic: THE EXCELLENT TEACHER
Speaker: Rev. Darrell Finnegan, S.J., Loyola University of Los Angeles,
 Los Angeles, Calif.

Panelists:

TRENDS IN TEACHER CERTIFICATION

Dr. J. Lynch, De Paul University, Chicago, Ill.

THE IMPACT OF THE 1960 EDITION OF THE EVALUATIVE CRITERIA FOR SECONDARY SCHOOLS

Brother E. Anthony, F.S.C., La Salle College High School, Philadelphia, Pa.

TODAY'S TEST CRAZE

Sister Mary Xavier, O.P., River Forest College, River Forest, Ill.

Thursday, April 21—10:00 A.M. to 12:00 Noon

SECTIONAL MEETINGS

RELIGION (Room 11, International Amphitheatre)

Chairman: Brother Bartholomew, C.F.X., Vice President, Secondary School Department, Baltimore, Md.*Topic:* THE DIFFERING ROLES OF THE HIGH SCHOOL AND THE PARISH IN DEVELOPING THE MATURE CATHOLIC*Speaker:* Very Rev. Joseph W. Buckley, S.M., Provincial, Marist Fathers, Washington, D. C.*Topic:* HONORS PROGRAM IN RELIGION*Speaker:* Rev. James J. Killgallon, Church of the Annunciation of the Blessed Virgin, Chicago, Ill.

INSTRUCTION (Room 16, International Amphitheatre)

Chairman: Rev. Joseph T. O'Keefe, Cardinal Hayes High School, New York, N. Y.*Topic:* STUDENT RESEARCH ON THE HIGH SCHOOL LEVEL*Speaker:* Sister Mary Lauretta, S.S.N.D., Columbus High School, Marshfield, Wis.*Panelists:* PROS AND CONS OF THE PHYSICAL SCIENCE STUDY COMMITTEE CURRICULUM

Brother Eugene Meyer, S.M., Chaminade Academy, Clayton, Mo.

CURRENT TRENDS IN MATHEMATICS REVISION

Sister Elizabeth Louise, S.N.D., Emmanuel College, Boston, Mass.

ENRICHMENT OF THE HIGH SCHOOL CHEMISTRY COURSE

Brother E. T. Lopez, F.S.C.H., Bishop Gibbons High School, Schenectady, N. Y.

ADMINISTRATION (Room 17, International Amphitheatre)

Chairman: Rev. John E. O'Connell, O.P., Fenwick High School, Oak Park, Ill.

Topic: EXCELLENCE IN STUDIES

Speaker: Brother Marion Belka, S.M., St. Mary's University, San Antonio, Tex.

Panelists: TRACKING AND STREAMING TODAY

Brother Thaddeus, C.F.X., Xaverian High School, New York, N. Y.

EXCELLENCE IN EXTRA-CURRICULAR ACTIVITIES

Sister Robert Ann, S.L., Loretto High School, Louisville, Ky.

PROBLEMS IN PERSONAL GUIDANCE

Brother Leo Willett, S.M., Don Bosco High School, Milwaukee, Wis.

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Time Reserved for Visiting Exhibits

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Room 13, International Amphitheatre

JOINT CONFERENCE OF REGISTRARS AND ADMISSIONS OFFICERS
OF THE COLLEGE AND UNIVERSITY DEPARTMENT
WITH THE SECONDARY SCHOOL DEPARTMENT

Co-Chairmen: Dr. Catherine Rich, Registrar, The Catholic University of America, Washington, D. C.

Brother E. Anthony, F.S.C., La Salle College High School, Philadelphia, Pa.

Topic: CAN WE EXPECT EXCELLENCE IN TESTING?

Speaker: John M. Duggan, Director of Test Interpretation, College Entrance Examination Board, New York, N. Y.

Respondents:

For the High Schools: Brother Thomas More, C.F.X., Principal, St. Xavier High School, Louisville, Ky.

For the Colleges: Donald Marlowe, Dean, Engineering School, The Catholic University of America, Washington, D. C.

Friday, April 22—10:00 A.M. to 11:00 A.M.

Room 11, International Amphitheatre

CLOSING MEETING

- Chairman:* Rt. Rev. Msgr. T. Leo Keaveny, President, Secondary School Department, St. Cloud, Minn.
- Topic:* CONTINUED EXCELLENCE IN EDUCATION
- Speaker:* Sister Mary Emmanuel, O.S.F., College of Saint Teresa, Winona, Minn.

ELEMENTARY SCHOOL DEPARTMENT

Tuesday, April 19—2:30 P.M. to 4:00 P.M.

Arena, International Amphitheatre

- Chairman:* Very Rev. Msgr. Laurence J. O'Connell, President, Elementary School Department, NCEA, Diocese of Belleville, Ill.
- Topic:* NOTHING BUT THE BEST: THE PASTOR SPEAKS
- Speaker:* Rt. Rev. Msgr. Thomas J. Quigley, Pastor, Former Superintendent of Schools, Diocese of Pittsburgh, Pa.
- Topic:* THE SUPERVISOR REPORTS: EXCELLENCE I HAVE SEEN
- Speaker:* Sister Mary Richardine, B.V.M., Associate Secretary, Elementary School Department, NCEA, Washington, D. C.

Wednesday, April 20—10:00 A.M. to 12:00 Noon

Arena, International Amphitheatre

- Chairman:* Rt. Rev. Msgr. Sylvester J. Holbel, Superintendent of Schools, Diocese of Buffalo, N. Y.
- Topic:* THE ELEMENTARY SCHOOL: THE FIRST STEP TOWARD EXCELLENCE
- Speaker:* Dr. Anton Pegis, Professor of the History of Philosophy, Pontifical Institute of Mediaeval Studies, Toronto, Canada

Questions directed to Dr. Pegis by:

Rev. Leo Ward, C.S.C., Notre Dame University, Notre Dame, Ind.

Sister Elizabeth Ann, I.H.M., Dean, School of Education, Immaculate Heart College, Los Angeles, Calif.

Dr. John O. Riedl, Marquette University, Milwaukee, Wis.

Wednesday, April 20—12:30 P.M.

Grand Ballroom, Conrad Hilton Hotel

SUPERVISORS' LUNCHEON MEETING

This luncheon is sponsored by the School Superintendents' Department.

Admission is by ticket only.

Co-Chairmen: Rt. Rev. Msgr. Henry C. Bezou, President, Department of School Superintendents, NCEA, Archdiocese of New Orleans, La.

Brother Bernard Peter, F.S.C., Community Supervisor, New York, N. Y.

Topic: SUPERVISION: A CONTRIBUTION TO EXCELLENCE

Speaker: Dr. William Kottmeyer, Assistant Superintendent of Public Schools, St. Louis, Mo.

Wednesday, April 20—2:00 P.M. to 4:00 P.M.

Time Reserved for Visiting Exhibits

Wednesday, April 20—3:00 P.M. to 5:00 P.M.

Williford Room, Conrad Hilton Hotel

SPECIAL MEETING FOR SUPERINTENDENTS AND ELEMENTARY SUPERVISORS

Co-Chairmen: Very Rev. Msgr. Laurence J. O'Connell, President, Elementary School Department, NCEA, Diocese of Belleville, Ill.

Rt. Rev. Msgr. Henry C. Bezou, President, Department of School Superintendents, NCEA, Archdiocese of New Orleans, La.

The purpose of this meeting will be to explore the possibilities of regional meetings on the elementary level to correspond to those on the secondary and college levels.

Thursday, April 21—9:30 A.M. to 12:00 Noon

Room 3, International Amphitheatre

KINDERGARTEN MEETING

(Arranged by the National Catholic Kindergarten Association)

Chairman: Sister M. Gennara, O.P., Recording Secretary, NCKA

Invocation: Rev. John T. Richardson, C.M., Dean, Graduate School, De Paul University, Chicago, Ill.

- Address:* EXCELLENCE IN TEACHING RELIGION
Speaker: Rev. Aloysius J. Heeg, S.J., *The Queen's Work*, St. Louis, Mo.
Address: PARENTS ARE *Very* IMPORTANT
Speaker: Sister Mary, I.H.M., Marygrove College, Detroit, Mich.
Address: TOGETHER THEY WORK AND LEARN
Speaker: Sister Suzanne Marie, C.D.P., Our Lady of the Lake College, San Antonio, Tex.
Address: THESE ARE OUR FUTURE
Speaker: Sister Mary Anselm, C.S.J., St. Louis University, St. Louis, Mo.
Address: EXCELLENCE—THE GOAL OF TEACHER AND PUPIL IN ART, MUSIC AND POETRY
Speaker: Sister Mary Ada, C.S.J., Glens Falls, N. Y.

Thursday, April 21—10:00 A.M. to 12:00 Noon

SECTIONAL MEETINGS

Arena, International Amphitheatre

MEETING OF TEACHERS IN GRADES 1-4

- Chairman:* Very Rev. Msgr. Roman C. Ulrich, Superintendent of Schools, Archdiocese of Omaha, Neb.
Topic: EXCELLENCE IN LANGUAGE ARTS
Panelists: ORAL COMPOSITION: THE WHAT, WHY AND HOW OF IT
 Sister Mary Josetta, C.S.J., Instructor, St. John College, Cleveland, Ohio
 BOOK REPORTS: FOR OR AGAINST?
 Sister M. Lorraine, C.S.J., Community Supervisor, Sisters of St. Joseph of Boston, Milton, Mass.
 CHORAL SPEECH: AN AID TO MEMORY
 Mrs. Victor Hamm, Mount Mary College, Milwaukee, Wis.

Room 12, International Amphitheatre

MEETINGS OF TEACHERS IN GRADES 5-8

- Chairman:* Rev. Daniel Kirwin, Superintendent of Schools, Diocese of Wheeling, W. Va.
Topic: IMPROVING THE LANGUAGE ARTS PROGRAM IN THE UPPER GRADES

- Panelists:* ORAL COMPOSITION: AN ESSENTIAL COMPETENCE IN LANGUAGE ARTS
Sister Mary Nora, S.S.N.D., St. Stephen School, Stevens Point, Wis.
- CRITICAL THINKING: AN OUTCOME OF THE JUNIOR GREAT BOOKS PROGRAM
Rev. Thomas Casper, Assistant Superintendent of Schools, Archdiocese of Louisville, Ky.
- CHORAL SPEECH: POSSESSING AND EXPRESSING BEAUTY
Sister Rose Terrence, O.P., Rosary High School, Detroit, Mich.

Room 14, International Amphitheatre

MEETING FOR PRINCIPALS AND SUPERVISORS

- Chairman:* Very Rev. Msgr. James P. Galvin, Superintendent of Schools, Archdiocese of Indianapolis, Ind.
- Topic:* ACHIEVING EXCELLENCE THROUGH ADMINISTRATION
- Panelists:* EXCELLENT PRINCIPALS FOR EXCELLENT SCHOOLS
Rev. John Sweeney, Superintendent of Schools, Diocese of Peoria, Ill.
- GROUPING STUDENTS FOR MORE EFFICIENT INSTRUCTION
Sister M. Leonella, C.S.C., Supervisor, Sisters of the Holy Cross, Salt Lake City, Utah
- EVERY TEACHER AN EXPERT: THE ADVANTAGES OF DEPARTMENTALIZATION
Brother Albert William, F.S.C., St. Raymond School, New York, N. Y.

Thursday, April 21—2:00 P.M. to 4:00 P.M.

SECTIONAL MEETINGS

Arena, International Amphitheatre

MEETING OF TEACHERS IN GRADES 1-4

- Chairman:* Rt. Rev. Msgr. Edmund J. Goebel, Superintendent of Schools, Archdiocese of Milwaukee, Wis.
- Topic:* INFORMATION AND FORMATION: TEACHING RELIGION EFFECTIVELY IN THE LOWER GRADES
- Speaker:* Rev. Gerard Weber, Author, Vice President of ACTA, Archdiocese of Chicago, Ill.
- Questions directed to Father Weber by:
Rt. Rev. Msgr. Anthony Egging, Superintendent of Schools, Diocese of Grand Island, Neb.

Sister Crescentia, Ad.PP.S., Diocesan Supervisor, Diocese of Belleville, Ill.

Sister Seraphina, O.P., St. Vincent Ferrer School, River Forest, Ill.

Room 11, International Amphitheatre

MEETING OF TEACHERS IN GRADES 5-8

Chairman: Very Rev. Msgr. Ignatius A. Martin, Superintendent of Schools, Diocese of Lafayette, La.

Topic: EVERY PUPIL AIMS AT EXCELLENCE: TECHNIQUES OF GROUP GUIDANCE

Speaker: Dr. Henry R. Malecki, Associate Professor of Education, Loyola University, Chicago, Ill.

Questions directed to Dr. Malecki by:

Brother Celestine George, F.S.C., Principal, St. Mary School, Yonkers, N. Y.

Sister Gerald Clare, S.L., Principal, St. Peter School, Rockford, Ill.

Miss Barbara Covey, St. Andrew School, Chicago, Ill.

Room 14, International Amphitheatre

MEETING FOR PRINCIPALS AND SUPERVISORS

Chairman: Rev. James T. Curtin, Superintendent of Schools, Archdiocese of St. Louis, Mo.

Topic: MORE FOR THE GIFTED

Panelists: ENRICHING THE CURRICULUM FOR THE GIFTED

Sister Mary Clotilde, O.S.F., Mount St. Francis, Dubuque, Iowa

SPECIAL CLASSES FOR THE GIFTED

Thaddeus J. Lubera, Associate Superintendent of Schools, Chicago Public Schools, Chicago, Ill.

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Room 1, International Amphitheatre

KINDERGARTEN RESOURCE CENTER

(Provided by the National Catholic Kindergarten Association)

Chairman: Sister M. Rosemary, S.L., Second Vice President, NCKA

Resource Center conducted by Sister Mary, I.H.M., Sister Suzanne Marie, C.D.P., and Sister Mary Ada, C.S.J., and correlating with the addresses listed for the morning program.

Friday, April 22—10:00 A.M. to 11:00 A.M.

Arena, International Amphitheatre

Chairman: Rev. William O. Goedert, Assistant Superintendent of Schools,
Archdiocese of Chicago, Ill.

STUDIO DEMONSTRATION OF CLOSED CIRCUIT T.V.
Courtesy of Motorola Corporation

SPECIAL EDUCATION DEPARTMENT

Tuesday, April 19—2:30 P.M. to 4:00 P.M.

Room 12, International Amphitheatre

OPENING MEETING

Chairman: John Wozniak, Ph.D., Chairman, Department of Education,
Loyola University, Chicago, Ill.

Topic: NEW SOLUTIONS TO OLD PROBLEMS

Speaker: Rt. Rev. Msgr. Vincent W. Cooke, Archdiocesan Supervisor
of Catholic Charities, Chicago, Ill.

Topic: A FRAME OF REFERENCE FOR SPECIAL EDUCATION

Speaker: Patricia Bledsoe, Ph.D., Senior Psychologist, Catholic Charities
Guidance Center, Chicago, Ill.

Topic: THE CHURCH AND THE EXCEPTIONAL CHILD

Speaker: Rev. William F. Jenks, C.Ss.R., Associate Secretary, Special
Education Department, NCEA, Washington, D. C.

QUESTION PERIOD

Wednesday, April 20—10:00 A.M. to 12:00 Noon

Room 12, International Amphitheatre

MENTAL RETARDATION

Chairman: Dr. Anthony Del Vecchio, Assistant Professor of Psychology,
De Paul University, Chicago, Ill.

Topic: THE IMPORTANCE OF DIAGNOSIS IN EDUCATIONAL PLACEMENT
FOR BRAIN DAMAGED CHILDREN

Speaker: Meyer Perlstein, M.D., Professor of Pediatrics, Cook County
Post Graduate School of Medicine; Associate Professor,
Northwestern University, Medical School; Chief, Children's
Neurological Service, Cook County Hospital, Chicago, Ill.

Topic: THE ELEMENTARY CURRICULUM

Speaker: Rev. George Walsh, Chaplain, St. Mary of Providence Institute, Chicago, Ill.

Topic: OCCUPATIONAL EDUCATION FOR THE YOUNG ADULT RETARDATE

Speaker: Sister Joanne Marie, O.S.F., Supervising Teacher, Lt. Joseph P. Kennedy Jr. School for Exceptional Children, Palos Park, Ill.

QUESTION PERIOD

Wednesday, April 20—10:00 A.M. to 12:00 Noon

Room 17, International Amphitheatre

LANGUAGE DISORDERS

Chairman: Sister Marie Urban, O.P., Head Teacher of the Deaf, St. Gregory Day School for the Deaf, Chicago, Ill.

Topic: THE NON-DEAF AND LANGUAGE HANDICAPPED

Speaker: Kenneth Bzoch, Ph.D., Professor in Speech, Loyola University, Chicago, Ill.

Topic: THE PERIPHERALLY DEAF AND LANGUAGE HANDICAPPED

Panel: Margaret Fitzgerald, Supervising Teacher of the Deaf, Department of Special Services, Catholic Charities; Lecturer, Department of Education, Loyola University, Chicago, Ill.

Sister Anna Rose, C.S.J., Principal, St. Joseph Institute for the Deaf, University City, Mo.

DISCUSSIONS

Demonstration: Religious Instruction

Sister M. Syra, O.S.F., Head Teacher of the Deaf, St. Francis de Paula Day School for the Deaf, Chicago, Ill.

QUESTION PERIOD

Wednesday, April 20—10:00 A.M. to 12:00 Noon

Room 1, International Amphitheatre

TOTAL EDUCATION PROGRAM OF BLIND CHILDREN

Chairman: Miriam Norris, Director, The Greater Chicago Project for Blind Children, Chicago, Ill.

Topic: PRE-SCHOOL EXPERIENCES FOR THE VISUALLY HANDICAPPED

Speaker: Mrs. Eloise Cornelius, Child Welfare Supervisor, Department of Public Welfare, Chicago, Ill.

- Topic:* THE BLIND CHILD IN ELEMENTARY SCHOOL
- Speaker:* Sister M. Jogues, O.P., Supervisor of Visually Handicapped, Catholic Board of Education, Milwaukee, Wis.
- Topic:* THE BLIND CHILD IN HIGH SCHOOL
- Speaker:* Sister Mary of the Angels, R.S.M., Secondary School Consultant, St. Xavier College, Chicago, Ill.
- Demonstration:* Achievement Through Active Participation
- Sister M. Anselma, O.S.B., Head Teacher of the Blind, St. Hilary Day School for the Blind, Chicago, Ill.
- Sister M. Winifred, O.S.B., Teacher of the Blind, St. Hilary Day School for the Blind, Chicago, Ill.

QUESTION PERIOD

Wednesday, April 20—2:00 P.M. to 4:00 P.M.

Room 12, International Amphitheatre

CORRECTIVE AND PREVENTIVE ASPECTS OF THE TEACHING OF READING

- Chairman:* Rev. William O. Goedert, Assistant Superintendent of Schools, Archdiocese of Chicago, Ill.
- Topic:* THE CHICAGO ARCHDIOCESAN READING PROGRAM—A GRAPHIC PRESENTATION AND DEMONSTRATION
- Participants:* Sister Mary Alcuin, O.S.F., Reading Coordinator, Catholic Charities, Archdiocese of Chicago, Ill.
- Sister Mary Violanta, S.S.J., Reading Consultant, Catholic Charities, Archdiocese of Chicago, Ill.
- Sister Mary Edward, S.S.N.D., Reading Consultant, Catholic Charities, Archdiocese of Chicago, Ill.

Wednesday, April 20—2:00 P.M. to 4:00 P.M.

Room 17, International Amphitheatre

SPEECH AND HEARING

- Chairman:* Sister M. Carmelia, B.V.M., Director of Speech Clinic, Mundelein College, Chicago, Ill.
- Topic:* TRAINING TEACHERS IN SPEECH AND HEARING
- Speaker:* Alfred J. Sokolnicki, Ph.D., Assistant Professor in Speech, Supervisor of Speech and Hearing Laboratory, Marquette University, Milwaukee, Wis.
- Topic:* PATHOLOGICAL SPEECH PROBLEMS

Speaker: Kenneth Bzoch, Ph. D., Professor in Speech, Loyola University, Chicago, Ill.

Topic: COORDINATING SPEECH AND HEARING SERVICES IN THE SCHOOL SYSTEM

Speaker: Marian C. Quinn, Coordinator, Department of Special Services, Catholic Charities, Chicago, Ill.

QUESTION PERIOD

Thursday, April 21—9:00 A.M. to 1:00 P.M.

BUS TRIP

Field trip is planned to Catholic facilities for exceptional children. Buses will leave from the Eighth Street entrance of the Conrad Hilton Hotel at 9:00 A.M. The buses will return to the International Amphitheatre at 1:00 P.M.

Thursday, April 21—10:00 A.M. to 12:00 Noon

Time Reserved for Visiting Exhibits

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Room 12, International Amphitheatre

THE CLINICAL EVALUATION OF THE EXCEPTIONAL CHILD

Chairman: Rev. Roger Coughlin, Associate Director of the Catholic Home Bureau, Catholic Charities, Chicago, Ill.

Topic: FIVE CASES TO BE DISCUSSED

Panel: Patricia Bledsoe, Ph.D., Senior Psychologist, Catholic Charities Guidance Center, Chicago, Ill.

Vera Dillon, Supervisor, Catholic Counselling Service, Archdiocese of Chicago, Ill.

Marian Quinn, Coordinator, Department of Special Services, Catholic Charities, Archdiocese of Chicago, Ill.

QUESTION PERIOD

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Room 17, International Amphitheatre

SOCIAL AND EMOTIONAL DISTURBANCE

Chairman: John McCauley, Ph.D., Assistant Professor of Clinical Psychology, University of Illinois, College of Medicine, Chicago, Ill.

Topic: THE CHALLENGE OF THE UNHAPPY CHILD

Speaker: George Lewis, Ph.D., Director, Reception and Diagnostic Center, Illinois Youth Commission, Joliet, Ill.

Topic: THE LEARNING PROBLEMS OF THE SOCIALLY AND EMOTIONALLY DISTURBED CHILD

Speaker: Robert Traisman, Ph.D., Professor, Child Development, Loyola University, Chicago, Ill.

Topic: PLANNING THE CURRICULUM

Speaker: Rev. Elmer H. Behrmann, Director of Special Education, Archdiocese of St. Louis, Mo.

QUESTION PERIOD

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Room 2, International Amphitheatre

EXCEPTIONAL TEACHERS FOR EXCEPTIONAL CHILDREN

Chairman: Rt. Rev. Msgr. Edmund J. Goebel, Superintendent of Schools, Archdiocese of Milwaukee, Wis.

Topic: THE TEACHER AS A PERSON

Speaker: Sister M. Imeldis, O.S.F., Professor in Education, Cardinal Stritch College, Milwaukee, Wis.

Topic: THE TEACHER AS A TEACHER

Speaker: Joseph Valenti, Ph.D., Professor of Education, Loyola University, Chicago, Ill.

QUESTION PERIOD

Friday, April 22—10:00 A.M. to 11:00 A.M.

Room 12, International Amphitheatre

CLOSING MEETING

SPECIAL EDUCATION: A COOPERATIVE VENTURE

Chairman: Rt. Rev. Msgr. James E. Hofflich, Secretary for Education, Archdiocese of St. Louis, Mo.

Topic: THE PARENT ROLE

Speaker: Mrs. Thomas Porter, Parent, Chicago, Ill.

Topic: TEACHER TRAINING

Speaker: John Wozniak, Ph.D., Chairman, Department of Education, Loyola University, Chicago, Ill.

QUESTION PERIOD

VOCATION SECTION

Tuesday, April 19—2:30 P.M. to 4:00 P.M.

Room 15, International Amphitheatre

- Chairman:* Very Rev. Msgr. Joseph Erbrick, Director of Vocations, Diocese of Dallas-Fort Worth, Tex.
- Paper:* EXCELLENCE OF THE CALL AND EXCELLENCE OF THE TALENTS
- Speaker:* Most Rev. William E. Cousins, D.D., Archbishop of Milwaukee, President General, NCEA
- Paper:* PRUDENCE AND VOCATIONS
- Speaker:* Rev. George E. Ganss, S.J., Director of Vocations, Marquette University, Milwaukee, Wis.

Wednesday, April 20—10:00 A.M. to 12:00 Noon

Room 15, International Amphitheatre

- Chairman:* Rev. Ernest J. Fiedler, Director of Vocations, Diocese of Kansas City-St. Joseph, Mo.
- Paper:* OBSTACLES TO THE ACCEPTANCE OF CANDIDATES
- Speaker:* Very Rev. Msgr. Paul J. Taggart, Director of Vocations, Diocese of Wilmington, Del.
- Paper:* INTERVIEWS AND VOCATIONS
- Speaker:* Brother Adelbert James, F.S.C., Head, Education Department, Manhattan College, New York, N. Y.

Wednesday, April 20—2:00 P.M. to 4:00 P.M.

Room 1, International Amphitheatre

SESSION FOR SISTERS

- Chairman:* Rev. John P. Kennelly, Director of Vocations, Archdiocese of Chicago, Ill.
- Paper:* VOCATION PROGRAMS FOR SISTERS
- Speaker:* Brother Donnan, S.C., Director of Vocations, Brothers of the Sacred Heart
- Paper:* THE HUMAN TOUCH
- Speaker:* Sister M. Camille, O.S.F., Graduate Division, Special Education, The Cardinal Stritch College, Milwaukee, Wis.

Wednesday, April 20—2:30 P.M. to 4:00 P.M.

Room 15, International Amphitheatre

JOINT MEETING WITH MINOR SEMINARY DEPARTMENT

(Session for Priests and Brothers)

Chairman: Rt. Rev. Msgr. Martin Howard, Rector, Quigley Preparatory Seminary, Chicago, Ill.

Paper: EMPHASIS ON EXCELLENCE IN HANDLING THE LESS GIFTED STUDENT IN THE SEMINARY

Speaker: Rev. Herman A. Porter, S.C.J., Dean, Sacred Heart Seminary, Donaldson, Ind.

Paper: EMOTIONAL INSTABILITY IN PROSPECTIVE CANDIDATES

Speaker: Rev. Charles J. D. Corcoran, O.P., Dominican House of Studies, River Forest, Ill.

Wednesday, April 20—6:30 P.M.

Blackstone Hotel

DIOCESAN DIRECTORS OF VOCATIONS, DINNER MEETING

Chairman: Rev. William J. Martin, Executive Secretary, West and Midwest Diocesan Directors of Vocations

Topic: WHAT CAN A NATIONAL OFFICE OFFER A DIOCESAN DIRECTOR OF VOCATIONS?

Wednesday, April 20—6:30 P.M.

Blackstone Hotel

RELIGIOUS DIRECTORS OF VOCATIONS, DINNER MEETING

Chairman: Rev. Charles J. Coffey, C.S.Sp., Director of Vocations, Holy Ghost Fathers

Topic: WHAT CAN A NATIONAL OFFICE OFFER A RELIGIOUS DIRECTOR OF VOCATIONS?

Wednesday, April 20—8:00 P.M.

Blackstone Hotel

PRIEST AND BROTHER DIRECTORS OF VOCATIONS, MEETING

Co-Chairmen: Rev. Vincent J. Howard, Director of Vocations, Archdiocese of Detroit, Mich.

Rev. Lawrence Schmuhl, S.M., Marist Fathers

Topic: WHAT MIGHT A NATIONAL VOCATION OFFICE DO FOR PROGRAMS OF PROPAGANDA?

Thursday, April 21—10:00 A.M. to 12:00 Noon

Time Reserved for Visiting Exhibits

Thursday, April 21—12:15 P.M.

Banquet Hall, Saddle and Sirloin Club

VOCATION SECTION LUNCHEON FOR SISTERS, BROTHERS, PRIESTS

Chairman: Rev. Ronald A. Beaton, C.P., General Director of Vocations, Passionist Fathers

Topic: HOW CAN A NATIONAL OFFICE OF VOCATIONS ASSIST THE VOCATION APOSTOLATE?

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Room 15, International Amphitheatre

Chairman: Rev. Myles Colgan, O.Carm., Director of Vocations, Carmelite Fathers

Paper: THE CHICAGO ARCHDIOCESAN PLAN FOR VOCATIONS

Speaker: Rev. Vincent Elsen, O.F.M., Director of Vocations, Franciscan Fathers

Paper: VOCATION WORK IN PUBLIC SCHOOLS

Speaker: Rt. Rev. Msgr. Jerome J. Hastrich, V.G., Director of the Confraternity of Christian Doctrine, Diocese of Madison, Wis.

Friday, April 22—10:00 A.M. to 11:00 A.M.

Room 15, International Amphitheatre

Chairman: Brother Donald, O.S.F., Director of Vocations, Franciscan Brothers of Brooklyn, N. Y.

Paper: SECULAR INSTITUTES

Speaker: Rev. Joseph Haley, C.S.C., Department of Theology, University of Notre Dame, Notre Dame, Ind.

NEWMAN CLUB CHAPLAINS' SECTION

Chairman: Rev. George G. Garrelts, National Chaplain, National Newman Club Federation, Minneapolis, Minn.

Monday, April 18—9:00 P.M.

Conrad Hilton Hotel

Presentation of the Spring Working Papers
Rev. George G. Garrelts, National Chaplain, National Newman
Club Federation, Minneapolis, Minn.

Address: THE PERFECTION OF THE RELATIONSHIP OF NEWMAN CHAP-
LAINS WITH THE NCEA ON NATIONAL AND REGIONAL
LEVELS

Speaker: Rev. David Power, Vice Chairman, National Newman Club
Federation, Amherst, Mass.

Tuesday, April 19—9:30 A.M. to 12:00 Noon

Room 2, International Amphitheatre

Discussion: National Convention of Newman Federation in 1960 in Cleve-
land and Chaplains Institute at that Convention with spe-
cial recommendations from Area Advisors and the Con-
vention Committee about coming national and regional
meetings.

Address: THE CATHOLIC STUDENT AND CHAPLAIN IN THE IVY LEAGUE

Speaker: Very Rev. Msgr. Donald Cleary, Chaplain, Cornell University,
Ithaca, N. Y.

Tuesday, April 19—2:30 P.M. to 4:30 P.M.

Room 2, International Amphitheatre

Address: THE NEWMAN CHAPLAIN AND LAY INSTITUTES

Speaker: Rev. Alexander Sigur, Chaplain, Southwestern Louisiana In-
stitute, Lafayette, La.

Address: RELATIONSHIP OF THE NEWMAN CHAPLAIN TO THE SEMINARY
AND THE SEMINARIAN

Speaker: Rev. Leo McFadden, Chaplain, University of Nevada, Reno,
Nev.

Wednesday, April 20—9:30 A.M. to 12:00 Noon

Grill Room, Saddle and Sirloin Club

Discussion: National Foundation, National Newman Bulletin, Chaplains
Manual

Address: THE ROLE OF LAITY AND PARENTS IN THE PREPARATION OF
STUDENTS FOR LIFE ON CAMPUS

Speaker: Rev. Frederick Curry, Chaplain, University of Arizona, Tucson, Ariz.

Wednesday, April 20—2:00 P.M. to 4:00 P.M.

Grill Room, Saddle and Sirloin Club

Address: THE RELATIONSHIP OF THE NEWMAN CHAPLAIN TO BISHOPS AND CLERGY

Speaker: Rev. Gerard Glynn, Chaplain, Washington University of St. Louis, St. Louis, Mo.

FINAL BUSINESS MEETING

Wednesday, April 20—7:00 P.M.

Place To Be Announced

DINNER MEETING

Address: RELATIONSHIP BETWEEN THE NEWMAN CHAPLAIN AND THE TEACHING ORDERS

Speaker: Rev. George Phillips, Chaplain, Oneonta, N. Y.

NATIONAL CATHOLIC ADULT EDUCATION COMMISSION

Thursday, April 21—10:00 A.M. to 12:00 Noon

Room 10, International Amphitheatre

Theme: EXCELLENCE IN CATHOLIC ADULT EDUCATION

Presiding: Sister Jerome Keeler, O.S.B., Executive Director, NCAEC, Dean, Donnelly College, Kansas City, Kans.

Remarks: Rev. Sebastian Miklas, O.F.M.Cap., President, NCAEC, Director, Adult Education, The Catholic University of America, Washington, D. C.

Address: THIS YEAR OF OUR LORD

Speaker: Very Rev. Robert I. Gannon, S.J., Former President of Fordham University, New York, N. Y.

DISCUSSION PERIOD

Topic: EXCELLENCE IN CATHOLIC ADULT EDUCATION

Briefing: Anthony Salamone, Vice President, NCAEC, Director, Adult Education, St. Louis University, St. Louis, Mo.

1. EXCELLENCE IN TELEVISION PROGRAMS

Chairman: Rev. John Banahan, Director, Cardinal's Committee on TV, Chicago, Ill.

Resource Persons: William Lesko, Director, Educational Television, St. Louis University, St. Louis, Mo.
Others to be announced.

2. EXCELLENCE IN COLLEGE AND UNIVERSITY PROGRAMS

Chairman: Norbert Hruby, Associate Dean, University College, University of Chicago, Ill.

Resource Persons: Rev. Charles O'Neill, Fordham University, New York, N. Y.

Very Rev. Msgr. Francis Carney, St. John's College, Cleveland, Ohio

William J. Dauria, D'Youville College, Buffalo, N. Y.

3. EXCELLENCE IN PARISH PROGRAMS

Chairman: Very Rev. Msgr. John McDowell, Superintendent of Schools, Diocese of Pittsburgh, Pa.

Resource Persons: Russell Barta, Director, Adult Education Centers, Chicago, Ill.

Vaile Scott, Adult Education Centers, Chicago, Ill.

Rt. Rev. Msgr. Josiah Chatham, J.O.D., Pastor, St. Richard of Chichester Parish, Jackson, Miss.

4. EXCELLENCE IN CATHOLIC LEADERSHIP PROGRAMS

Chairman: Martin Work, Executive Secretary, NCCM, Washington, D. C.

Resource Persons: Margaret Mealy, Executive Secretary, NCCW, Washington, D. C.

Others to be announced.

5. EXCELLENCE IN PROGRAMS FOR SENIOR CITIZENS

Chairman: Rev. Clarence D. White, Moderator, Archdiocesan Councils of Catholic Men and Women, St. Louis, Mo.

Resource Persons: Lois M. Lunz, Associate Editor, *Catholic Management Journal*

Others to be announced.

6. EXCELLENCE IN PROGRAMS FOR BUSINESS AND INDUSTRY

Chairman: Rev. Sebastian Miklas, O.F.M.Cap., President, NCAEC, Director, Adult Education, The Catholic University of America, Washington, D. C.

Resource Persons: Rev. Vincent Dolbec, Secretary, NCAEC,
Director of Adult Education, Assumption
College, Worcester, Mass.
Anthony Salamone, Vice President, NCAEC,
Director, Adult Education, St. Louis Univer-
sity, St. Louis, Mo.

Thursday, April 21—2:00 P.M. to 4:00 P.M.

Room 10, International Amphitheatre

SECTIONAL GROUP MEETINGS (Same Groups as in the Morning)

REPORTS FROM RECORDERS

SUMMARY OF THE REPORTS AND DISCUSSIONS

BUSINESS MEETING

SPECIAL SESSIONS DELTA EPSILON SIGMA

Wednesday, April 20—8:00 P.M.

Private Dining Room 4, Third Floor, Conrad Hilton Hotel

ANNUAL BUSINESS MEETING

Thursday, April 21—10:00 A.M. to 12:00 Noon

Four Seasons Room, Stock Yard Inn

PANEL PROGRAM

Subject:

THE IMPACT OF THEOLOGY ON THE INTELLECTUAL LIFE OF
THE NATION

Thursday, April 21—12:30 P.M.

Harvest Room, Stock Yard Inn

LUNCHEON

KAPPA GAMMA PI

Wednesday, April 20—12:00 Noon

Harvest Room, Stock Yard Inn

LUNCHEON MEETING

Address:

EMPHASIS ON EXCELLENCE—WITH LOVE AND ANGER

Speaker:

Sister Albertus Magnus, O.P., Professor of History, Rosary
College, River Forest, Ill.

CLOSING GENERAL MEETING

Friday, April 22—11:15 A.M.

Arena, International Amphitheatre

- Presiding:* The Most Rev. William E. Cousins, D.D., Archbishop of Milwaukee, President General, NCEA
- Chairman:* The Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary, NCEA
- Speaker:* Sister Bertrande, D.C., President, Marillac College, Normandy, Mo.

ELECTION OF OFFICERS OF THE GENERAL ASSOCIATION

READING OF RESOLUTIONS

AN INVITATION FROM ATLANTIC CITY

ADJOURNMENT

MEETINGS OF OTHER ORGANIZATIONS**CATHOLIC AUDIO-VISUAL EDUCATORS ASSOCIATION**

Tuesday, April 19—2:00 P. M. to 4:00 P.M.

Room 14, International Amphitheatre

OPENING SESSION

- General Chairman:* Sister Jean Philip, O.P., Principal, St. Patrick School, Joliet, Ill.
- Greetings:* Rt. Rev. Msgr. Leo J. McCormick, President of CAVE, Baltimore, Md.
- Chairman:* Sister Hilda Marie, O.P., Supervisor, Sisters of St. Dominic, Adrian, Mich.
- Topic:* UTILIZATION OF AVAILABLE AUDIO-VISUAL MATERIALS
- Panelists:* Sister Mary St. Eleanore, B.V.M., Supervisor, Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa
- Sister Mary Anecleta, R.S.M., Audio-Visual Coordinator, St. Xavier College, Chicago, Ill.
- Sister Mary Dunstan, O.P., Supervisor, Dominican Sisters, Sinsinawa, Wis.
- Sister Mary Edith, C.S.F.N., Supervisor, Sisters of the Holy Family of Nazareth, Des Plaines, Ill.

Wednesday, April 20—9:30 A.M. to 10:15 A.M.

Room 14, International Amphitheatre

- Chairman:* Sister Dolores Schorch, O.S.B., Supervisor, Benedictine Sisters, Chicago, Ill.
- Topic:* THE USE OF AUDIO-VISUAL MATERIALS IN TEACHING RELIGION
- Demonstrators:* Benedictine Sisters
- Pupils:* St. Lambert School, Skokie, Ill.

Wednesday, April 20—10:15 A.M. to 11:30 A.M.

Room 14, International Amphitheatre

- Chairman:* Sister Francis Joseph, S.P., Supervisor, Sisters of Providence, St. Mary of the Woods, Terra Haute, Ind.
- Topic:* USE OF AUDIO-VISUAL MATERIALS IN TEACHING MUSIC
- Demonstrator:* Sister Brendan, S.P.
- Pupils:* Our Lady of Mercy School, Chicago, Ill.

Wednesday, April 20—2:00 P.M. to 2:45 P.M.

Room 14, International Amphitheatre

- Chairman:* Sister Gaudens, O.S.F., Supervisor, School Sisters of St. Francis, Milwaukee, Wis.
- Topic:* USE OF AUDIO-VISUAL MATERIALS IN TEACHING SCIENCE
- Demonstrator:* Sister M. Johanilla, O.S.F.
- Pupils:* St. Benedict School, Chicago, Ill.

Wednesday, April 20—2:45 P.M. to 3:30 P.M.

Room 14, International Amphitheatre

- Chairman:* Rev. J. McAdams, Audio-Visual Coordinator for Archdiocese of Newark, N. J.
- Demonstration:* Film: "Holy Sacrifice of The Mass"

Thursday, April 21—10:00 A.M. to 12:00 Noon

Time Reserved for Visiting Exhibits

Thursday, April 21—2:00 P.M. to 2:45 P.M.

Room 16, International Amphitheatre

- Chairman:* Rev. Michael Mullen, C.M., St. John's University, Jamaica, N. Y.

- Topic:** THE TAPE CURRICULUM, A FUSING OF AURAL AND VISUAL INSTRUCTION
- Speaker:** Sister Theresa Brentano, O.S.B., Ph.D., St. Scholastica College, Atchinson, Kans.
- Thursday, April 21—2:45 P.M. to 3:30 P.M.
Room 16, International Amphitheatre
- Chairman:** Sister Andrea, S.C.C., Supervisor, Sisters of Christian Charity, Wilmette, Ill.
- Topic:** USE OF AUDIO-VISUAL MATERIALS IN TEACHING SOCIAL STUDIES
- Demonstrator:** Sister M. Angelica, S.C.C.
- Pupils:** St. Martha School, Morton Grove, Ill.
- Lecturer:** Mr. George Bergh

CATHOLIC BUSINESS EDUCATION ASSOCIATION FIFTEENTH NATIONAL CONVENTION

April 19, 20, 21, 1960
The Palmer House—Chicago, Illinois

GENERAL THEME: *Saints in the Market Place*

Tuesday, April 19, 1960

7:00 P.M.—Meeting of the Editorial Board, C.B.E REVIEW, P.D.R. #1

Wednesday, April 20, 1960

8:30 A.M.—Mass for National Executive Board Members

Celebrant: Rev. Barnabas Lundergan, O.S.B., Marmion Military Academy, Aurora, Illinois

Church: Chapel of Our Lady of the Miraculous Medal, De Paul University, Wabash Avenue and Jackson Boulevard

9:15 A.M.—Breakfast for National Executive Board Members, P.D.R. #9
(Courtesy of the Midwest Unit, CBEA)

10:00 A.M.—First Session of the National Board, P.D.R. #8

12:30 P.M.—Luncheon for National Executive Board Members, P.D.R. #9
(Courtesy of the Midwest Unit, CBEA)

2:00 P.M.—Second Session of the National Board, P.D.R. #8

4:00 P.M.—Coffee Hour

4:30 P.M.—Third Session of the National Board, P.D.R. #8

7:00 P.M.—Dinner for National Executive Board Members, P.D.R. #9
(Courtesy of the Midwest Unit, CBEA)

Thursday, April 21, 1960

8:30 A.M.—Mass for CBEA Members, Living and Deceased

Celebrant: Very Rev. Comerford J. O'Malley, C.M., S.T.D., LL.D., President, De Paul University, Chicago, Illinois

Church: Chapel of Our Lady of the Miraculous Medal, De Paul University

9:00 A.M.—Registration—Club Floor Foyer, The Palmer House

10:00 A.M.—First Plenary Session—Room 14

Chairman: Sister Helen Marie, P.B.V.M., Immaculate Conception School, Charles City, Iowa, President, Midwest Unit, CBEA

Address of Welcome: The Most Reverend Raymond P. Hillinger, D.D., Auxiliary Bishop of Chicago

Presidential Address: Brother J. Alfred, F.S.C., Christian Brothers College, Memphis, Tenn., National President, CBEA

11:00 A.M.—Second Plenary Session—Room 14

Chairman: Right Rev. Msgr. James E. Doyle, Chairman of the Catholic School Board, Chicago, Illinois

Keynote Address: *Saints in the Market Place—The Church's Viewpoint*, The Most Reverend William E. Cousins, D.D., Archbishop of Milwaukee, President General of NCEA

11:45 A.M.—Third Plenary Session—Room 14

Chairman: Rev. Shawn Nolan, O.F.M. Conv., St. Bonaventure's Friary, Washington, D. C.

Address: *Saints in the Market Place—The Businessman's Viewpoint*, Mr. John Q. Adams, President, Manhattan Refrigerating Co., New York, N. Y.

12:30 P.M.—Convention Luncheon—Grand Ballroom, The Palmer House

Toastmaster: Mr. Patrick L. O'Malley, President, Coca-Cola Company of Chicago

Address: *Catholic Civic Leadership*, Mr. Robert Sargent Shriver, Jr., Assistant General Manager, The Merchandise Mart, President, Chicago Board of Education

2:00 P.M.—Divisional Session—Room 18

Panel Discussion: A BETTER WORLD FOR MANAGEMENT

Chairman: Dr. James A. Hart, Dean, College of Commerce, De Paul University

Panel Members:

Mr. John Manion, Senior Vice President, Continental Illinois National Bank & Trust Co., Chicago, Illinois

Mr. John Sevcik, President, Burton-Dixie Corporation, Chicago, Illinois

Dr. Francis J. Brown, De Paul University, Chicago, Illinois

2:00 P.M.—Divisional Session—Room 14

Panel Discussion: A BETTER WORLD FOR OFFICE EMPLOYEES

Chairman: James L. Hayes, Dean, School of Business Administration, Duquesne University, Pittsburgh, Pennsylvania

Panel Members:

Mr. J. R. Crowley, Corporate Systems & Research Coordinator, The Reuben H. Donnelley Corporation, Chicago, Illinois

Mr. A. J. Vosskuhler, Industrial Relations Department, International Harvester Company, Chicago, Illinois

Very Rev. Msgr. John J. Egan, Archdiocesan Conservation Council, Chicago, Illinois

3:30 P.M.—Fourth Plenary Session—Room 14

Chairman: Brother William Louis, F.S.C., St. Mary's College, California, President, Southwest Unit, CBEA

Panel Discussion: THE SCHOOL'S ROLE IN PREPARING THE GIFTED CHILD

Rev. E. H. Behrmann, Director of Special Education, The Archdiocese of St. Louis, St. Louis, Missouri

THE SCHOOL'S ROLE IN PREPARING THE EXCEPTIONAL CHILD
Brother Jude Aloysius, F.S.C., De La Salle Institute, Chicago, Illinois

4:30 P.M.—Hospitality Hour—Room 17

(Reception for CBEA Members, their guests, convention speakers, member of the clergy, publishers' representatives, school superintendents and supervisors, et al.)

Courtesy of Gregg Publishing Division, McGraw-Hill Book Company, Inc., New York, N. Y.

5:30 P.M.—Adjournment

NATIONAL CATHOLIC KINDERGARTEN ASSOCIATION

The National Catholic Kindergarten Association has cooperated with the National Catholic Educational Association in making arrangements for a meeting on topics of interest to the kindergarten teacher in Room 3, International Amphitheatre, on Thursday, April 21, at 9:30 A.M. They have also provided a Kindergarten Resource Center, which will function in Room 1, International Amphitheatre, on Thursday afternoon, April 21, beginning at 2:00 P.M.

Details about the meeting and center appear in the program for the Elementary School Department.

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